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For the South Western Baptist.
Which is the Apostolic Church?
NUMBER 18.

Doubtless it will be thought by some presumptuous in the Baptists to contend that they can trace the principles which they maintain, through all the different periods, though by different names, from the days of the Apostles down to the time when they were first called Baptists in the sixteenth century. They have ever held "that a personal profession of faith, and an immersion in water are essential to baptism." Hence, they reject the baptism of infants as an obvious innovation in the visible church of Christ. In every age, the Baptists have had a strong attachment to religious liberty, whose principles have ever subjected them to persecution from age to age, and in support of which they have ever counted it a glory to be martyrs. Notwithstanding their own blood has often flowed freely, "they have never shed the blood of others." The union of the Church and State, they have ever regarded as a foul corruption, inconsistent with the very nature of "that Kingdom which is not of this world." That Christians of their sentiments have existed in every age, they firmly believe, and undertake to prove. From Novatian in the third, to Menno in the sixteenth century, we expect to trace a people, whose religious principles were characteristic of those of the Baptists of the present time. As it is the prevalence of principles, and not the history of a name, for which the Baptists contend, they make no pretension "that the primitive saints were called Baptists, but that all the primitive Christians were what would now be called by this name." In support of this position, they think they have an overwhelming force of evidence. As we have said above, that it was not the history of a name, for which we contend, we will give some of the names through which Baptist principles have descended down to us. In the third century when corruption began visibly to creep into the Church, they were called Novatians; for what reason will be hereafter noticed. In the fourth, they were called Donatists. In the seventh, Paulicians. In the eleventh, Berengarians. In the twelfth, Petrobrussians, Henricans, Arnoldists, and Albigenes. In the thirteenth, Waldenses. In the fourteenth, Lollards, and Wickliffites. In the sixteenth century, Mennoites. Thus they have been stigmatized by their enemies, and called by different names in different countries, as circumstances would suggest. The volumes which have been written under the title of Church history, are numerous; but such histories are by no means histories of the Christian Church. We have a voluminous account of the anti-Christian Church which wandered after the beast, and was made drunk with the blood of the saints; but the history of the Church of the Son of God, "is enveloped in the obscurity of that retreat which God prepared for her in the wilderness." So the history of the Papal power is not the history of the Church of Christ. So far from acknowledging this, the Baptists protest against it, and believe that "the church of Rome is the whore of Babylon," and that, that only is the church of Christ, which receives and obeys his doctrine, and observes the ordinances instituted by him in whatsoever way or place it may exist.

ist. An important question here presents itself: Is anti-Christ confined entirely to the Church of Rome? The majority of the protestant world would answer this in the affirmative. But is this the case? Although we are fully warranted to consider that Church as "the mother of harlots," yet in fixing that odious charge upon her, shall we not be compelled by the same parity of reasoning "to allow all other national churches to be her unchaste daughters," because they are hostile to the Spirit and Nature of the Kingdom of Christ? In the very nature of things, all national establishments of Christianity must be anti-Christian; because they are opposed to the Spirit of the doctrines of Christ; and antagonistic to the nature of His Kingdom which is "not of this world," but above. It must not be inferred, however, that Christ has no disciples in societies whose constitution is anti-Christian; for the reverse of this is the fact. The Scriptures inform us that John heard a voice from heaven, saying, "Come out of her, my people." OMEN, Jan. 18, 1859. CLEOPHAS.

For the South Western Baptist.
A Church of Christ.
NUMBER 4.

THE LAW OF CHRIST BY WHICH BRETHREN OUGHT TO BE GOVERNED, WHEN ONE IS OFFENDED WITH ANOTHER.

"If thou bring thy gift to the altar and there rememberest that thy brother hath against thee; leave there thy gift before the altar, and then come and offer thy gift." Matt. 5:13, 24. (The subject of my last paper continued.)
Again, where the offence is personal, and also grossly immoral, for example, one member steals another's horse—does the magnitude of the crime release the offended brother from complying with the rule with the view to gain the transgressor? It may be said, that, "that would be a hopeless case." All things are possible with God. A thief on the Cross was pardoned. But that is not the question. Does the law under consideration, discriminate between the greater and lesser sins? If so, where in the moral thermometer is the freezing point? Who will draw the line between big and little sins? the pardonable and unpardonable? True, "there is a sin unto death." "He that shall blaspheme against the Holy Ghost hath never forgiveness." But this sin cannot be committed against a brother. It seems to me then, that where the offence is personal, whether the trespass be committed on the household or in the secret chamber; and whether the injury done be great or small, the law holds good. "But if he will not hear thee, then take with thee one or two more." The object of taking one or two more is two fold. First, that they may exert their influence in adjusting the difficulty. That this is one of the reasons for the rule, is obvious, from the next verse: "If he shall neglect to hear them," &c. They must speak before they can be heard. They are, therefore, to counsel, advise and admonish. It is often the case, that an offender will listen to an admonition from a disinterested party, which would be rejected if offered by the person aggrieved. But a second reason for this direction is, that if the offender continue incorrigible they may serve as witnesses in the case, when brought before the Church."

"And if he shall neglect to hear them tell it unto the Church." And now the issue is changed. There are others concerned. "And whether one member suffer all the members suffer with it." The Church must act; and act with reference to the glory of God. No other consideration should influence the church. If the parties first concerned have become reconciled, and there be no reproach left upon the cause of Christ, then the matter should end.—But if the act of trespass were grossly immoral, the offender should be dealt with by the Church as strictly as if the offended brother had not become reconciled, or as strictly as in other cases equally immoral where no trespass is committed against a brother. In some cases the trespass is so grossly immoral that the glory of God demands the exclusion of the offender. Of such are cases of seduction, theft, slander, &c. Honest men have more to fear from the tongue of the slanderer, than from the hands of the thief. In some cases where a reconciliation cannot be expected in consequence of the obstinacy of both parties, it would be best to exclude both. In other cases where the offender is willing to pay his brother all that he owes, but the offended brother plays the part of the man who took his fellow-servant by the throat and cast him into prison, it would be most to the glory of

TUSKEGEE, ALABAMA, THURSDAY, FEBRUARY 10, 1859.

God to exclude him. *Whatever ye do, do all to the glory of God.*—Paul.
D. LEE.

