

H. E. TALIAPFERRO, } EDITORS.
J. E. DAWSON, }

"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye."—Act 17, 10.

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

VOL. 11—NO. 10.

TUSKEGEE, ALABAMA, THURSDAY, JULY 14, 1859.

50 NOS. IN A VOLUME.

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
BY THOS. F. MARTIN.TALIAPFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist.

SANTERVILLE, ALA., June 26, 1859.

MY DEAR BROTHER: I consider the following which I have clipped from an excellent Baptist paper published at Sacramento, California, worthy of a place in the columns of the S. W. Baptist. If you agree with me in opinion, let your readers have it. There are many ministers who, for fear of giving offence, would have persisted in a different course from that of brother Shuck. He deserves the approbation of every true-hearted Baptist for the firm and decided defense of Baptist principles, expressed in his letter. It is important that church members should bear in mind that church discipline is not a mere idle ceremony to be overruled and overriden by every one who may deem himself aggrieved, but the solemn action of Christ's disciples done in His name and by His authority. The questions which brother Shuck has propounded are pertinent ones, and ought to have been appropriately answered previous to his engaging in the ordination services. Others may speak unkindly of brother Shuck and attempt to discredit him with the denomination, but in my humble judgment he deserves to be considered a *decided, firm, true and faithful* Baptist minister. Fraternally,
T. W. TORREY.

What is a Regular Baptist Church?

The following letter is the reply to the letter referred to in the article on Baptist Church Order, on our second page of this number, and will explain itself. In publishing the letter we omit names and locality, for in such matters our business is with principles—Baptist principles—not men and places. But while we do not publish the names of others, we have no sort of motive for omitting our own signature, and we assume whatever of responsibility may be involved.

To Mr. _____, at _____:

I have received a communication from you, signed as "Clerk," of what you denominate the "_____ Baptist church," inviting me to attend the ordination of a "brother _____," which you say is to take place on the evening of the 27th inst.

As a Baptist minister, and in a country of such lax church discipline and confused names as California, you will not, I am sure, take it unkind if I ask for further information.

1. Has the above body been recognized as a regular Baptist church by ministers and other churches in your vicinity?

2. If it has been so recognized, has it ever placed itself without the pale of the Baptist denomination, by receiving into its fellowship persons who have been excommunicated from any other Baptist church?

3. If not, is said body prepared to acquiesce in, and recognize the disciplinary measures of other Baptist churches, the good old fundamental policy of independent Baptist church government?

4. Your letter declares that the time has been definitely appointed for the ordination of Mr. _____. Has a council of Baptist ministers examined him and found him fit for ordination to the Baptist ministry?

This is a new and singular country, and it is very important that professing Baptists proceed in strict accordance with the spirit and laws of Jesus Christ; that is, in accordance with true Baptist faith and practice.

If, therefore, the above requisites have not been complied with, I cannot, under the heavy responsibilities with which I am charged, as a Baptist minister, either regard the said body as a Baptist church, or aid in, or sanction, the ordination of the said Mr. _____ to the Baptist ministry.

Allow me to say that all my past intercourse with those of your number whom I am acquainted with individually, having been harmonious and friendly, I, of course, cherish only good will toward you personally, but I am solemnly called upon to adhere unflinchingly to my Baptist principles dearer to me than any earthly considerations, or even life itself.

Believe me faithfully,

J. LEWIS SHUCK.

We have learned that the person here referred to, has, since the above date, been ordained to the ministry by Rev. Messrs C. King, of Stockton, and T. Atwood, of Sacramento. Had the party thus ordained ever been properly baptized? And does this ordination make him a Baptist minister? We have just received a responsible letter, informing us that application was made to a Baptist church for the use of its meeting house, in which to perform the above ordination, but that the application was firmly refused, and the ordination took place in a hall of the Odd Fellows. We have no personal interest in the matter, never having even seen the party. And we also understand that the above body, since the above date, applied for admission into the San Francisco Baptist Association, at its recent session at San Jose, but was refused admission by the Association. This was very well, but we cannot see with what show

of consistency this Association could reject this body this year, when at its session last year it received to its fellowship an organized body of a similar character.

For the South Western Baptist.

Messrs. Editors: I want to say a few things about *Sabbath Schools* and *Sabbath School Books*:

1st. I want to say that every Church should have a Sabbath School. Nothing, so far as my observation and experience go, can be more beneficial to the Church, nor more profitable to the children. To be an efficient teacher in a Sabbath School, requires a careful study of the Scriptures in connection with each lesson as the class advances. This, if properly appreciated, will be a very profitable exercise to persons of mature, and even old age. We may read the Bible all of our lives and know but little about it. It requires some kind of exercise which will cause us to study and investigate closely every passage in its connection with every other passage, and every historical event connected with them. Nothing is better calculated to do this than a series of years' teaching in a well-organized Sabbath School. I have often known little boys and girls to ask questions which matured and ripe Christians could not answer. And why was this? It was not so because such persons had not read the Bible, nor, perhaps, because they had been a careless, inattentive reader of God's word; but, because their attention had never been directed to that particular question in such a manner, at least, as to cause them to investigate it. If all our church-members could be regularly engaged, and interested in a good Sabbath School, it could not so often be said of them with truth, "When _____ ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." A large number of our members might be even "mighty in the Scriptures," and thus a host of efficient preachers, and even missionaries would grow up in, and go out from our churches, who otherwise would never have been known among us.

But what an incalculable benefit do Sabbath Schools confer upon the children of our members. It is, indeed, estimable. It never will be estimated until done in the light of eternity.

One great object in rearing children is, to prevent them from forming bad habits, and the most successful plan to accomplish this, is that one which is most efficient in keeping your children from idleness. Idleness I did I say? Idleness is a state of inactivity of doing nothing. Did you ever know children to be inactive, or doing nothing long at a time? No, verily, they are active, and if well, always engaged at something. I should rather have said then that, that plan, which was most successful in keeping them engaged in something useful would be most effectual in preventing their forming bad habits. And what plan could be more successful in doing this than a good Sabbath School in which they could spend an hour, or an hour and a half every Sabbath morning? During the week days every well-regulated and governed family can keep its members engaged in something profitable; but all families find great difficulty in keeping their smaller children properly and profitably engaged during the Sabbath. All work and play should, on that holy day, be laid aside, and all should engage their thoughts and hearts, if possible, in something of a religious and devotional character. But how difficult to restrain the little ones from their every day romps and means of amusement, and interest their young minds in things of a serious character? Every parent who has tried the Sabbath School knows what an efficient aid it lends in the important department of family training.

I say, then, brethren editors, that every church should have its Sabbath School. It will cost the members a little trouble surely, and they must deprive themselves of some pleasure; but they should remember that they have been called into the kingdom and patience of Jesus Christ for the purpose of laboring for him. The object of their lives should not be pleasure for themselves, but for others.

In my next I will say something about Baptist Sabbath Schools, and Baptist Sabbath School Books.

A. VAN HOOSE.

Eufaula, Ala., June 23, 1859.

PREACHING AT ANNIVERSARIES.—The Nashville Christian Advocate advises preachers to take with them to denominational anniversaries their plainest and most practical sermons. It says: "We went once to a General Conference with the expectation of something strong and thoughtful from the pulpit, and all the 'great guns' snapped or blowed." The next Sunday, falling in upon a country appointment, in very soul-hungryness, we heard a sermon that beat anything during the General Conference. It was the marrow and fatness of the gospel, and came with power."

