

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

For Terms, &c., see last page.

For the South Western Baptist.
MICO, CREEK NATION, Sept. 28, '59.
Messrs. Editors: The "Indian Baptist Association" of the Muscogee and Choctaw Churches held its meeting with the Took-a-batchie Church in this Nation on Saturday and Monday the 2d and 5th of Sept. The former officers were re-elected, viz: Bro. Peter Fulson (native Choctaw) Moderator, and Bro. H. F. Buckner Clerk. For reasons satisfactory, to be published—the Association was dissolved to be formed into two bodies with correspondence—one for each Nation. Rev. R. J. Hogne, Missionary to the Choctaws, from American, Ga., and Rev. Willis Burns, from Columbus, Miss., were in attendance, accompanied by seven native Choctaw preachers, and about one hundred and fifty delegates from their churches. The weather was very unfavorable, pouring down rain nearly all the time. Notwithstanding the rain the congregations were large, and the visiting brethren preached with much warmth and power. The Church at this place have a very comfortable house, built almost exclusively by Rev. John Smith, who has a living faith, showing it by his works. \$89 were collected on Sabbath to defray the expenses of the meeting. (Who will say the Indians do not appreciate the Gospel?)

From the 14th to the 19th we were engaged in a camp-meeting at the Muscogee Church, 50 miles north of this place. The meeting was interesting, and we trust profitable, though there were no additions. Brethren D. N. McIntosh, Lewis McIntosh and Benjamin Marshall, all members of this Church, the first two ministers, are Baptists of the straightest sect, and Christians of works as well as faith. A full-blood Creek, of the Coowart-sar-die-town, Yatoosah by name, is pastor of the church. They much need a Missionary to be located there. Rev. Moses Green, from Tennessee, principal of the Baptist select school in this Nation, was with us at this meeting, and labored faithfully. Bro. Green is a strong and good man. Beloved by the brethren, and we trust, will do much good.

I expect to start to-day to the Little River Camp-meeting, 60 miles west of here. Bro. and sister Buckner have already gone, to make short stages. There ought to be a Missionary stationed out there also. 'Tis a most desirable place for a residence, and in the midst of a destitute country. The overland wagon route passes right by there. Will not some good, strong preacher offer to go there? The payments are all over, and we trust, the minds of the people will settle down to a more quiet state. Religion will, I trust, now begin to look up. We need more prayer and more men. May the Lord soon grant us both.

Some few weeks ago eight converts were immersed into the fellowship of the Agency Church by Rev. James Perryman. This was at a new station on Cane Creek, principally started by Bro. D. N. McIntosh. Bro. McIntosh, although holding an office of responsibility and labor in his nation, and also, attending to his own private business which is large, yet finds time to visit several destitute towns and preach to them the "unspeakable riches of Christ." He is a man of deep thought, strong mind and active energy. In him may be found the true Christian character, humility, prayers, watchfulness, zeal. I have been with him many times, have enjoyed much of his conversation, but I have yet to hear him speak the first word of ill against any person. May he be long preserved in his usefulness.

Bro. Buckner expects soon to resume his translating, suspended for the purpose of attending the Camp-meeting. The Gospel by John has been completed. —Matthew, Mark and Luke will follow next, in order. The active work will then fall upon me. It is very heavy; the field is large; the labors are more than I can perform. Is there not some one who will hear our cry and "come over" and help us?

Yours unworthily, J. S. MURROW.
For the South Western Baptist.
Messrs. Editors: Some time since, I took occasion to review, in a series of articles published in the S. W. Baptist, the arguments brought forward in defense of "Infant Baptism" by Rev. J. W. Dick, D.D., an eminent Presbyterian divine, in one of his published lectures on this subject. I then noticed the fact that as baptism was held to be a seal of the covenant of grace, it was manifestly improper to affix the seal until the terms of the covenant had been fulfilled; and as infants were incapable of performing the conditions of the covenant, it was an impious prostration of the sacred rite to administer it to them.