For the South Western Baptist.
Pray for the Indian Missions.
"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

TO ALL MY BRETHREN IN ALABAMA:
There are many ties which bind me to you, and by all of them I am encouraged to hope you will read this appeal, and then grant my earnest request.
You are aware that missionaries must be sustained by their brethren at home—that heathens will not support the minister of a religion to which they are opposed. Of this you have given proof by your former liberality, as well as by your recent remembrance of my necessities. Has it never occurred to you that there is some necessity for a missionary to be sustained by the prayers of his brethren at home? That if heathen people will not support a missionary, much less will they pray for his success? You kindly remember our temporal wants; and when you read of our afflictions you perhaps shed tears of sympathy. You think of the friends and comforts we have left behind, and you are convinced that we are not seeking worldly enjoyment, nor pecuniary gain. This is well; and you have our sincere gratitude; but in all this, you are remembering only our temporal necessities; you may yet forget that, by becoming missionaries, our spiritual wants are increased more than our temporal; and that we had rather God would strip us of all earthly goods, so that we might be reduced to bread and water, than that we should labor in vain, or spend our time for naught.—The prayers of saints are a rich spiritual treasure, and that minister who does not possess them is a beggar. How can we possess them unless our brethren at home pray for us? What can compensate us for the loss of those comforts we had in our own land, when we were surrounded by relatives, and sympathizing friends?

You might build a palace for us, and multiply our salary by three; you might send us annual supplies of choice luxuries, so that we would lack for nothing; yet if we were not successful in our labors, we would be miserably unhappy. How, then, are we to be successful, and thus rewarded for all the sacrifices we have made? We must be sustained by the prayers of our brethren at home.—You know but little of the peculiar trials of our missionaries. I am convinced of this from the various questions that have been asked me while traveling as agent. Poverty, sickness, bad fare, exposure to inclement weather by night and by day; and such things as these, are hardly worth placing on the list of missionary trials, for they are held in common by many poor pastors at home. Yet our brethren will hardly allow that missionaries endure more than the things I have named. We do not wish to boast of special grace, yet I declare to you that if my trials were not of a different character, and more grievous than the above named, I would never appeal to you for special prayer.

These things have been my familiar acquaintances all my life, and but little more so since I became a missionary than before; hence I do not take them into the number of missionary trials.—If I were in want, I would ask for contributions; and they would come with the same good will that you have always manifested; or if I were sick, it would be no more than what happens to my brethren at home, and might happen to me either here or there. I am not asking alms, but I am beseeching you for what I fear is harder to obtain, and which I know to be infinitely of more value—an interest in your prayers. The blessings that I need can come from God only, and in answer to the prayers of his people; and the sum of them all is, that I may be successful as a missionary. I need not tell you what a missionary's peculiar trials are; it is enough to tell you what they are not,—that they are not temporal want, sickness, the absence of relatives, &c.; but are of a spiritual character, and can be removed only by the prayers of God's people. We do not wish to say to you, "Come, and behold our zeal for the Lord;" neither would we boast of grace that is not possessed by our brethren at home; but are you not aware that it is very hard to get missionaries for the Indian field?

We would not deter others from coming, and yet we are free to say that, who has an eye to the missionary work, and takes these temporal afflictions into the number of peculiar trials to the missionary, is mistaken; and has not yet counted the cost. I have been in want in days past, so as to lack some of those things termed the necessities of life; and I have seen affliction, such as is not common for families to suffer in the most sickly climates; but then I had no temptation to abandon my work, because I had few spiritual trials, and had an abiding evidence that my labors were blessed, and to some extent appreciated. But now "the enemy has come in like a flood." Trials new, and of a different nature overwhelm my soul.—You will all bear me witness that when Indian missions were peculiarly bankrupt, and I was compelled to take an agency, I had no temptations to abandon the cause; but declared publicly, and on all occasions, that I would return, "salary, or no salary." It is enough for you to know, then, that now, while I am in no special want of temporal blessings, I more ardently desire the prayers of God's people, than I ever desired their contributions when there was no money in the treasury.
When you read this, PRAY FOR INDIAN MISSIONS, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."
H. F. BUCKNER.
Micco Creek Nation, Jan. 11, 1859.

For the South Western Baptist.
The Jews shall be gathered to their own land from all the earth.
Messrs. Editors: Every body is so well acquainted with the cause of the dispersion of the Jews, we need not devote a chapter to that subject. One very solemn truth is invariably forced upon my mind when I think of the Jews. I refer to their prayer and its answer. When Pilate had washed his hands he said: "I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be upon us, and our children." Their prayer has been answered to the letter. The destruction of Jerusalem was one of the most awfully distressing calamities ever witnessed by any nation. Some sixty-three years before the Christian era the Jews were brought to a state of subjection to the Roman republic. They retained some faint shadows of royalty till the year A. C. 37. At this period Jerusalem was taken by Herod, and Antigonus, the last of the Asmonean race. This marks the period also when the scepter wholly departed from Judah. History informs us that at the destruction of Jerusalem there perished by sword, famine and pestilence, 1,100,000. At other places 237,490. Besides this vast number, there were multitudes of the Jews who died in caves, woods, wildernesses, common sewers, in banishment, and many other ways. According to the prophecy long before made of this people they now become a scattered, persecuted and enslaved people.
They never mix with other nations by marriage union, but remain as a distinct people in this respect. They also yet bear the seal of the covenant of circumcision.
History informs us that about the year A. C. 380, one Julian named the Apostate, from a hatred to Christians wrote to the Jews inviting them to the city for the purpose of rebuilding, promising them to restore their temple and nation. They began the work but a terrible earthquake, and flames of fire bursting from the earth, killed the workmen and scattered their materials.—They were defeated in this, and stand to-day as a monument of the righteous displeasure of God. This all befell them because of their rebellion against a kind and merciful God.
In 1 Thess. 2:15, 16, Paul gives the cause of this horrid calamity. He says, "Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost."
But they are to return and possess their own land again. This will appear plain upon an examination of the prophetic writings. In the 11th chapter of Isa. the advent of Christ is beautifully set forth, after which at the 11—14th verses, the return of the Jews is made plain. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and