Terms of Discipleship.

For the South Western Baptist.

Messrs. Editors: Perhaps I had better respect the minds of your readers, with the Scriptures that first appeared at the commencement of my articles. "If ye continue in my word, then are ye my disciples indeed, ye are my friends, if ye do whatsoever I command you."

In connection with what was said in my last article, I now quote from Ps. 34: 13. "Keep thy tongue from evil, and thy lips from speaking guile." From this expression, it will be seen that Christians are required to keep a proper guard over their tongues. They are not to allow that member to be used as an instrument of unrighteousness unto sin; but use it as the instrument of righteousness unto God. This is a member that I know is hard to be governed, still that should never deter us from endeavoring to so use it, as that God will be glorified in all we say. As such, we should ever refrain from harsh sayings about one another. We are too prone to set in judgement upon the actions of others; ever ready to pronounce them guilty. I find from observation, that the professing Christian world are too ready to speak hard of each other. Indeed, many seem to be glad to hear something that is injurious to the character of any one else, in order that they may have some things to talk about. Sometimes difficulties occur between brethren; and each seem to try how much they can do to let the other down in the estimation of the community; during which time they utter such hard things about each other! The worst that can be said, is often too good. O, how inconsistent is such with the teachings of God's word. How do such degrade the Christian profession. How do such hinder the advancement of truth. What little respect do such show that they have for their Master's word. And how much food do they give to their enemies, which they always use to their injury. And how do they please him who is going about as a roaring lion, seeking whom he may devour.

I wish to see the time return, when professors will live to God in little things. "In all thy ways acknowledge Him, and He will direct thy paths." Christians under the old dispensation did this thing. David once said, "I will keep my mouth as with a bridle when the wicked are before me." Whatsoever has the appearance of sin, a Christian should avoid. "Shun every appearance of evil." In all his actions he should have the glory of God in view. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." He should endeavor to glorify God, in his body and soul, which are God's. How can he do this? Herein is the Father glorified, when his disciples bring forth much fruit. Let your conversation be such as becometh those professing godliness. Christians should never repeat those wicked, sinful, demoralizing expressions, uttered by wicked men, not even in a joke. Such do you no good, but, what is worse, they do you much harm. They to some extent, draw your mind from God, and by continuing such a course, you become so that you feel no uneasiness in repeating such in reality. But rather converse about that glorious plan of salvation revealed in the Bible, and of those blessings that are in reserve for all such as love God, in spirit and in truth. The more you converse about such, the more will you find to interest you. And the better you will be prepared to receive such blessings as you need while in this world.

Yours, in Christ,

E. W. HENDERSON.

For the South Western Baptist.

To the Churches of the Eufaula Association.

DEAR BRETHREN: I trust you will not regard me as presuming too much in addressing you in regard to our duty upon the subject of missions. The subject of bestirring ourselves as to our duty of sending the Gospel to all the world was freely and feelingly discussed in the Georgia convention at Columbus and the Convention recommended that the last week in July be set apart for special meetings and prayer upon that subject. A committee was also appointed whose duty it was to present this subject, together with the action of the Convention to the Southern Convention, which was to meet in Richmond, Va. That Convention met, and said committee discharged its duty. Over five hundred delegates, coming from every Southern State, were present, and they unanimously concurred in the feeling and recommendation of the Georgia Convention. Several of our sister Associations are moving on the subject, and appointing a series of meetings to be attended by ministers and members. Brethren, shall we lie still? Shall we take no action? Do we feel enough and do enough for missions?—Nay, we all ought to feel more, and do more for the spread of the Gospel, and in order to do this we should know more in regard to the spiritual wants of

the world. Nothing is, perhaps, better calculated to accomplish these important ends than such meetings as we propose holding.

Having consulted our own brethren, and all agreeing as to the propriety, I propose venturing to make the following appointments, viz:

At Pleasant Hill, 10 miles north of Eufaula, on Monday, July 25th, at 11 o'clock. Church on Tuesday, 26th of July at 11 o'clock, at Rama the 27th, at Mt. Zion, Macon county, 28th, and Midway at night. At Bethlehem the 29th and at Clayton at night.

Will the pastors and brethren of these churches publish these appointments, and urge the members and friends all to attend? We should like to see, at each appointment, brethren and friends from other churches and neighborhoods. If some of the brethren of the churches at which we have made no appointments would meet us and desire it, we might be able still to send an appointment for them.

These meetings will be attended, Providence, permitting by elders E. Y. Van Hoose, Jas. S. Paulin, and the writer (A. Van Hoose) and I shall write to many of the other ministers in our Association, urging their attendance.

It would be well, perhaps, that each church should prepare some refreshments, as we may spend a large portion of the day at the church.

I am yours, dear brethren,

In Christian affection,

A. VAN HOOSE.

Eufaula, Ala., June 25th, 1859.

The Karens.

It is supposed that there are not less than a million of Karens scattered through Burmah, Siam and China, the greatest number being in Pegu. Up to the year 1852, when Pegu was annexed to the East India Company's possessions, the Karens were a proscribed race, living in the jungles, and exposed to the greatest oppression from their Burman masters. But God has chosen this down-trodden people for himself, to show forth his praises, and they are evidently destined to act an important part in the conversion of the world to Christ. We believe that already they have commenced a Mission to China, and they are scattering the incorruptible seed in Siam, and in other places.

The triumph of the gospel among the Karens may be regarded as almost unparalleled in the history of Missions to the Heathen. Thirty years ago, not a solitary ray of light from the sun of Righteousness had fallen upon them, nor had they heard a distant echo of the tidings of mercy, but now they have preachers, and teachers, and churches, and schools, and living converts numbering 15,000, in addition to the thousands which have crossed the flood, and are before the great white Throne. Surely we may exclaim, "The right hand of the Lord is exalted, the right hand of the Lord doeth valiantly."

"Be Short."

Cotton Mather, of Puritanic memory, left this sensible advice posted in large letters over his door. Whether it was a hint to tall men coming through the passage, or whether it was a hint to long men we query. Our use of it is a hint to long men. There are unfortunate humans who will never be done saying a thing—gimblet men, with a very small but very long, slow bore—men hug our elbows till their poor company forces our bones to make the sigh of poverty through the air holes in our coat.

We like to hear ourselves talk thro' a whole column sometimes. It is an editorial right. Sometimes our correspondents like to try the same, pay double postage, and waste an extra hour for us. They think they will drive their long pin through the public ear. We will not tolerate it. We will secure a variety. We will have point. If a man can say anything sensible, he can hit it in seventy-five lines or he must die unread. We like suggestive writing. Let a man suggest a thing briefly, and we will thank him. Our paper shall be as a library crowded with thought, with facts. A paper should be packed with power. This power must be put to the people with straightness of speech. Those who care to bless the people with sound sense, will see to it that it is well digested, and briefly expressed, before they think it worth the postage.—*Exchange*.

The Modern Elijahs.

It is not well always to look on the shady side of affairs. There are men who came into existence under a shadow, and the shadow has dogged their lives, and all that is bright and pure and beautiful takes the sombre hue of their own fancies. Their religion consists in bemoaning the evils of the world, in lamenting the gradual decadence of good, and in regarding all home evils and foreign complications as "signs of the times." They are the ELIJAHs who retire into the wilderness of their own contemplations, saying, "I,

even I am only left," unconscious that all the time multitudes everywhere are obeying the gospel there are not only the "seven thousand who have not bowed the knee unto Baal," but that call.—They are the JONAHs sitting under the gourd of their own security, amazed that the judgments of God do not descend upon a guilty world. These hypochondriacs are seldom to be found among the earnest workers, who seek to leave the world better than they found it, but among those who see its evils and sit by with folded hands.