For the education of those who can do no inconsistency here, I quote a few passages from the same author bearing on this matter. In his "Lectures on Theology," vol. 1, page 474, speaking of the covenant of works, Dr. Dick says: "It remains to speak of the seals of the covenant. A seal has been defined to be the visible sign of invisible grace, and may be more generally described as an institution of which it is the design, to signify the blessings promised in the covenant, and to give an assurance of them to those by whom its terms have been fulfilled. Seals are posterior in the order of nature to the making of the covenant; and although from the first, they may serve as motives and encouragements, the use of them is conceded to none but those who have obtained an actual claim to the promise."

Now, let us apply these principles to the system which we are considering. But first let us examine the covenant of grace, of which baptism is a seal, notice its terms and conditions, and see whether the seal occupies its legitimate place in the Pedobaptist system. On this point Dr. Dick is explicit. He quotes from the Westminster Confession of Faith, a work "which we receive as a standard of doctrine," as follows: "Man by his fall, having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, called the covenant of grace, whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring faith in him that they may be saved, and promising to give unto all who are ordained unto life his Holy Spirit to make them willing and able to believe." From the larger catechism, another "standard of doctrine" he quotes the following: "The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiset and giveth his Holy Spirit to all his elect, to work in them that faith, with all other saving graces."

Now, viewing baptism as a seal of this covenant, I am unable to see by what process of ratiocination it is made applicable to infants. The only condition in that covenant to be performed, —or rather, to be attained by the creature is faith, and as infants are incapable of this, and as the seal is to be conferred upon none but "those by whom the conditions have been fulfilled," infants are plainly and palpably excluded by the very terms of the covenant. —Again, "the use of them (seals) is conceded to none but those who have an actual claim to the promise." The promise in the covenant of grace is, eternal redemption through the Lord Jesus Christ. But none have any valid claim to this promise who have not performed the condition—who have not attained that "faith" which the covenant requires "that they may be saved." —Infants have not performed this condition—have not attained this faith, and hence can have no claim to the promise. I have sometimes heard ministers of a certain denomination speaking of the "unconditional mercies of God," and it must be on these that the present and actual claim of infants to eternal redemption is based. Certain it is, there is nothing in the covenant to warrant any such claim. But enough. They have the teachings of Christ and his Apostles on this subject, and if they will not hear them, they would not believe, they would rise from the dead and add his testimony. W. S. McDIAMOND.

For the South Western Baptist.

COLUMBIANA, Oct. 14, 1859.

Messrs. Editors: It is a strange fact that the Baptists of Alabama as individuals, Churches and Associations, are not patronizing—let's define that word—defending, supporting, favoring, promoting our State Bible and Colporteur Society. From the communication of Bro. Haralson, made for the Board, your readers have seen, that without a speedy change our noble institution "is doomed." Do you say, dear reader, how shall we relieve the Society? One way is—mail five, ten, twenty, or more dollars, as you may be able, to me, at Columbiana, or Selma, as it may suit you. Those who have subscribed to our State Society, any time, and have not paid all their installments, please send your dues by mail! Situated as I am, with so much other labor to perform, I can not visit many this year. Brethren, do send us a nice offering to the Lord—donation for this great work by the Convention, if you can! We submit a plan which we regard as the best, for general and permanent purposes. Let every Association in Alabama raise money to support as many Missionaries as they may be able, and give the funds to the Board at Selma, and designate the man or men, and the bounds in which they want them to labor; and the Bible and Colporteur Society will furnish them Books and pay their salaries. I am glad to leave that the Alabama Association at the late Convention, raised ample funds, toward the support of the field, and gave all to one State Society. The Society at

appointed Missionaries, and resolved to get supplies of books, from our Society. We insist upon Churches and Associations co-operating with us.

1. We should do it for the sake of co-operation. The crying sin of the Baptists at this time is the lack of union, concentration and concert of action.

2. This plan supercedes the necessity of Associational Boards. We have a competent Board and Agents—sufficient to do all the work for all the Associations in the State. Nor can our State Institution dispense with these officers.

3. It gives the Missionary and Colporteur both in the same man; thus doing the same work with half the laborers and half the money.