from Elam, and from Shinar, and from Hameath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," &c.—The return which is here spoken of is yet to take place. For it is evident that this passage has not been fulfilled since the advent of Messiah. In the 27th chapter of Isa. the prophet speaks of the last times and what shall be done in them, as the destruction of anti-Christian powers—the ruin and destruction of the city of Rome with its jurisdiction and inhabitants, and at the 12th and 13th verses, the return of the Jews. "And it shall come to pass in that day, that the great trumpet [the Gospel,] shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem." This prophecy has not yet been fulfilled, the tongue of time is yet to tell its fulfillment. In the 42nd chapter the prophet speaks of the destruction of the Jewish nation because of the rejection of the Son of God; but in the 43rd chapter at 5th and 6th verses, he sets forth clearly their recovery, "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and daughters from the ends of the earth."
These pages taken together show that the Jews are yet to return to Jerusalem. At the 16th chap. of Jer., the prophet under the types of abstaining from marriage, from houses of feasting and mourning, foretells the utter ruin of the Jews because they were more vile than their fathers; but at the 14th and 15th verses he shows that their return shall be stronger than their deliverance out of Egypt. He says: "Therefore, behold the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the north and from all lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Again, 23rd chap. 3rd verse he says: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase."
S. W. BARTLEY.
Wisdom's Store, Ga.

For the South Western Baptist.
Have we all been converted anew at the opening of this New Year.
Christ said to Peter, "when thou art converted strengthen thy brethren."—Regeneration is a single work—but once, forever. Conversion, in the sense alluded to by the Savior in his address to Peter, may be many times repeated. In a sense we need to be converted over again every year, every day. In our renovated faith, zeal, and love; in our improved Christian walk, we are not only blessed ourselves, but we are prepared to be a greater blessing to others—being converted, we can, strengthen our brethren. I am a poor disciple—the most unworthy that has ever lived, or perhaps ever will live, and get to heaven, but of late [to the glory of infinite, Almighty grace be it spoken,] I have, in some respects, been converted over again; and being converted, I would speak a little word for the comfort and encouragement of you brethren editors, and of others of Christ's dear disciples.
I have been converted to a new, and somewhat heart-affecting sense of the privilege of living in these precious, Gospel days. Surely we see what Kings and Prophets desired to see, but died without the sight. We live under the glorious dispensation of the Spirit; and at a wonderful period in this dispensation. Africa open to the Gospel! China open to the Gospel! Japan open to the Gospel! The world—ten or twelve hundred millions, in a sense never before realized, open to the glorious Gospel of the blessed God!! Wonderful! wonderful! And then the Lord of late has been opening the windows of heaven and pouring out his Holy Spirit in a copious measure—as an earnest of far more wonderful measures to be granted, when Zion shall properly awake

and put on her full strength of faith, love and prayer. God has rolled these things on my poor heart of late in a manner that I have never experienced before. And I bless and glorify God that many other hearts have felt them in a far greater degree than I have.

2 I have been converted to more deep and solemn convictions of the efficacy and power of prayer, than I have ever before entertained. Whether I pray right and acceptably myself or not, I do feel, and in a degree new and precious to me, that right prayer—the prayer of faith—prayer indited in the heart by God's Almighty Spirit, is a wonderful instrument for carrying forward the work of salvation amongst men. How striking is Bible testimony on this point! What remarkable displays of the divine goodness the last year in answer to prayer! In some parts of the country the whole Christian population, resolved themselves as it were, into a prayer-meeting—daily prayer-meetings; and how remarkably has God answered prayer. I believe God hears prayer: in some degree I feel it; on this point I am a convert, in some sense a new convert. Brethren, be encouraged. A poor worm would lift up his voice, with the voice of ten thousand louder speakers, to strengthen you. Little insects built the everlasting coral rocks in the ocean—the foundations in some instances of rich and populous islands. I would be an insect, to help build up the faith and courage of my beloved brethren in Christ. We have had trying times; and they are still upon us; but pray on ye followers of Jesus. God by the mighty influences of his Spirit can soften our hard hearts; establish us all in what is right, and just, and Scriptural; and correct us in the things that are unlovely, and not according to the mind of Christ. Here is our best medicine after all—a general, glorious, mighty outpouring of the Spirit of God. This is granted in answer to prayer. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." There is enough in that one precious promise, were it rightly used, to shake the whole world to its very foundations. For twenty years and more, that unspeakably precious promise has been much in my mind—of late it has come home to my dry and barren soul with new power.—I have gotten to be almost a convert to the belief, that it is really and absolutely true. Try it ye saints of God, and see for yourselves this year if it is not true.

3. In conclusion I would add, that I feel somewhat as though I have been converted to the purpose of entering anew upon the service of my ever-glorious Redeemer. How little have I loved him! how little have I done for him! My candle is burning down into the socket: but a half inch, so to speak, remains; and yet God puts it into my heart to desire—strongly to desire that my last glimmering light may shine to the praise of Him who bought me with His blood. Be encouraged ye trembling saints: if a heart like mine can be made, by God's almighty grace, to feel in any degree thus, who need despair? Take up a new, ye saints of God, the burden of souls. Lay bare your hearts to Zion's wants. Pity the heathen.—Sympathize with your missionaries.—Give hearty and increased succor to our Missionary Boards. They need your bounty; they need your prayers. What new sacrifices can we make this year for Jesus? God will no doubt accomplish a great work this year in Christian and heathen lands: "What share," (let each Christian brother honestly and anxiously ask himself,) "am I to have, by God's grace, in this blessed work? Christ's glorious temple is going up; can I not bring a rafter, or a shingle, or at least put in a little nail; or carry a little mortar in a hod to the masons?" The night is hastening, let us all do what we can while the day lasts.
PETER.

THE SCRIPTURES.—It is said that Alexander the Great once visited Diogenes the Cynic, while he was basking in the sunbeams in his tub. The great monarch was so delighted with the serenity of the philosopher, that he said, "Diogenes, I am so charmed with you, that you need not ask and I will give you anything, to the half of my kingdom." The philosopher replied, "Please your majesty, I have only one favor to ask, and that is, that you stand aside from between me and the sun, in whose beams I am now enjoying myself." So let the seekers after God's will say to

the creed and creed-makers, to the Luthers and Calvins, the Wesleys and the Fulers, to the sects and even the pastors, stand aside from between us and the sunbeams of revelation. We need not the hand-lamps of your systems, when the bright sun of God's Scriptures shines on us.—C. Tyre.