A House Divided Against Itself.

The war in Europe presents such a division in the holy Catholic Church that the Pope is forced to allow his spiritual subjects to exercise their prayers to the 'God of battles.' The Archbishop of Vienna is saying masses, and bringing the artillery of the church to bear upon the gates of heaven, in behalf of his temporal master, Francis Joseph, and consigning, in the peculiar and emphatic phraseology of Romish anathema, all his enemies to temporal ecclesiastical and eternal perdition.—And the Pope must stretch forth his holy hands and pronounce the decisive Amen. Our army swore terribly in Flanders, said uncle Toby, when the manifold imprecations of the popish ban were read to him, 'but it was nothing to this!' Of course, speedy and unavoidable destruction must fall upon the enemies of Austria.

But on the other hand, the Archbishop of Paris, whose claims to orthodoxy, are as undeniable as those of his episcopal brother of Austria, and for whom the Head has that respect and sympathy which is encouraged by large armies and heavy guns, lets fly, in his turn, the batteries of the church against the Austrians, discharging the same direful fulminations, and with equal zeal appealing to the Pope for confirmation. The poor Pope between these fires, is in a dilemma. It would seem that he cannot bless both parties—much less forbid either Frenchman or Austrian to pray against his country and comrades. The house is divided against itself. 'Out of the same mouth proceedeth blessing and cursing.' Both have equal claims upon him, but both cannot prevail. It would seem that he must abandon infallibility for the occasion, and leave every man to pray according to his sympathies and interests—by which probably no great harm would accrue. He can then reserve the right to minister to him who is temporally discomfited, more abundant spiritual consolation. But let him see to his money bags. Spiritual consolation is imparted upon a peculiar application of the Scripture,—to him who *hath* shall be given. We to the Austrian it be beaten and driven back, and comes to his spiritual father empty handed.—*New York Chronicle*.

SIN AND SHAVING THE BEARD.—Luther was one day being shaved and having his hair cut in the presence of Dr. Jonas. He said to the latter, "Original sin is in us like the beard. We are shaved today, and look clean and have a smooth chin; to-morrow our beard has grown again, nor does it cease growing while we remain on earth. In like manner, original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless, we are bound to resist it to the utmost of our strength and to cut it down unceasingly."—*Talm's Curiosities of History*.

CONTRAST.—Rev. Dr. Crowell, of the *Western Watchman*, after attending the Southern Baptist Convention, New York. He speaks of the difference between them as follows: "Strange indeed was the contrast between that Convention and the one some of us have just attended. Why is it, that with all the superiority that our Northern brethren claim, their religious conventions are so indecorous and disorderly? Why is it, that the sessions of the Southern Baptist Convention are characterized with so much rare decorum, courtesy and dignity?"

AN HONORABLE RECORD.—The Board of Domestic Missions of the Southern Baptist Convention gives the following general summary of its labors: "Since the organization of the Board, there have been about 900 missionaries and agents commissioned. Sermons and addresses delivered by them 77,514; prayer-meetings attended 15,399; other religious meetings attended 1175; pastoral visits 76,980; baptisms 13,312; converts in connection with missionary labor, and baptized by others 5,100; additions by letter 5,074; Sabbath schools 803; teachers 2,720; pupils and teachers converted 743; churches constituted 179; ministers ordained 172; deacons ordained 240; meeting-houses built 116; young men preparing for the ministry 58; miles travelled in the performance of these labors 908,567.

Satan will assume that form, and employ that instrument, which is most likely to captivate, and accomplish his purpose: "Satan himself is transformed into an angel of light."

A BEAUTIFUL SENTIMENT.—The late eminent Judge, Sir Allen Park, once said at a public meeting in London: "We live in the midst of blessings, till we are utterly insensible of their greatness, and the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been? what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us, which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy parts to the Gospel.

A PROFESSION OF RELIGION.—It is very plain that God requires professions, though some men do not like them. Of one thing I am sure. The hour is coming, when, however they may not now like to confess Christ before men, they will then like to have Christ before his Father. They may not like to call him now the beloved of their souls, but they will like to have him call them, on that day, the blessed of his Father.—*Deins*.

Dr. Stephens, Editor of the Christian Advocate and Journal, says:

"Correspondents make a great mistake in writing long articles. A communication which is a fourth of a column long is read by most readers, unless its subject is manifestly repulsive; over half a column long is usually read by half our readers; a column long by a third of them; a two column article by not one tenth; a three or four column one by no body whatever, except the wearied editor and his proof-reader, and the few who may have a personal or very special concern in the article. After nearly twenty years of editorial life, this is our best estimate of the probabilities of being read in newspapers. 'A word to the wise,' &c."

LACK OF ENTHUSIASM.—At the late anniversary of the Baptist Home Mission Society, Dr. Fish, of New Jersey, (a member of the Board,) said: "There is no more enthusiasm in the Board than there is in a baked chip." On this the Religious Herald, Richmond, remarks: "When machinery becomes mere machinery, though the best in the world, it must prove comparatively inefficient. The change it needs is—life." The Herald is right in this, and we hope our New York Home Mission Board, composed as it is of excellent Baptist men, will have a new infusion of the vital element. All that is wanting is a little more of "Primitive Piety Revived."

THE RAMBLING HEARER.—He belongs to no Christian church. One minister, however excellent, he thinks cannot be sufficient. "A variety, a variety, you know," he says, "is always best. From place to place he wanders, and may justly be called 'the strolling professor.'"

"Oh!" says he, "I have found such an excellent man! I never heard his equal! If you could hear him you would be charmed, indeed!" But this rambling hearer cannot be a fixed one long. "Mr. M. is come to town. Such a preacher!" Away he goes; his favorite preacher is deserted for a time; but he returns, and now his favorite minister is rather flat, wordy, uninteresting. In short, this man is everywhere. There is no preacher but he knows; no church or chapel but he is there for a time. Ah! but where is the benefit from all this? "A rolling stone gathers no moss."

The American Temperance Union held its anniversary in the Hall of the Cooper Institute, N. Y. The hall was about half filled.

Dr. Marsh, the Secretary, read his Annual Report. Among the important incidents occurring during last year, were mentioned, the formation of Bands of Hope; the restoration of the Prohibitory Law in Maine, after two years' trial of a license system; the decision of Judge Shaw, of the Supreme Court of Massachusetts, that under the law declaring all liquors kept on sale a nuisance, they might be destroyed by any person, provided the nuisance were personal; the establishment of inebriate asylums; the deputation of a committee by the Queen of England, to report on the Sunday liquor traffic in Scotland, the passage of the McKinzie Sunday liquor law in Upper Canada, the great Washingtonian movement in Russia; the progress in Australia, and the Sandwich Islands; the fact that in England 11 to 1, in Scotland 17 to 1, and in Ireland 44 to 1, were in favor of temperance; and among our seamen, that during the last five months, only twenty-five had been marked for intemperance.

A NEW TITLE.—The Congregational society at Winsted, at a recent meeting, were talking about settling a young man fresh from a theological school as pastor of their society, but a farmer said, "For his part he was tired of *breaking steers*!"—so the steer preacher was not settled.