4. This plan enables us to supply the poor and destitute gratis. If we employ men to sell books on commission, they are compelled from the nature of the case, to spend their time in the most populous and wealthy parts of the country, in order to make sufficient sales for the per cent. to support them. Neither can the Society afford to give away books to supply the poor, and give a per cent. too.

One main design of our organization is, while we furnish the rich and intelligent with good religious reading, to put the scriptures and good books into every destitute family in the State, will not the Associations take action in this matter. Let us have concert of action in this great work; and it will go on, and our books will be distributed.

W. H. CARROLL, Cor. Sec.
Bible & Colp'r Soc.
Selma, Ala.

For the South Western Baptist.

The Word "Parson."

Messrs. Editors: Were you ever called "parson?" Me thinks I hear you both exclaim indignantly, "Yes, and would that the term were sunk in the ocean and lost forever!" Let us see how it sounds: "Parson Taliaferro!" With so high-sounding a name, (at least, as written), the prefix seems rather insignificant. "Parson Dawson!" How unpleasantly does such a jingle strike the ear. But aside from euphony, there is something odious about the word; and, I doubt not, that you both share, to the fullest extent, the distasteful which most ministers feel when the appellation is applied to them.

Is there anything reproachful or ridiculous in the word? The etymology seems to be doubtful. Webster refers it to the same root with *parish*, i. e. to the German *pfarrer*, a benefice, and thence to the Greek *parochia*, a salary or living. Better authorities give it a Latin derivation, making it a modification of *persona ecclesiae*, and affirming that the use of the term originated in the Church of England. As thus employed, it signified the *person* (parson) who represented the Church, and absorbed into himself the rights and privileges of the Church. The application of this word *par excellence* to the priest, seemed to imply that the laity were nobodies; i. e., possessed no rights. Now, if this derivation be accepted, its Episcopal origin, and the anti-republican, anti-scriptural character of the office are patent to every intelligent Baptist. However honorable may be the title, as members of the Church of England may hold it, to members of Baptist and Congregational Churches, it must carry an unpleasant savour.

But common usage and associations have rendered this word still more odious. Many employ it in derision—knowing that there is something disagreeable about it. And while this, of itself, would be no reason for discarding it; still there can be no wisdom in retaining a name objectionable in itself, just because it is a term of reproach. There can be no doubt that many good persons use the term, as a title or compellative for ministers, with all respect; that they apply it in the same spirit as that with which they call a lawyer, "Squire," or a prominent civilian, "Colonel," merely as a complimentary prefix or title of dignity. —But when I hear it bestowed upon a loved and respected minister, I cannot help feeling that he is degraded, if not insulted. The irresistible suggestion is that of canting hypocrisy, of sanctimonious knavery, and this idea is not far from the minds of many who use it.

Away, then, with this hateful word! Let us, as Baptists, exchange it from our vocabularies! Let us repudiate it, both in its historical sense, and in its too frequent application. Our preachers are not our *personal* clerics; they do not absorb the membership into themselves; they have no exclusive ecclesiastical privileges. Neither do they deserve to wear a title, which with many is equivalent to an epithet of reproach.

If, then, brethren, you would address a minister of the Gospel, call him bro. H., bro. J., not parson H., parson J. —If you have occasion, in a circle of non-professors to speak of, or to introduce a minister, how easy, how much better to say Elder H., or Rev. Mr. T., or Dr. D. Another suggestion akin to this. Let us abandon the word "Pastor."

The reason for this is obvious from what has been written above. We might appropriately designate the place, "The Pastor's Home," or "The Church House," or anything that is not connected with so odious a word.

BETA.
We have two friends in this place who know our opinion on the word *Pastor*, one calls us "Colonel," the other "General."

For the South Western Baptist.

Letter from Texas.

Messrs. Editors: No doubt, as news from the far West would be interesting to you and your numerous readers, I am disposed to give you a few items rather of a general character; but, as I am not in the habit of contributing through the columns of a public journal, I hope you will, at least, exercise all the lenity possible.