EXTRAVAGANCE, A SIN.—We have no hesitation in saying that extravagance is a sin. To attempt to prove this is a waste of time. Nothing is more clearly condemned by the teachings and spirit of Christianity; and there are few things so injurious to vital piety, so directly opposed to that spiritual consecration demanded of every professing Christian. The whole tendency and influence of extravagance is worldly, and no one can make it any thing else. It leads professing Christians to mind earthly things more than heavenly, and to set their affections on things below and not on those above.—And yet the great struggle in our day, among even professors of religion, is to surpass their neighbor in finery, show and extravagance. It is not only heart-sickening to see the extreme folly to which many go, but their extravagance is most unquestionably sinful. The exhortation of Paul to women to "adorn themselves in modest apparel, with shamefacedness and sobriety," which he says "becometh women professing Godliness," is now regarded as old-fashioned. They must be decked with brocaded hair and gold, and pearls and costly array.—N. O. True Witness.

An Eloquent Extract.

"Generation after generation," says a fine writer, "have felt as we now feel," and their lives were as active as our own. They passed like a vapor, while Nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. The world will have the same attraction, for our offspring yet unborn, that she had once for our children. Yet a little while and all will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wind its way, and the prayers will be said, and then we shall be left behind in silence and darkness for the worm. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eye that mourned for us, will be dried, and gladden again with joy; and even our children will cease to think of us, and will not remember to lip our names.

SECOND-HAND SLANDER.—There is a decision in the last volume of Gray's Reports which is at once sound morals and good law. A woman, sued for slander, was defended on the ground that she only repeated, and without malice, what was currently reported. The Court held, that to repeat a story which is false and slanderous, no matter how widely it may have been circulated, is at the peril of the tale-bearer. Slander cannot always be traced to its origin.—Its power of mischief is derived from repetition, even if a disbelief of the story accompanies its relation. Indeed, this half doubtful way of imparting slander is often the surest method resorted to by the slanderer to give currency to his tale.

MISSIONS.—There is but little hope of a man, till he can be brought to the house of God, and thus under the influence of the gospel. But this can never be done, in respect of the masses, till every church considers itself a missionary station, and every member a missionary to the perishing immediately around him. Kelsey.

BESETTING SIN.—Every man's own besetting sin is the tempter. You love God; you walk upon the sea; the swellings of the world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire.—Anselm.

THE CROSS.—The light of the sun is always the same, but it shines brightest to us at noon; the Cross of Christ was the noon-tide of everlasting love—the meridian splendor of eternal mercy.—M. Lawrin.

HOPELESSNESS.—A hopeless person is deserted by himself, and he who forsakes himself is soon forsaken by his friends and fortune. Berkeley.

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The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, February 10, 1899.

Elder C. A. STANTON is authorized to act as agent for the S. W. Baptist to collect arrears and procure subscribers.

Want of room this week compels us to defer our promised authorities in regard to public and private of fences. We hope to find room for them in our next.

Northern Reformers and Southern Antislavery Private Publication Houses, or Publication Societies, &c.

We have just finished reading a pamphlet entitled, "Thoughts on the Missionary Organizations of the Baptist Denomination," by Francis Wayland, D.D. It is neatly printed, hails from the publishing house of Sheldon, Blake-man & Co., New York, and embraces 36 pages. Doctor Wayland brings to light some startling facts, indulges in sundry sage reflections, offers some suggestions which would doubtless work well if our Churches were composed of angels instead of redeemed sinners in whom the remains of a fallen and depraved nature yet maintain no little hold, and closes by asking others to submit their plans, and then they can "prayerfully and deliberately examine every plan that may be offered, and choose one or the other, or combine in to one the best portions of all, or reject them all, and pursue our present course without alteration, as we think best."

We are not about to review the positions and suggestions of this pamphlet (with many of which we are decidedly pleased), any further than may be necessary to guard some of our own cherished interests from the paralyzing touch of experimenters. Dr. Wayland deprecates the unhappy strife which are now agitating the minds of our northern brethren—says that "when they meet to consult concerning missions, missions are almost the last thing thought of, and, in fact, frequently can hardly obtain a hearing."—states the alarming fact, that they "have twenty-three Missionaries less, in Asiatic Missions alone, than we had seven years since. At this rate," he continues, "our Missions will soon cease altogether." With such a text as this, every body knows what kind of sermon Dr. Wayland can preach. If the Doctor could only emerge from the fogs of abolitionism long enough, we could suggest to him a line of thought that might assist in resolving the mystery of their present troubles. That fell spirit that broke up the old Triennial Convention, and furnished the necessity for separate Northern and Southern Organizations, went into the Northern division. It has been an eating cancer amongst them ever since. Some two or three years since, a portion of these restless reformers sloughed off and formed a separate organization. But the body became tainted with the infection. So soon as the South withdrew from the North, these restless agitators and reformers turned upon themselves, like Sir Knight's sword.

"That are into itself for lack
Of something else to law and back."
Dr. Wayland may yet live long enough to see that men who reject the teachings of God's Word upon the subject of slavery will not long be controlled by any code of ethics human or divine. Such turbulent spirits will never be satisfied with any organization.

The learned author of this pamphlet steps aside from the subject he proposed to discuss, to wit:—"Missionary Organizations"—to "say a word respecting the [American Baptist] Publication Society." He thinks that the further endowment of that Society a superfluous expenditure of money, and that "no Society can have as good facilities for circulating books as a good publisher, who has his correspondents in every city and town throughout the country."

Now, this is not the first time that deadly thrusts have been aimed at Publication Societies in order to build up private interests. Before we yield up these cherished interests to these reformers North or South, it may be well to acquaint the people with a few facts worthy of their consideration.

1st. Let us look at our Bible Societies. There are men now living who can remember the time when a single copy of the Holy Bible of the very cheapest edition, cost not less than one dollar.—This we believe was the case when the American Bible Society was formed in 1816. Within a very few years the price of Bibles was reduced one hundred per cent. by the agency of that Society; and now an entire copy of the Bible can be procured for twenty-five cents, one-fourth of what it cost when that Society was organized. So much for the agency of Bible Societies.