When one sin is admitted, it is generally found that he has a companion waiting at the door; and the former will work hard to gain admission for the latter.

JUST SO.—A writer in the Independent says: "Immersion, like a pure 'gold eagle,' is at par on every counter—and above par, or rather the only thing at par, among the Baptists in particular." A very candid acknowledgment, certainly, and as it is "passing strange," that our Pedobaptist brethren, while they acknowledge "the pure gold of immersion current on every counter," they do not adopt it in the place of a depreciated currency that will not go at all on many counters.—*Christian Secretary*.

THE SCRIPTURES.—The British and Foreign Bible Society received, the past year, \$774,530, being \$27,000 more than in any former year. It put into circulation 23,798 more copies of the Scriptures than in any former year;—that is, 1,625,935 copies.

PATHOS EXTRAORDINARY.—A correspondent of a Methodist paper at the South-west thus describes the oratory of a preacher with whom he was evidently quite captivated:

"I have repeatedly heard the most famed men in America, but there are times when the flame of his pathos licks the everlasting hills with a roar that moves your soul to depths fathomed by few other men." Verily, we think that a timid man would do well to keep away from the "everlasting hills" when that preacher's pathos is in exercise.

FATHER CHINIQUE.—This Canadian convert from Romanism, has just paid a visit to Baltimore, where he was well received. Some 5000 persons have been converted from the errors of Rome, by means of his labors. He has founded a colony in Illinois of French Canadians, and more are ready to emigrate. The Romish priests are full of alarm and enmity at his movements.

QUOTING SCRIPTURE.—The La Grange, American, is presenting a column of Scripture quotations, "for the benefit of ministers of the Gospel," as it says.—That paper adds:

"Many professors of religion were particularly gratified with those choice selections, and were perfectly astonished to know, that such doctrines, or good advice, was to be found in the Bible."

BUT ONE PRAYER.—"If I had but one prayer to offer for the interests of Zion and but one minute in which to utter that prayer," says a correspondent of the St. Louis Observer, "It should be couched in language somewhat like the following: 'O Lord, for the sake of Jesus Christ, give to thy children, not great preachers, but pious pastors.'"

INFANT COMMUNION.—"Tholuck," in his Commentary on the Gospel of John, says: "The Greek Catholic church, following authorities of the ancient church, gives the Lord's supper to infants." "Neander," in his History of Christian Dogmas, says: "Infant communion was introduced along with infant baptism."

SYSTEMATIC BENEFICENCE.—"I think," said the Rev. John Brown of Haddington, "this having a distinct purse for the Lord, is one of the most effectual means of making one rich. I have sometimes disposed of more this way than it could be thought that I was capable of, and yet I never found myself poorer against the year's end."

THE BAPTIST HOME MISSION.—The Anniversary of this Society, was held on Monday evening April 25th. There were 108 principal stations; subordinate 97. Baptisms during the year 388. Present number of members in the Mission churches 4046. The income for the year \$18, 898. [An English Baptist Society.]

JAPAN.—Dr. Lathrop, of N. Y., stated to the American Baptist Missionary Union, that "Rev. Howard Osgood, formerly a member of an Episcopal church, who had been led by the Holy Spirit to espouse Baptist sentiments, was desirous of commencing a mission to Japan, under the patronage of the Union, going thither at his own charges." The subject was entrusted to the Executive Committee and the Board.

AFRICA.—A revival has been experienced in several of a Baptist Mission in Liberia. Brother Richardson reports the baptism of seventeen at Cape Mount. Brother Day speaks encouragingly of things at Monrovia; several baptized, The Sierra Leone Mission reports thirty-nine baptisms.

A NEEDED REVIVAL.—A Methodist exchange says: "A church building revival is needed. The ark of God dwells in tents, while the people are in houses of cedar. For want of comfortable church buildings, very many are lost to Methodism. This matter is becoming a sin to us."

When one sin is admitted, it is generally found that he has a companion waiting at the door; and the former will work hard to gain admission for the latter.

The S. W. Baptist.
TUSKEGEE, ALA.:
Thursday, July 14, 1899.

Valdictory.

It is now nearly seven years since I became connected with the editorial department of the South Western Baptist. During all this time, and six years previously, I have also sustained the relation of Pastor of the Tuskegee Baptist Church. In attempting to discharge the duties of these two positions, I assumed an amount of labor which has either overtaxed my ability on the one hand, or resulted in an imperfect execution of both interests. For these and other reasons, I have made several efforts within the last five years, to be released from the paper, with the view of devoting my entire time to the interests of the Church. But all these efforts failed; and the only alternatives seemed to be, to allow the paper to go down entirely, or to give it the best attention in my power. I chose the latter, at the earnest solicitation of many of our wisest and best brethren. But for the able assistance of elders A. W. WILLIAMS and J. M. WATT during the first two years of my connection with the paper, I am sure I could not have sustained the burdens. Upon the withdrawal of bro. WATT, the entire responsibilities fell upon me. These I sustained for about one year. At length, the present junior editor, Rev. H. E. TALIAFERRO, was induced to associate himself with the paper, as one of the proprietors and editors, which lightened the burdens that had so long been pressing upon me so severely. We have at length succeeded in placing the paper on a firm footing. In the mean time, the increase in the membership of my Church demands a corresponding increase in pastoral labors—so that from a sense of duty I feel morally bound to dissolve my connection either with the S. W. Baptist or the Pastorate of the Church. After deliberating upon the question some time, and seeking divine direction, I have arrived at the conclusion to withdraw from the paper. To pursue the active duties of the ministry has been the passion of my heart for nearly twenty years. I have felt ever since my connection with the press, that my editorial career was an episode; and for five long years have I sighed for that release from its duties which would leave me free to pursue the great business of my life—to "preach the unsearchable riches of Christ."—And now, that the providence of God has opened the way for me to carry out this long cherished wish, I can but express the most devout gratitude to His adorable name.

I have said, that the providence of God has opened the way for me to execute this cherished wish of my heart. I do not but that friends of the Baptist will join with me in the sentiment when I say, that a brother far more eminently qualified than any of my friends can suppose me to be for the position, has been kindly provided, I must believe, by infinite wisdom, to succeed me.—Several years ago, the Rev. J. H. E. DAWSON, D. D., was compelled to retire from the ministry on account of failing health. It is not likely that he can ever hope to be restored to his more active labors. If he ever serves the Master's cause, therefore, with the efficiency he desires, it must be through the press. I think, therefore, that the withdrawal of my name, and the connection of brother Dawson's name with the paper as one of its editors, is a wise and proper construction of this providence. I cannot doubt that the arrangement will prove highly satisfactory to all our patrons and friends.

While I dissolve my connection with the paper with so firm a conviction of duty, I must confess to no little sadness in parting with so many kind friends. In such an hour as this, I forget all the vexations and annoyances of an editor's life, and indulge only those pleasant memories which have shed upon the past the cheering rays of Christian love. My only regret is, that I have not been able to discharge more faithfully and consistently my editorial duties. No one has more deeply regretted this than myself. But here, as in all other efforts to serve the Master's cause, I can but look to the Great Sacrifice to "pardon the iniquity of my holy things." The labors and vicissitudes of the last seven years have traced upon my heart of hearts some lines of Christian friendship which time can never efface. A cluster of cherished names whose approbation and sympathy were never wanting in the darkest hour, will brighten upon my memory even when the "seer and yellow leaf of age" shall proclaim the speedy end of life's pilgrimage. The Blessed One only knows how often I have thanked him for such brethren, sisters and friends. In that holier and happier clime—that world of untroubled harmonies—we may hope to renew these ties of sacred union.