In the first place, let me say, we have a good country—one highly productive, good health, good water, and good society; some of these good things might be placed in a superlative sense. Our corn crops are good, and perhaps with little, or no demand; or, perhaps, will not be, except on the part of the anticipated emigration. The cotton crop, we think a poor one for this country; the average yield, under the most favorable circumstances, not more than 7 or 8 hundred pounds per acre. The present crop, however, materially injured by heavy and continued rains. Our country at present is deluged with water, with a poor prospect of clearing off.

With all the good things afloat upon this particular portion of Texas, we are not without impediments to our prosperity as an agricultural and commercial people. We have no Banks or Railroads, and we feel that without such facilities, we must remain in a crippled condition. It is true, we have at present, in portions of our State, a few short lines of Railroad, but not sufficient to benefit the State at large. As to the facilities brought about by the establishing of Banking institutions, we are constitutionally prohibited; and we are now as dependent upon Louisiana for a circulating medium as was your State some years ago upon old Georgia. But we are not altogether without hope; but the deferring of this principle maketh us to complain often.

Under every adverse circumstance with which we are connected, we rejoice to know and feel that in this our adopted State, we have some advantages that our old native State did not, neither can it afford. So far as our church and school privileges are concerned, we have them in abundance, and so far as the productiveness is also concerned, we are satisfied we can make a living much easier than in many of our Eastern States. So upon the whole, we have but few regrets to offer.

There is another matter that most of all doth console us. We are in a land of perfect freedom, where we attend regularly upon the ministration of God's truth—which truth so deeply and solemnly impressed, has not been without its influence this year. God has blessed his truth in the conviction and conversion of many of our people. We have held in many portions of our country during the summer, a number of protracted meetings, at all of which the Church has been greatly revived, and many precious and immortal souls have found Him of whom Moses in the law and the Prophets did write, precious to their souls. We have had many accessions, and many valuable ones, and out of which we hope to have some who are willing to bear the news to others. At one of our meetings a very able and efficient minister of the Methodist Church sought communion with us and was received; he had been preaching in that connection about 25 years; he has been ordained and now set apart for the promulgation of the Apostles' doctrine, and not the commandments of men. At another meeting during the reception of many into our fold, there appeared two gentlemen, raised Roman Catholics and taught all its dogmas, these two told the Church of the dealings of God with them, and upon a relation of their experience, (one of which would have done your poor heart good) were received and baptized. At many other meetings held by us the Lord has blessed our labors as preachers and laymen (the latter of which I claim to be a poor and unworthy one,) and many have been added; for all of which we give to the Lord all the glory.

SIR,
For the South Western Baptist.
A Request.

Messrs. Editors: I have recently heard a remark which has made me anxious to say a few words to our brethren generally. It is this, in substance: There is danger of many of our Associations being divided this year on the Land-mark question. Can this be true? Can not Church sovereignty, and a willingness on the part of brethren to allow every church to exercise that sovereignty, keep down all thought of division? If God's word faithfully and frequently preached cannot convince those who differ with us on some points, ought we resort to coercion? There are

They are these: "Endeavor to keep the unity of the Spirit in the bond of peace." "Ye should earnestly contend for the faith which was once delivered unto the saints." These are both sound and wholesome doctrines; and while one would urge us not to compromise the Word for favor, or any thing else, the other would teach us to preserve unity,—unity in faith, unity in love, and unity in action against the enemy of souls. And why should our different opinions of what the Apostles taught produce divisions among us? "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" If you can answer these questions affirmatively there is need of division, otherwise, I see no need.

But how shall we keep down a division? Why, thus, in few words: Every Christian man attend to his own private Christian duties, and let the acts of other men and other churches alone. Men have enough to do to manage their own affairs and those of their own church without raising a great cry about what others have done, especially when this cry has not been asked for. What I particularly refer to is, introducing resolutions into our Associations respecting the acts of other Associations and in other States. What duty, what right have we to say anything about that over which we can exercise no control? No good can result from such a course, and more than this to me it seems sheer folly. Brethren, no man ever lost any thing by attending to his own business, or made much, (unless it was much harm,) by attending to business not his own, without being asked. Let us in our Associations and conventions resolve to attend to those matters for which those bodies were organized, scrupulously avoiding every thing of a foreign character. We as a denomination have a great undertaking before us, one in which there is need of wisdom, strength, and beauty, not from man, but from God. Let God be our ruler, His word our law-book, brotherly love the cement that binds us together, then will truth be maintained and God glorified.