2nd. Let us now see what Publication Societies have done in cheapening religious books. We have in our library a plainly printed and bound copy of Doddridge's Rise and Progress of Re-

igion in the Soul, issued from the press about the time the American Tract Society was formed. Its selling price at that time was just two dollars and fifty cents. The same book, printed and bound far better, is now sold by the Tract Society at fifty cents! The same is true of similar publications, such as Pilgrims Progress, Call to the Unconverted, &c., &c.

But is it asked, do not private publishing houses issue as cheap books as our Publication Societies, North and South? Doubtless they do as a matter of necessity; but let this "hue and cry" against Societies prevail, and let them be put down, and let there be no check upon private interest by the intervention of purely benevolent institutions, and how long before these private publishing houses would avail themselves of the monopoly? We do not say that this would be dishonest in them; but we simply say they are men, and they will take advantages thrown in their way. The houses of Gould & Lincoln of Boston, and of Sheldon, Blakeman & Co. of N. Y., are doing a great and important work for the religious and literary public; and so is the American Baptist Publication Society of Philadelphia, and our own Southern Baptist Publication Society of Charleston. But we as a denomination are far more concerned in the prosperity of our Societies than we are in promoting the private interests even of good men. Our Societies are to live to bless generations yet unborn; but these private enterprises are contingent upon the caprices of personal interest. Let us not be deceived from our allegiance to those Baptist organizations which were founded in the prayers, the wisdom, and the active piety of Christian philanthropists, by any plea of monetary interest. No matter if Dr. Wayland or any other good man could get a little more for their books, if these Societies were out of the way, it is far more important to keep the prices of religious publications down to the lowest point for those at least who cannot pay large prices,—the poor of our country.

We cannot close this article without a few words of warning to our Southern brethren, suggested by these "Thoughts" of Dr. W. Some few months ago it was gravely heralded throughout our Southern Zion by a certain nameless sheet, that not less than sixty per cent. was paid out in the way of mere "machinery" (agencies, &c.) on the part of our several Boards, in the collection and disbursement of the benefactions of our brethren. And although it was promptly met by figures and facts both by the Foreign and Domestic Boards, to the effect that not more than 22 per cent. was paid out in all kinds of agencies by the Richmond Board, and not more than an average of 18 or 19 per cent. by the Marion Board, yet still that paper persists in its statement at least so far as the Foreign Board is concerned! If the object of these northern reformers among our Southern Churches is to destroy confidence in these Boards, in the name of a perishing world, let them show "a more excellent way." If the Richmond, Marion and Nashville Boards are not to be trusted, there cannot be one formed this side of heaven worthy of confidence. Destroy confidence in these and disband them, and the cause of missions receives a shock from which it will not recover for a quarter of a century. The whole mission cause will be thrown back to where it was when the great battle was fought in our churches twenty-five and thirty years ago.

Let our brethren should regard our fears groundless, we make a single extract from a labored editorial in the paper referred to as late as the latter part of December last. It is in a lengthy review of Dr. Jeter's refutation of the charge that 60 cents was paid out of every dollar collected for Foreign Missions by way of "machinery."

"We once more declare what the acts of our lives will abundantly prove, that we are a warm friend of missions, foreign and home, but especially home, since we owe peculiar duties to our own land; and the superabundant fruits of Home Missions are to us the finger of God. Yet while we believe that it is the bounden duty of every Christian to aid, to the extent of his ability, in preaching the gospel to every creature under the whole heaven, yet we do not believe with our Mission Boards, that every man and woman of the nations, will ever be converted to God by the missionary instrumentality, and the second coming of Christ thus brought about, and the promised millennium realized. We believe the prophecies of the prophets, and of the Son of God himself, and the teachings of the apostles, and the faith of the apostolic and primitive Baptists, and of Baptists of every succeeding century, save the present, that the second coming of Christ will be personal and unexpected to this world, and his reign will be a literal reign with his saints on this earth for a thousand symbolic years; (Rev. v. 10, and xx. 4, and xxi. 3.) that prior to his coming in "the last days," wickedness and scoffing, impiety and infidelity on the part of sinners, and (2 Pet. iii. 3, 4) disbelief in the promise of his literal coming, on the part of professed Christians, will be prevalent, so that they will be as a snare to all them that dwell upon the face of the earth. (Luke

xi. 35, and Matt. xxiv. 37, 38, 39.)—We believe, however, that his coming will not be "until the fullness of the Gentiles be come in (Rom. xi. 25; Luke xi. 24) and the gospel of the kingdom shall have been preached in all the world for a witness, (Matt. xxiv. 14), and the only way we may be instrumental in hastening (2 Pet. iii. 10) the coming of that glorious—and by Christians looked for and desired—day, when error shall be destroyed and the reign of righteousness begin, is to labor to preach his gospel in all the nations of earth for a witness," that the fore-appointed people may be gathered from among the Gentiles (Acts. xv. 14) which must be gathered instrumentally before the times before appointed to the Gentiles be fulfilled.

With this scriptural view, we have every thing necessary to sustain our faith and nerve us to labor, the very faith to prevent us from disappointment and despair at the slow success of the gospel, and nothing calculated to inspire boasting. Christ has not required, nor does he expect us, to do what he and his apostles both failed to do. If it is our mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which he was born, and why did not the apostles leave us each a city wholly converted. For our Mission Boards to teach and preach that by the missionary enterprise abroad and the Missionary Church at home the whole world is to be converted to God, and a spiritual millennium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches, and promote infidelity and disbelief of the Word of God, in our humble opinion.—Tennessee Baptist.

Now, if we are capable of interpreting the foregoing, it is nothing more nor less than the old antinomian and anti-missionary theory of a former age re-vamped and adapted to the present times. Of course we shall not insult the intelligence of our readers by any formal answer to the positions assumed. To state them is a sufficient refutation in the estimation of all sincere friends of missions. Here they are:

1st. It is assumed that the conversion of the world to the obedience of faith is NOT the great object of preaching the gospel—that object being reserved for the second coming of Christ, who will literally reign on earth a thousand years, the gospel meanwhile is to "be preached for a witness," rather than to convert the world. We had supposed that the object of "a witness" was to convict and convert people.