To my editorial brethren, North and South, I desire to express my profound acknowledgments for their many kindnesses. Our intercourse, with some trifling exceptions, has ever been marked by the noblest Christian courtesy. I shall ever deeply sympathize with them in the great work to which they have been called. My own experience will always incline me to look upon their errors with charity, and to beseech the God of all wisdom and grace to have them in his holy keeping. If I could, upon retiring from the "corps editorial," sound a note that would reach every Christian heart throughout the borders of Zion, so that it might leave its profoundest impress there, I would say,

PRAY FOR YOUR EDITORS! They are the vanguard of Immanuel's forces. They command those loftiest outlooks upon the walls of Zion from which the "signs of the times" are discerned. What sad results follow when they "give an uncertain sound." I repeat it, dear brethren—Pray for your editors!

In the advocacy of those principles which are peculiar to the denomination, to which it is my honor to belong, have always tried to be respectful and courteous. If I have ever been betrayed into indiscretions in this respect it has been when those principles and practices were assailed by professed friends. Then it was that I thought the sharpest blade which the Christian armory could furnish, was demanded. I only wish that I had been more skillful in wielding it.

But while I have been an earnest and decided advocate of those doctrines and usages which are peculiar to the Baptist denomination, I have ever tried to observe what the old divines used to call "the analogy of faith." I have tried to furnish, both in the original and the selected matter, the sum and substance of evangelical truth. I have tried with whatever of ability I had to show that the spiritual was far more important than the ceremonial element in Christian character—that it was far more important for a man to be a Christian than to be a Baptist. Nor can memory summon from the past a single recollection more grateful to my heart at the present hour than this—that I have always tried, imperfectly I confess, to elevate the Baptist into the Christian, rather than to sink the Christian into the Baptist. And yet, while I say this, I yield to no man in devotion to those truths and practices which distinguish my beloved denomination.

I shall always consider it my duty and privilege to do all I can for the S. W. Baptist. Should any adverse wind or wave ever strike that cherished vessel, with the chief command of which I have been so long honored, I shall be in at the death. But with such noble spirits as TALIAFERRO and DAWSON in command no fears need be entertained. To drop all figures, no paper in the South can boast of superior editorial ability. I cannot doubt that an eminently useful and prosperous career awaits our beloved Statesman. The Baptists of Alabama can make it just what it ought to be—the inferior of no religious paper of our country.

And now, with a heart filled with gratitude to God for his mercies, with affectionate kindness to my dear brethren, and with good will to all—cherishing no unkind feelings to a living soul—it only remains that I say,

"(farewell! farewell! I dare not linger here—These sweetest moments!)"

I commend you, kind patrons and friends, to the Word of His grace who can "present you faultless before the presence of His glory with exceeding joy," and subscribe myself

Yours in the kingdom and
patience of Jesus Christ,
SAM'L HENDERSON.

To the Baptists of Ala., Greeting:

—Introduced to you by my worthy predecessor, I may be excused for feeling myself quite at home in your midst, and of speaking to you with the familiarity of an old friend.

The position in which we find ourselves is one of vast responsibility, involving interests which are dear to you. This relation we never should have assumed but from a conviction of duty, and a firm reliance on Him "who hath chosen the foolish things of the world to confound the wise."

It is not necessary, it would be indelicate in me even to foreshadow the future policy of the paper. As your recognized organ, it must, to entitle it to your special sympathies and patronage, continue to reflect your sentiments and defend your peculiarities, while, as a Christian journal and family paper, it shall maintain its rank among others of similar character, in disseminating those great truths which we hold in common with other religious denominations, and in a common opposition to a common enemy.

Our opinions of the doctrines and ordinances of the New Testament compel us to be a Baptist, but nothing shall compel us to be a partizan or sectarian.

If we shall differ from others, and from convictions of duty, shall oppose their errors, or teach what we believe to be the truth, it shall be our aim to do it in the spirit of Christ, without abating, in the least, the rigor of principle or compromising our distinctive peculiarities.

In appealing to you for a continuance of your patronage, and an increased effort for an extension of circulation, I can urge no personal claims. I have none to urge. If the paper shall meet your views of what such a journal should be, we shall expect your patronage because of its intrinsic merit, and your influence, because, having a common interest in the propagation of truth, you may urge its extension without violence to your judgment or injustice to your conscience.

In the mean time, try us, and assist us by your counsels, your pens and your prayers, to send you weekly a paper that shall be welcome to your families, and which, with the Master's blessing, may exert a good influence over the Church and society.

Affectionately,
J. E. DAWSON.

A WORD.—I have but little to say in connection with the foregoing. I am here at work for the Master; and ready to gratify the wishes of my brethren, the patrons and friends of the S. W. Baptist, as far as good conscience will allow. I make no blustering promises

to the best I can with the pen before me. What the paper will do, and what it will be, must be left to the future. My confidence is in the Holy Trinity for success. I have labored hard for nearly four years, with what success will be seen in the day of accounts. I commend my colleague, elder J. E. DAWSON, as every way qualified for the position he occupies. Of this he will give evidence in due time. My former associate I give up with regret; but for the reasons he has given on retiring, I think it best. I ask the prayers of my brethren that God may grant wisdom and grace to the editors of the S. W. Baptist by which they shall be able to discharge all the duties of their high-calling.

And now, brethren, your editors are ready and willing to work, will you work? There must be union and co-operation. Let the evidence appear on the part of all.

In the hope of endless life,
H. E. TALIAFERRO.

To the Patrons and Friends of the S. W. Baptist.

You have seen from public announcements that important changes have been made in our office.

This makes it desirable to close up, as far as possible, the old business. We find upon our books many delinquent subscribers, some have been in arrears for years.

Now, if all these will at once pay what they owe the office, it will very materially influence both our comfort and prospects. We intend to spare no expense or labor, which is practicable, to send you a weekly paper that shall be acceptable to you, but this we cannot long do, unless we are liberally sustained by you. The price of the paper is to you individually a very small matter, but in the aggregate it is life or death to us.

The present, to is a favorable opportunity for an extra effort to extend our circulation. We are all our subscribers prompt, our income would not be more than remunerating; as it is, it is not so. A very small effort on the part of our friends would double our present list, and place the paper above contingencies. Will you not help us, dear brethren?

The churches and Associations are now making large arrangements to spend the last week in July in an extra effort for our missions; this will afford a fit occasion and convenient opportunity to urge the claims of the paper. The paper has been and will continue to be thoroughly missionary—it shall abate nothing. What agency so adapted to promote that cause? An examination will satisfy you that action and efficient missionary influences are commensurate with the circulation of religious papers of the right spirit; indeed, you will generally find the spirit and principles of the religious press reproduced in the principles and spirit of the people, and upon this more than upon almost any subject. Widen our circulation, and with God's blessing we will widen this glorious influence. Help us, brethren, and in time we will help our Boards to supply the destitution now so alarming, at home and abroad.

To win souls to Christ is our motto, our aim, our chief desire—our desire above everything personal to ourselves.