Daleville, Ala.
The above came too late to reach Associations before their sessions, yet it contains advice and suggestions worthy of consideration at all times. We thank God that Associations, as far as we have heard from them, have kept out of their deliberations distracting questions.—Ede.For the South Western Baptist.
Sketches, Ecclesiastical and Biographical.

The Claiborne Baptist Church, whose "Meeting House" is beautifully situated by the way-side, on the Stockton Road, two miles from town; and which is, at this time, a large and comfortable, but plain and unpretending frame building, was constituted on the 10th day of October, A. D. 1818—Rev. Willis Whatley and Rev. Jonathan Anderson being Presbytery. The following names appear upon the Church Book as constituents at the time of organization—"Emigrants from different States, collected together by the Rev. Whatley, during the Spring and Summer of the year named—viz: Daniel McWilliams, Eliab Wootan, Thos. L. Roberts, Jonathan Avery, Ann McWilliams, Elizabeth Snell, Rachel Godbold, Esther Avery, Priscilla Fox—nine. These adopted the "Charleston Confession of Faith," and having "examined each others' letters, as to Faith and Order, with the word of God as guide and counsel, gave themselves to the Lord, and to each other, to watch over one another; and such for constitution." [When it is remembered that Alabama was then but a territory, almost in its native wilderness; exposed to Indian warfare, and but very sparsely settled; there is something affecting in the language of these scattered ones of Christ; who, like the multitude commiserated by Him while on earth, may truly be regarded as having been "as sheep without a shepherd."] Rev. Willis Whatley was the first pastor, and Joseph Nettles and John Gill deacons, while Eliab Wootan was the first Delegate to the "Bible-hem' Association," which the church joined by petition, at the next session of that body, thereupon ensuing. From the "Record" it appears, that the church very rapidly increased after this time, especially "by letters," and soon had three delegates in the Association. Its early records present some peculiarities interesting to the reader, and somewhat suggestive to us of the present day, and one of them was their peculiarly business and very exact discipline. They seemed indeed determined to faithfully observe the covenant into which they had entered, "giving themselves to the Lord and to each other, to watch over one another." At almost every meeting, for many years, there were "charges" preferred and committees of enquiry and "religion" appointed, which viewed from the "standpoint of this" our time, seems indeed frivolous, and without warrant; yet the church, prospered under it all, and brotherly love and charity continued unabated. The

ey, showing their action to, have been more executive than debatable; and, in this respect at least, deserves our commendation and imitation. The times were stern and decisive in themselves, and they were, accordant with them, men of deeds rather than of words;—yet, they seem on all occasions to have conferred freely one with another, and earnestly to have sought to know and follow the truth, as set forth in the Scriptures—"knowing no man except in the Lord;" yet fully observing each other's "rights," privileges, and "immunities." One prominent idea with them all evidently was, the purity and dignity of the church, as an institution of Christ; and the peace and harmony of the membership only upon scriptural grounds—but, as it is more within the motive of the present sketch to notice character or individual peculiarity, rather than to collate the duller details of Ecclesiastical History, in-structive though they may be, the record is dismissed in this connection with the simple remark, that it is believed that, in all her varied and lengthened experience, the Claiborne Church has been truly "Baptistic" and "Scriptural," and firm in "contending for the Faith once delivered." Let us imitate her virtues, and throw the mantle of charity over her errors, whatever these have been; according to her at all times that respect and veneration due to age and service, and firmly bracing her sails, do all in our power to help her onward in her course over the ocean of time, to the dimly gleaming light upon the banks of her distant "Fatherland"—the haven of eternal rest!