2ndly. Christ Himself did not convert a single city, or even the town in which he was born; ergo, He cannot expect us to do more than He did. We had supposed that he had sent the Holy Spirit into the world, under whose influence his disciples were to do, and really did, "greater works than he did," in this very respect, in that there were more converts under a single sermon on the day of Pentecost than our Lord is supposed to have made in all his ministry. We had also supposed we were to obey his command, and then rely upon his promise when he said, "go ye into all the world, and preach the gospel to every creature," and then added, "Lo I am with you always even unto the world." But why expose a fallacy that every child in theology must see?

3rd. It is furthermore alleged that our missionary Boards are aspiring to do too much in undertaking to "convert the whole world to God, and introduce a spiritual millennium." We beg to submit, that our Missionary Boards have undertaken to carry out the will of the ascended Messiah, in "preaching the gospel to every creature," humbly relying on Him to grant success to their efforts. In the language of the humble and devoted Carey, they are "attempting great things for God, and expecting great things from God." We also submit, that "the fore-appointed people" are to be brought in now just as they were in the days of the Apostles, when "it pleased God by the foolishness of preaching to save them that believe."

Finally, this wonderful theory that postpones the conversion of the world to some indefinite period in the future when it is thought by some that Christ will descend in person, "will prevent us from disappointment and despair, at the slow progress of the gospel!" &c. Now, does any man suppose, that if such sentiments as these are to prevail among our denomination, another missionary would ever be sent by us to the heathen? We question it. The whole scheme of missions as understood by us, and as inaugurated by such men as Carey, and Fuller, and Ryland, &c., of England, and Judson, and Rice, and Mercer, and Brantley, &c., of the United States, turns out to be a mere Quixotic adventure. We only reap the blessing of him that expects—nothing!

Is it not strange that men of ordinary intelligence can suppose that such notions as these can gain currency among intelligent Christians who really love the cause of missions? And yet these very sentiments, exploded though they have been time and again, are reproduced, and Christians are seriously told in substance that they are undertaking too much for God, and that they are expecting too much from Him! Alas! alas! where are the Elijahs of our Israel to animate the flagging zeal and encourage the decaying

faith in our Lord's hosts!! The love of Christ—the love of souls—fervent prayers—strong faith—and a higher measure of personal consecration to that work which brought our Savior to earth "to die the just for the unjust"—these are the only effective answers to such sentiments. Let us cultivate these, and the Lord will give the desired increase.

Return of the Jews.

Our excellent correspondent, S. W. BARTLEY, has an article on this subject in this week's paper. We dislike to differ with our correspondents; we differ with brother BARTLEY, and will briefly as possible give some of our reasons. The passages he quotes were prophecies of the dispersion of the Jews into Assyrian and Babylonian captivity and of their return from those countries when Cyrus made his edict, under Zerubbabel, Nehemiah and others. The modern dispersion and return of the Jews is not the subject of the prophecies he has quoted.

While it is not a subject in which the salvation of the soul is the least jeopardized, nor the spirituality of Christ-ians the least promoted nor retarded, yet it is best to have correct views in regard to it. Besides, there is another subject, the personal reign of Christ, generally connected with it, we believe to be injurious and has been the cause of much fanaticism in the world. We will quote some passages, make some remarks upon them showing the difficulties in our way of believing in the return of the Jews to the land of Judea.

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Mat. 12:31, 32. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death; I do not say that he shall pray for it. 1 Jno. 5:16. Then answered the people, and said, His blood be on us, and on our children. Mat. 27:25.

The dogma of the restoration of the Jews to the country given their father Abraham in covenant, and the "actual re-occupancy" of that territory and the city of Jerusalem, is a capital article in the creed of Pre-Millennialists. This return and re-organization of the Jews into a national polity is to precede, but a short time, the second advent and personal reign of Christ. Christ is then to descend, raise the dead saints, collect his living saints—all to repair to Jerusalem, where he will establish his Kingdom visibly in the world, make that city the seat of his universal empire, and then reign a thousand years. We are frank to avow that we are not believers in the literal restoration of the Jews, and of their organization into a body politic or body ecclesiastic, under Christ nor any other leader. We will give our reasons.

As a nation they have committed the unpardonable sin. If the reader will examine the passages above quoted, and parallel ones in other Evangelists, he will see that there is such a sin; and the question to be decided is, when, and by whom was it committed? These passages have perplexed Commentators and Biblical students greatly, mainly, we presume, because they have given them a too limited application—applying them to individuals. That individuals do commit the unpardonable sin—which is blasphemy against the Holy Ghost—there is no doubt; but in the passages under consideration, it was the Jewish nation that did it, through their representatives, chief priests, Scribes, Pharisees and Sadducees. The Prophet had long ago said, "The leaders of this people do cause them to err." Look at the facts in the premises.—Christ had wrought "a notable miracle" by healing "one possessed with a devil, blind and dumb." "The people were amazed, and said, Is not this the Son of David?" The Pharisees and Scribes who had the "Keys of Knowledge," said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." The Messiah said, "I cast out devils by the Spirit of God." Here was a palpable issue. The Pharisees and Scribes—who, as representatives of the Jewish nation ought to have pleaded the cause of Messiah, having light sufficient to have done so, but they, in their representative character blasphemously attributed the power by which he wrought miracles to an alliance with Beelzebub the prince of the devils. We can not tell why blasphemy against the Father and the Son can be forgiven, when blasphemy against the Holy Ghost cannot be forgiven.—Christ has declared it, and that, with us, shall end controversy. The fact is enough for us. Who then committed this sin? Who brought the charge against the Son of God? Not the publicans and sinners; they delighted to hear Jesus, and "pressed into the kingdom of God." It was the heads of the Nation, the chief priests, elders, scribes,

Pharisees and Sadducees. They are denominated, "Builders," that rejected the "Stone," that afterwards became the "head of the corner." These "Builders" rejected the humanity and divinity of Christ, and blasphemed the Holy Ghost by which he wrought his miracles. This was their great, their unpardonable sin, they, in their representative character, involved the whole nation in it, and the end was, "they crucified the Lord of glory, and said, 'His blood be on us, and on our children.'"