Through the paper, we wish to preach Christ to a perishing world, through it we wish to send forth weekly supplies, from the great store house, of things "new and old," for the edification of God's people—for the spread of the glorious Gospel. This is the work in which we ask your help, it is mainly for this we seek an extension of circulation. May we not indulge the hope that during these missionary meetings our brethren in every part of the State will bring the paper prominently before the people and urge its claims to their patronage!

East Ala. Female College.

The public Examination and Commencement Exercises of this institution came off on Monday, Tuesday and Wednesday, the 27th, 28th and 29th days of June. The occasion, as usual, attracted a large number of strangers and friends from a distance. The exercises passed off most pleasantly, fully answering the expectations of all. The examination was thorough and impartial, reflecting the highest credit upon teachers and pupils in every department. The art department exhibited specimens surpassing any similar occasion. We may also mention the classes in Mental Arithmetic, Chemistry, Moral Science, and Analysis, as furnishing unusual evidences of proficiency. On Monday night the First Division of the Senior Class read compositions which were quite creditable to them. Tuesday night a magnificent Concert came off, in the presence of an audience which tested the last capacity of the chapel. There were portions of the performance, both vocal and instrumental, which we have never heard surpassed on any such occasion.

But Wednesday was the day of the occasion. Eighteen young ladies were to graduate with the highest honors of the institution. After the reading of compositions from the Second Division of the Senior Class—productions, by the way, which reflected the highest credit upon the writers—our young friend JAMES K. BATTLE delivered the Anniversary Address. The regular speaker having failed to attend, Mr. B. had but two or three days notice; but his performance fully reconciled the audience to the failure of the regular appointee. It elicited the highest commendation from the immense assembly who listened to it. At night the ladies of the Baptist Church gave an

"illuminated picnic" on the College grounds, which far surpassed any thing of the kind that we had ever seen. The whole campus was illuminated by transparencies hung up, it seemed on every limb of the beautiful grove. It was altogether considered one of the most pleasant social gatherings ever held in Tuskegee.

We may remark by the way, that the College grounds have recently been enclosed by a beautiful picket fence, and tastefully laid off and planted with various kinds of evergreens and shrubbery. A fine lot of school furniture has also been purchased and has arrived within the last day or two. Additions are also being made to the Chemical and Philosophical Apparatus. Indeed, the public may be assured that nothing will be omitted by the enterprising President, W. F. PERRY, to make it equal to the best institution of our country.

Commencement Sermon.

The Commencement Exercises of the Methodist College were opened on Sabbath last by an appropriate discourse from Dr. SEMMERS, of Nashville, Tenn. The Dr.'s subject was well selected, Solomon's beautiful commendation of a virtuous woman. The object of the discourse seemed to be to enforce the necessity of labor.

The introduction was a contrast of Paul and James, in reference to the doctrines of faith and works, with the evident design to protect his orthodoxy from the imputation of Armenianism. We could but think that if the Dr. had been better acquainted with our people he would not have felt this necessary. In relation to wives, we are all Armenians—the laziest toad in the beat wants a working wife. But bating this, the preacher gave us quite a learned discourse on the active elements of nature, taking us step by step, through the various orders of existence to show that a common principle pervades all—that God, the Great Architect, is a working God. From the whole, he concluded that work is a common duty, if not a universal necessity of our being. We confess to some disappointment. The two lessons with which the service was opened, and the text, induced us to anticipate a reproduction of the lovely creature so graphically described by Solomon; and we were quite reluctant to yield the expectation, for a discourse, however learned and eloquent, upon the abstract laws of our being. We love to talk and to hear others talk of such women—they are the women for the times—they are the mothers which our country needs—which our churches need. The Dr. must excuse us for intimating that it requires some steel to preach Solomon's sermon these days, and perhaps the "fuss and feathers and frills and furbelows" were rather too rampant for cool discoursing about "taking wool and flax," of rising while it is yet night to give "meat to her household," of laying "her hands to the spindle, and her hands to the distaff," of "making herself coverings of tapestry," and clothing of silk and purple; of taking care of her husband that he may be neat and tidy "when he sitteth among the elders of the land," of "making fine linen and selling it," and of delivering "girdles to the merchants."—We say, the Dr.'s gallantry seemed to have tempered his mettle, and although we are indebted to him for a very intellectual and eloquent address, we must, while he makes a defence, suspect him of winking an assent to the "fuss and feathers and frills and furbelows." We are for the good "old days of old langsyne." Solomon's woman is the woman for us. The music on the occasion was admirable, and everything passed off with exact propriety.

Our Methodist brethren have occasion to congratulate themselves; and we take pleasure (if they and Dr. S. will excuse a little pleasantry,) in acknowledging ourself their debtor for an hour of profitable entertainment.

The discourse must have been quite acceptable to the young folks, especially those who believe in the "unity of the race," and who feel any special obligation for "future generations," but old bachelors and maids must have suffered from an accusing conscience; unless they comforted themselves with the reflection that they are not much trouble with certain "responsibilities" for whose future the Dr. seemed determined to provide.

Tuskegee Collegiate Institute.

A public examination of the pupils of this institution occurred on Thursday and Friday the 23rd and 24th ult. All who attended testify to the faithfulness of the instruction imparted by the several teachers. Mr. Donson, the accomplished principal of the institution, has been far more successful than his most sanguine friends had hoped. At the end of his first year his catalogue numbered 138 names. On Friday after the regular examination closed, the audience were most agreeably entertained by two interesting addresses—the first by Mr. REVELL, who is to be associated with the corps of teachers next year, and our gifted young friend and townsman, C. A. BATTLE, Esq. At night an exhibition of original speeches, dialogues, &c., came off in the presence of a large and delighted assembly. The prospects of this school are very encouraging. Mr. Donson will spare no pains to render it eminently worthy of public patronage. It is one of his principle aims to afford young men, who cannot, or may not choose to go to college, a good practical business education.

Plenty of rain. A fine prospect for corn. Cotton looks well.

APPEAL!
To the Baptists of Alabama!

The Mission Baptist Church of Mobile asks assistance to finish its house of worship. In order to fit it for present use, a debt was necessarily incurred, of which there remains unpaid ONE THOUSAND DOLLARS. The pastor of the Church, Rev. P. E. COLLINS, in the exercise of a generous confidence in the liberality of his brethren, became personally responsible for this debt. To relieve him is the object of this appeal. In order to do this, the amount must be made up by the first of September. The House will still be incomplete, even when this amount is paid, requiring an expenditure of fifteen hundred dollars more, which the Church itself hopes to be able to raise.

When this enterprise is accomplished, we shall have two established churches in Mobile. Another Mission Station is already projected in another part of the city, under the care of our laborious and zealous bro. A. B. COUCH, which we hope will be greatly blessed of God.

The debt of the Mission Church is, however, the present pressing necessity!—Brethren, will you aid your brethren, while struggling to plant your standard in the Commercial Emporium of your beloved State? Any amount you see proper to contribute, you can send either to the Clerk of the Church, bro. JAMES A. LLOYD, or the Pastor, Rev. P. E. COLLINS, or to the editors of the S. W. Baptist, in the columns of which paper all amounts received will be thankfully acknowledged. Who will respond?

Colporteur.—The Tuskegee and Central Associations have a colporteur, James Pylant, in their bounds, who is doing good service in the cause. He has sold about three hundred dollars worth of books in two months. This is doing well. We trust our brethren will receive brother Pylant as the colporteur of the two above named Associations, and purchase liberally, as the books are designed to do good; they are carried to families, not with a view to make money, but to furnish them at cost and expense.