If this be correct, the question arises, can this sin be forgiven? It can not, if the words of Christ are to be believed, "neither in this world, neither in the world to come." Whether the words mean literally neither in this world or the world to come, or neither in the Jewish nor Christian dispensation, it is all the same so far as the restoration of the Jewish nation is concerned; for the Christian dispensation is to last till the final Judgment. And the Pre-Millennialists believe that the restoration of the Jews, and the thousand years of Messiah's reign upon earth will be before the Judgment. So if it be true that the Jewish nation has committed the unpardonable sin, the visionary theory of Pre-Millennialists is overturned, or one main pillar of their creed is removed.

It will strengthen our position, too, when it is remembered that Jehovah al-lies deal with the Jews as a nation.—He espoused them to himself as a nation by covenant at Sinai; blest and chastised them as a nation, divorced them as a nation for committing the unpardonable sin, and espoused the Gentiles in an everlasting covenant. The reader has but to go back in Bible and Jewish history, begin at Egypt and examine these records up to the destruction of Jerusalem by the Romans, to see the correctness of this position.—All sins under the Law were atoned for and forgiven but presumptuous sins; but the nation never committed the presumptuous sin till they ascribed the power of the Holy Ghost in Christ to an alliance with Beelzebub, and called down the innocent blood of the Son of God upon their guilty heads at his crucifixion.—After these crowning, consummating acts of persistent unbelief against light and knowledge, the Romans, the rod of Jehovah's vengeance, came upon them, put an end to their national polity forever, and they are now, in the expressive language of Moses, their law-giver, "an astonishment, a proverb, and a by-word among all the nations, from the one end of the earth even unto the other." They are now as full of unbelief, and as much disposed to "blaspheme against the Holy Ghost" as they were the day they charged upon the Son of God that unholy alliance; for which the curse of God is upon the children of the Jewish Kingdom, and they are in "outer darkness, weeping and gnashing their teeth." The Gentiles, once "not a people" under the Jewish national covenant, under the "new and everlasting covenant," have come "from the east and west and have sat down with Abraham and Isaac and Jacob, in the Kingdom of heaven." Besides, Jehovah has cursed their once fertile country with hopeless barrenness and sterility; no inducement for them to return, and wholly inadequate for their support—almost as much so as the Great Arabian Desert. "But God can remove this curse," says one.—True. But will he do it? Not if they have committed the unpardonable sin.

Individual Jews have been converted, yea, even "a great company of the priests became obedient to the faith," so it will be to the end of time, but their national existence is cursed—can not be forgiven under no dispensation. That the Jews are to exist, "scattered and peeled," and "sifted," in every nation under heaven, we fully believe; but they will exist till the end of time as monuments of Jehovah's displeasure—a monumental fact that they have "blasphemed against the Holy Ghost, and have crucified the Lord of Glory."

But out of this people a remnant is to be saved by the "election of Grace;" it is only a remnant.

Is Benevolence Contagious?

A good brother from a neighboring State, in concluding a recent kindly letter to the editors, says:

"I am glad to see your notice of God's favor to the Churches in Alabama. Bro. Brown! God bless that dear Bro. Brown! I want to bind to my bosom. Aye, he is already in my bosom. What is the matter with him? Is it any thing like the 'small pox'? It is a blessed disease: may it catch all about among our rich folks!—God bless you both, and fill you with all his divine fullness!" Yours in Jesus, G. D. M.

Rev. W. T. RUSSELL, agent of the Bible Revision Association, Louisville, Ky., visited our town last week and lectured on the subject of the Revision of the Scriptures. From what we can learn, brother Russell is making a good impression wherever he goes, and is doing well in his agency. It takes prudent men and Southern men to reach Southern pockets.

Rev. J. T. CLARK has removed from Lumpkin, Ga., to Atlanta, Ga.

Faking up a "Sawyer,"—Dignity of Labor.

We were not apprized until recently, that labor was heresy—or that keeping a saw-mill was unchristian. But so it appears. Well, who knows how soon the sins of our youth will be visited upon us? To save the trouble of hunting up certificates, we do hereby confess that the senior editor was, in early life, a printer, and that the junior editor was a tanner! Now, "if this be" heresy, "make the most of it."

But to the point: The senior editor of the Tennessee Baptist, has recently charged Bro. Woolfolk, the editor of the "Baptist Standard," 1st, that he is not sound on the doctrine of "total depravity;" and 2ndly, that he once kept a "saw-mill up on Whites' Creek, 12 miles above this city." (Nashville.) To the first, brother W. pleads that his sentiments are those taught by Andrew Fuller. To the second, to-wit, That he had once upon a time kept a "saw-mill," he responds as follows. It is seldom we see a more manly, eloquent defence of labor. Every working man at least, will thank us for inserting it. Bro. Woolfolk has removed his "Saw-mill" down to Nashville, where he is making terrible havoc of some knotty, snarly pieces of timber on the North side of the Cumberland. But here is the extract:

It is also true that I have been so unfortunate as to be the owner of a saw mill. It is also true, that possessed with what energy I might. It is true, moreover, that having exhausted the timber on a tract of land owned by me near New Bethel, I committed the crime of moving the mill to a stream called Sycamore, where there was much timber, rather than to Whites' Creek, where there was but little. Moreover, I cannot plead in extenuation of my guilt, the excuse that it was only a little mill which I owned and attended to. Indeed it was rather a large mill; with a big boiler, a big engine, and a big saw—it being a characteristic of my nature, when any obstacle opposes itself, instead of backing out and taking a fresh start, to put on more steam and drive through. The sin, I confess, might have been of a more mitigated type had the mill been smaller, but I never could reconcile it with my feelings to flinch from every little curl and snarl knot that interposed itself. No, I am not ashamed of having owned a mill. I feel too grateful for recovered health to bluish for the business in which it was regained.—Friends who knew me four years ago, would not recognize in me, the feeble student, with emaciated form and cadaverous face, who sought active business, as the only hope for restoring a broken constitution. And had it done nothing more I would glory in the business, whose discipline has fitted me to bear with equanimity the petty annoyances of the Tennessee Baptist. The composure which has stood the test of the roar and rattle of machinery, with its endless train of casualties, will not be disturbed by an exhibition of squibs.