And here we take occasion to mention that the East Alabama Convention has appointed Rev. J. R. STEELY missionary for the destitute portions of Central Association. Brother Steely, we learn, is doing a good work. Steely is a hard worker, and a good worker—He is able bodied, strong minded, and, like Nehemiah's men, "has a mind to work." May the Lord be with him in the "wilderness and solitary places."

The following was sent us, and left to our option as to publication. We cheerfully give it publicity.

SILVER RUX, ALA, June 24, 1899.

BRO. TALIAFERRO: A large number of brethren in a neighboring State, requested an able minister to take charge of a High School (now University) with which several young preachers were connected, forming a theological class. This minister remarked, "brethren, the Lord has blessed me, and enables me to go and preach constantly; now which is my duty?" It was the unanimous opinion that said bro. could do more good in his instructions and preaching to the young brethren, than even to go constantly.

For under the blessing of God through his instrumentality, they might go forth preaching even after the Lord had called him home. Said he, "Brethren, I yield, I yield."

Now, this is the point I suggest, and with many others desire, that bro. B. Manly, be and is hereby requested to preach at least one sermon a year to the preachers in the East Alabama Baptist Convention, upon a subject that he shall think best adapted for the edification and growth in grace of the preachers. May I be allowed further to suggest, that, if bro. Manly yield to our desire, the sermon be delivered the 2nd Sunday in November, at Talladega Church, (bro. O. Welch's vicinity.)

We desire to hear from bro. Manly on this subject. I have no doubt that the preaching brethren in the bounds of the Alabama Baptist State Convention, will join in this request and desire a sermon also preached to them at whatever time and place they may suggest.

For verily our faith, our hopes, our desires, and our aims are, one: a more intelligent, consecrated and useful ministry, the blessed Bible in every house, the pure Gospel preached in every destitute region, and in every foreign nation.

Yours, truly,
S. G. JENKINS

REV. J. S. ABBOTT.—It will be seen by the following resolutions passed by two churches, that this brother, so favorably known in Alabama, is preparing to emigrate to Polk county, Texas.

BROTHER ABBOTT is a graduate of Howard College, and has ever maintained a good character as a minister of Christ. We regret his leaving Alabama, but as go he will, we commend him to our brethren in Texas.

CAMDEN BAPTIST CHURCH, WILCOX CO.,
June 25, 1899.

Inasmuch as our esteemed brother, the Rev. J. S. ABBOTT, a former pastor of our Church, is about to remove from among us to Texas, therefore,

Resolved, That we have a high appreciation of his piety as a minister of the Gospel.

Resolved, That we heartily recommend him to the warmest sympathies and confidence of those with whom his lot may be cast in his new home in the West.

Resolved, That a copy of these resolutions be sent to Bro. Abbott and that they be sent to the South Western Baptist for publication.

J. D. KENDRICK, Mod.
J. HENDERSON, C. C.

At a regular meeting of the church of Christ at Allenton, Ala., the following preamble and resolutions were unanimously adopted:

Whereas, this church has learned that its former pastor, elder J. S. ABBOTT, contemplates removing to another State, and whereas, we desire to express our feelings towards him:

Resolved, That we regret the departure of our brother from our midst.

Resolved, That we cordially commend him to

to the confidence of all among whom his lot may be thrown.

Done by order of the church in conference. This 11th day of June, 1899.

J. D. KENDRICK, Mod.
E. H. J. MORLEY, C. C.

Owing to our suspension last week some communications are crowded out of this issue. We have been careful to publish communications relating to missionary meetings. We request the readers prayerful attention to them.—Read and act. The attention of the Eufaula Association is called to brother Van Hoose's address to them on the first page.

The Reports on the outside are from the minutes of the East Alabama Convention. It will be seen from their statements that they are doing a great work in destitute sections of Alabama.

Rev. J. C. FOSTER, formerly of Grove Hill, Ala., has removed to Nanafalia, Ala., where he wishes his correspondents to address him. We trust brother Foster will be abundantly useful in his new field.

We thank brother B. Goss for his aid. He did right in the matter to which he refers.

photo

MARION, ALA., June 30, 1899.

MY DEAR BROTHER: It may afford your readers gratification to see in your columns some account of the commencement exercises of Howard College and Judson Female Institute. By a very happy and highly approved arrangement, the exercises of both institutions were brought within the compass of a single week. On Sunday, June 26th, our esteemed brother Manly preached the commencement sermon to the students of the Judson and the Howard. A large congregation listened with interest to a discourse which was considered fully equal to the expectations of the friends of Dr. Manly. They were not at all disappointed as they listened to his sage and valuable counsels, delivered in that peculiarly happy manner, so becoming to his position in the Baptist ministry. It was not in the power of the writer of this to hear the sermon, so he can only act as the scribe, giving the impressions of others. On Tuesday we had the pleasure of attending the examination of some of the classes of the Judson Female Institute.

The young ladies acquitted themselves nobly. They have evidently been well instructed. Their recitations were conducted with care and propriety, with a clear and distinct voice, which made it a pleasure to listen. Their vocal and instrumental performances formed an agreeable interlude, both to themselves and the listeners. On Tuesday night an exhibition of declamation by the Junior class of Howard College took place. The young men had evidently bestowed great care upon the preparation of their pieces which they delivered in a proper manner. A better impression perhaps would have been made upon the audience, as the night was intensely hot, if the pieces had been somewhat shorter, and delivered with a little more rapidity of manner. It was, however, a highly creditable exhibition—creditable both to the young men and to their instructors.

On Wednesday, June 29th, the Commencement exercises occurred. At an early hour in the morning a large concourse assembled in the beautiful chapel of the Institution to listen to the speeches of the graduating class. Twelve young men formed this class. The subjects of their addresses were as follows:

1. Oration—American Ingratitude: James H. George, Perry County.
2. Oration—Elin Shacked: Robert M. Harkness, Greene County.
3. Dissertation—Poetry and Poets of America: R. James Lide—Dallas County.
4. Oration—Climate and Scenic Agencies: William Fagan, Marion.
5. Oration—The Destiny of the Slave States: William G. Johnson, Marion.
6. Oration—The Annexation of Cuba: Newton S. McCraw, Dallas County.
7. Dissertation—Thought: Aurelius W. Brassfield, Greene County.
8. Oration—The Spirit of Lawlessness: Jesse B. Shivers, Marion.
9. Eulogy—Gen. John A. Quitman: Andrew J. Holman, Mississippi.
10. Oration—Mental Cultivation—Its effects on Government: Samuel C. Cook, Wilcox Co.
11. Oration—The Resources of the South: John P. Hubbard, Pike county—2nd Honor.
12. Oration—The Destiny of the Anglo-Saxon: J. Alexander Chambliss, Sumter county—First Honor.

We are satisfied that all who were present were pleased with the manner of delivery and the mode of treatment of the subjects of the addresses. The embarrassment natural to a young man in such a trying position, prevented some from doing themselves entire justice. Yet I am sure that I express the feelings of a large proportion of the audience in saying that the friends of Howard College have just reason to be pleased with these exercises. The College deserves the patronage of the Baptists of Alabama. The instruction imparted there is thorough and efficient, and the influences surrounding the student of a beneficial character. The presence of some twenty or thirty theological students gives tone to the moral sentiment pervading the Institution, and aids in preventing those outbreaks of youthful indiscretion which have proved so injurious to many of our young men.