I am not one of those who look down on labor, and despise the hardy sons of the soil, who lay the foundation of competence in unflinching toiling energy. Let me be numbered with them. I care not the blush of false shame shall never mantle my brow at the companionship. As the descendants of the Patriarchal tribes in Rome, sought, as a boon, admission into the families of the *Plébs*, so let me be adopted by years of laborious business, into the ranks of the people, the heaving, surging, rising masses, whose energy, directed by intelligence, gives to America its crowning glory.

I revere the dignity of Labor. God was a laborer; when incarnate upon earth he asserted the dignity of toil in his own person; and when before creation dawned, he dipped his hand in light and bespangled the firmament with stars, the morning song of the universe hymned in glorious strains the triumphant Pæan of Labor.

A Soldier Preacher.

Gen. Thos. S. Woodward, in his "Reminiscences of the Creek Indians," mentions a preacher, not unlike some who were in the army of Cromwell. ELIJAH MOSELY, must have been a good man, to get such a compliment from the General, as he is a little stingy of his praise upon professors of religion. The General is speaking of a frontier campaign before the Creek war, and speaks of Mr. Mosely thus:

"Twas one of the party, and among the rest there was a Baptist preacher by the name of Elijah Mosely, a very sensible and most excellent man at that; for he could pray all night and fight all night, or pray all day and fight all night, just as it came to his turn to do either."

He then speaks of Mr. Mosely's preaching a funeral sermon of one of the company, and says, "the most feeling pulpit talk I ever heard dropped from the lips of Elijah Mosely, in a soldier's tent, on the death of John Ward." So, it seems, a good man, who honors his profession, is the "salt of the earth" anywhere, the army not excepted.

Book Notices will appear next week.

Planters' attention is directed to the advertisement of Brown's Double Cylinder Cotton Gin, and Steam Engines, by CLEMENS, BROWN & Co., Columbus, Ga.

PERRY DAVIS' VEGETABLE PAIN KILLER.—Every day affords new proof of the efficacy of this preparation. In cases where a disorder of condition of the stomach, liver, and bowels, is combined with great debility, nervous weakness, and intense melancholy, its effects are most beneficial and wonderful.

For the South Western Baptist. Ordination.

Masses Editors: At the call of the Liberty Church, Bro. C. J. Miles was ordained to preach the Gospel. The sermon was preached by Bro. Williams. The candidate was examined by Bro. L. Duett; the prayer was made by Bro. Wm. Russell; the charge delivered, and the Bible was presented by Bro. Williams; the Presbytery and Church extended the right hand.

Done Saturday before the 4th Sabbath of January, 1899.

For the South Western Baptist. Ministers' and Deacons' Meeting.

Pursuant to an order of the Unity Association, at her last Session, the Ministers and Deacons met at the Ebenezer Church, Bibb county, on Saturday before the fifth Sabbath in January, 1899. Introductory to business, an appropriate address was delivered by Elder Robt. Keith. Elder Josiah McGee was called to the Chair, and Wiley R. Gandy served as Clerk.

On motion, agreed that the names of the new members present be enrolled.—Ebenezer Church: Josiah McGee, T. H. Goodwin, Thos. H. Gandy. Plantersville Church: R. R. Peeples. Bethel Church: William Weaver. Shady Grove Church: A. Andrews, (Minister). Bethesda Church: J. H. Ray, (Min.). Elm Church: O. W. Shearer. Kingston Church: Robt. Hill. Mulberry Church: G. W. Mills, (Min.). Chestnut Creek Church: J. W. Long, (Min.).

Agreed that visiting Ministers and Deacons, and brethren generally, be invited to seats. Brethren Robt. Keith, and Judge Suttle being visitors, took seats and addressed the meeting. The Chair appointed R. R. Peeples, O. W. Shearer and Thos. H. Gandy as a committee to select ministers to preach at the next meeting, &c. The committee report that on Church Government, I. U. Wilks; Duties of Deacons, A. Andrews; Duty of Churches to their Ministers, Dr. Moodie; Duty of Ministers to their respective churches, J. H. Ray.—Also appointed Dr. Moodie to preach the next Introductory, J. R. Sartor his alternate.

Agreed that the next Ministers' and Deacons' meeting be held at the Antioch Church on Saturday before the fifth Sabbath in May, 1899.

Brethren all, particularly Ministers and Deacons, meet us there.

JOSHUA MCGEE, Mod.

WILEY R. GANDY, CLK.

For the South Western Baptist. Mobile Bay—Mission to Seamen.

BRETHREN H. & T.: You will remember that it has already been stated, (see my letter of last week,) that we have in the bay, during the shipping season, a population of something like two thousand souls. These are made up of seamen, boatmen, and stevedores—the latter are assistants in loading and unloading ships. But a large part of this population is constantly changing—some leaving, others coming—ships are almost daily going to sea, while others are coming into port.

I believe the number of seamen coming into the port of Mobile, annually, is estimated at about twenty thousand.—What a field for preaching the gospel to the poor! And how fearful the responsibilities of the man who consents to occupy it. These men hear but little preaching, and often listen here to the last warning before they are called to stand before the bar of God. My "heart is made to fear and be enlarged" as I think upon it. Here is a work, were there no other in the universe, that might well move the sympathies and call for the prayers of all God's people. Brethren, pray for the poor tempest-tossed sailor—I ask this of all who may read the request. Multitudes, multitudes are "without God and without hope in this world."

So far as I know, my mission here is being favorably regarded. Our little chapel, (on the Bethel ship,) is always full at the hour of worship. Our Bethel flag is hoisted every Sabbath morning, and remains floating on the breeze all day, as an invitation, to all who may behold it, to come to the house of God. At half past ten in the morning, and three in the evening, little boats may be seen coming from every direction, freighted with immortal souls. Officers come bringing numbers of their men.

It has never been my privilege to preach to more orderly, attentive, and even serious congregations than I find here. There is so rarely one who seems willing to lose a word that is said, I do not believe that I exaggerate. Many weep as they listen to the unvarnished story of Calvary. Seamen are rough but they are not hardened, as many who possess a polished exterior. Most of them are wicked—openly wicked and profane, but possess hearts to feel the truth. Many are moral, upright and sober, and would disdain a mean or low act. A few are pious—I mean comparatively, for in the aggregate there are many pious sailors.—These are generally open and bold witnesses of Christ.

"Not afraid to own his cause."

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