The example of Bro. Jere H. Brown, in educating at Howard College so large a number of young men for the ministry is worthy both of commendation and imitation. We are happy to learn that the indefatigable agent, bro. Barton, is very successful in his efforts to obtain an increase of endowment. The Baptists of Alabama should not cease in their efforts in this regard until the amount of two hundred and fifty thousand shall have been raised.

A FRIEND OF HOWARD COLLEGE.

For the South Western Baptist.

OXFORD, ALA., June 28, 1899.

BRO. TALIAFERRO: The East Alabama Convention has five or six missionaries and colporteurs in the field. We need means to purchase Bibles for destitute families. We expect in a few days to appoint four or five more. One brother made a gift on the first day of this week of \$40, and a sister of \$10.50. This will buy 100 Bibles, but what are these among so many—so many without the Word of Life?—All the monies sent to me directly, by mail or otherwise, for this specific purpose, shall be faithfully appropriated to this object, free from any deduction for agencies, &c. The Baptists of East Alabama only paid through this Board \$317 for the Home field and nothing for the foreign field in 1899. Brethren, we are able to do better, the wants of the destitute call on us to do better. God requires us to do better.—Whatever may be said about the Bible Board this or that way, Baptist appreciate this treasure too highly to abandon its circulation. De-

molish all the Bible Boards in existence, and one would spring from their ashes in 12 months. Now let those who want to save the expense and trouble of agencies, just send their contributions to the undersigned. It shall be faithfully applied.

JESSE A. COLLINS,
Fin. Sec. E. A. Convention.

For the South Western Baptist.

July Meetings
IN THE CALHOUN ASSOCIATION.

MASS MEETINGS: Oakmulgee on the 4th Saturday and Sabbath—Hopewell, 5th Saturday and Sabbath—Mt. Pleasant, (Perry) 5th Sabbath.

MEETINGS DURING THE INTERVENING WEEK: Shiloh, Monday; Fellowship, Tuesday; Hephzibah, Wednesday; Mt. Zion, Thursday; Mt. Gilgadi, Friday; Pilgrim's Rest, Saturday.

The following ministers will attend the above week-day appointments:

Brother Freeman, Ford, Cochran, McCutlough and Griffin.

SECOND DIVISION.

Pisgah, Monday; Concord, Tuesday; Union, Wednesday; Fellowship, (Bibb county) Thursday; Mt. Pleasant, (Tuscaloosa) Friday; Macedonia, Saturday; Hopewell, 5th Sabbath. Attended by brethren McCraw, McIntosh, Crews, Poole, Holman.

THIRD DIVISION.

Hamburg, Tuesday; Uniontown, Thursday; Newbern, Friday; Hopewell, Saturday. Attended by brethren Talbird, Fox, and Wright.

These several ministers will be attended by as many brethren who are efficient speakers.

Brother Wright and Hendon will also attend a meeting at Forkland on the 4th Sabbath.

Most of the above brethren will meet at Oakmulgee in the mass meeting, and on Monday divide as above specified; and meet again on the 5th Sabbath at Hopewell and Mt. Pleasant.

The foregoing arrangement was agreed upon, in conference at Marion, by several brethren, both ministers and laymen, from various portions of the association. Such as were not able to confer with are earnestly requested to unite with us.

It is also desirable to meet as early as 10 o'clock each day, bring provisions and spend the day in prayer and such other religious exercises as may be most advisable.

The object of the meetings should be to awaken a deeper sense of individual responsibility, a more elevated tone of piety, more entire consecration on the part of our entire membership, arouse a more soul-stirring spirit in behalf of the destitute at home and abroad—to most devoutly pray for the increase of the members, piety and usefulness of the ministry; and to provide, by subscription or otherwise, for the more ample support of Home, Indian and Foreign Missions. It is hoped that the various members of these churches will take a lively interest in this work—do all they can to secure a general attendance at their respective places of worship, and that a large company of them will go from church to church, and thus spend the entire week in this solemn and devout appeal to Almighty God for the out-pouring of his spirit upon our churches and upon our mission work. We are all churches, throughout the bounds of the Southern Baptist Convention, to spend the week thus, most gracious results would follow. Come, brethren, let us all repair to the house of the Lord and worship before Him in the beauty of holiness.

Yours, to serve in the Gospel,
R. HOLMAN.

For the South Western Baptist.

Many good resolutions passed by religious bodies have been forgotten, but I am glad to see that some of our brethren in this State are determined to carry out the resolution of the Southern Baptist Convention in reference to missions. I, for one, approve of bro. Tichenor's plan for the observance of the time recommended by the Convention, published in the South Western Baptist. If this does not suit all, I hope some plan will be devised on the subject and brought before all our churches, for there is great need of the spirit of Missions amongst us.

Yours, truly,
S. A. CURETCH,
Agent F. M.

CUSSETA, ALA., July the 7th.

MESSES. EDITORS: I have consulted with some of the brethren and the ministers of the First District of the Liberty Association; and we have agreed to make the following appointments, for the purpose of endeavoring to carry out the recommendations of the Southern Baptist Convention; and I trust, for the greater purpose of endeavoring to promote the glory of our Savior, and the good of Adam's fallen race.

APPOINTMENTS.

The 4th Sabbath and Saturday before, Antioch, Chambers, County; Monday, the 25th, Cusseta; Tuesday, the 26th, Beulah; Wednesday, the 27th, Bethlehem; Thursday, the 28th, Providence; Friday, the 29th, New Hope (Frederia); Saturday, the 30th, Rock Spring; the 5th Sabbath and Saturday before, La Fayette.

The Revs. J. Faulkner, J. F. Bledsoe, W. D. Harrington and myself, have agreed that some of all of us will attend the above mentioned appointments. We expect that Rev. Sam'l Henderson, and Dr. Manly or Dr. Dawson will attend the meeting at La Fayette, on the 5th Sabbath and Saturday before.

I hope the brethren will interest themselves in circulating these appointments and in encouraging, not only the brethren, but the people generally to attend. Will not the good sisters take their baskets to the meetings, and something refreshing in them, that all may be willing to two services?

Brother Editors, would it not be well for the ministers, or some of the brethren who may attend our missionary meetings the last week in July, to report the amounts contributed and pledged, to the S. W. Baptist, so that our Mission Boards may have the data upon which to base their future operations?

At your suggestion, I send you these appointments for publication in the S. W. Baptist, provided you think best to publish them.

Yours, in Gospel bonds,
J. W. WILLIAMS.

For the South Western Baptist.

To the Following Churches.

DEAR BRETHREN: Having consulted several brethren, and desiring to co-operate in the missionary work as far as practicable, with bro. A. Van Hoose, whose appointments reach some of my churches I have concluded to make the following appointments: at Town Creek Monday, July 25th; Sardis, 26; Aberfoyl, 27; meet bro. Van Hoose at Mt. Zion, 28; and at night at Midway; Enon, 29; Union Springs 30 and 31.

The ministering brethren, N. M. Eley and J. J. Pitts, are cordially invited to be in attendance.

F. H. MOSS.

For the South Western Baptist.

APPOINTMENTS.—To assist in carrying out the suggestions contained in brother Van Hoose's address to Eufaula Association, we make the following appointments: at Enon, Saturday night, July 23d; Sunday, 24th, at Mt. Moriah;