After the Rev. W. Whatley, the next pastor whose labors were enjoyed by the church, was the Rev. John Ellis. Of this good man I know but little, inasmuch as he passed away before my day; yet, it appears that his services, though of brief duration, were appreciated by his brethren, and he was not without usefulness to his Master's cause. Brother Ellis is still spoken of by the old people of this neighborhood with loving remembrance. In the interval, after the termination of his labors, the church received by invitation the kind offices of the Rev. Cornelius Thames, then Pastor of the "Salem" Baptist Church. This deeply pious and once very useful, but now worn and disabled Brother, still occupies a place upon the shores of time, and I leave some future historian to remark upon the incidents of his pilgrimage. I now come to speak of that venerable "man of God,"—the Rev. Alexander Travis: And oh! how many throbbing hearts respond to his name, all along the rivers and streams in South Alabama—how many "solitary places were made glad" by his presence, and how did "the desert blossom as the Rose," where'er his footsteps wandered; as with all the energies of his mighty soul, and with purpose indefinable, he "preached the unspeakable riches of Christ." Did any one ever hear him preach a sermon in which the Redeemer was not conspicuous? Did any one ever hear him talk irrelevantly? Did he ever forget the purpose of his mission—and yet was he ever regardless of the necessities and proprieties of life, and the interests of his family?—No! Father Travis seems indeed to have been raised up by Heaven for the work he accomplished; and to have enjoyed the immediate supervision of his great Lord and Master; for not only did he present the embodiment of all the elements of a great minister; but he practiced in his daily life the Gospel he preached.—To say that he had influence would be "to make faint praise;" on the contrary, he was "irresistible" as a Peace-maker, and his counsel was sought by all men, both within and without the bounds of the Church.* But the limits of the present hurried and familiarly written paper do not admit of farther remark upon the character of this truly "Apostolic minister," save in so far as may be incidental to his connection with the Claiborne church. The name of brother Travis appears upon the clerks' book a number of times as an occasional preacher and visitor; but it was not until the year A. D. 1828, that he was called to the pastoral care and supply of the church; and his labors terminated with the year A. D. 1831. During this period the church enjoyed much prosperity; having not only the continued labors of bro. Travis, but intervening preaching by the Rev. Peter Doty, (whom church called to ordination on the 19th day of January, A. D. 1828), together with exhortations, and other exercises, by brother Shrobel. The distance at which brother Travis lived from this locality (some 40 miles) and the entrance of brother Shrobel upon the Ministry about this time, I suppose, were the causes of his discontinuance as "supply."

"EARNEST."
Claiborne, Oct. 1859.
*Presumptive Funeral Sermon, by Rev. J. J. Gooden, A. D. 1834.

Prayer should be the cry of the day and the look of the night.

Signs of the Decay of Idolatry.
There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurers than they were a while ago. They are maintaining their power by sleight of hand, rather than by the potent influence which superstition used to have upon the mind. The religion of China, if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart, as some Egyptian mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty; but chip the lid off, and let the air breathe upon it, and, like other mummies, it crumbles into rottenness and dust. Then the gorgeous superstitions of India have, on the confession of their votaries, ceased to aggress, and can hardly hold their own. Mohammedan empire and Mohammedan faith, twin-births of disaster, are ailing and shall die together. The Papacy dreams yet as insanely as ever it did. It is the most wonderful gnomonologist that the world has ever known;—but its reign is over. The city of its harlotry and its pride will speedily be overthrown, and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy, decrepitude and dismay! Everywhere in the army of Immanuel, the renewal of youth and the immortality of hope! Men begin to walk with firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, and the earth rock beneath us, though there be a shattering among thrones of power, though the world should be desolated successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings—
"Whatever is the world befall,
A pledge of endless good we call,
A sign of Jesus near;
His chariot will not long delay,
We hear the rumbling wheels and pray,
Triumphant Lord, appear!"
—Macedonian.

Christianity full of Mysteries.
Thoughts from W. Archer Butler's Sermon.
"Mysterious as the oneness of the Father and the Son, it is not one whit more mysterious than the oneness of the regenerate spirit of man with the same God in Christ Jesus. As there is no other channel to God but Christ Jesus, so there is no other beginning or termination to the work of Christ Jesus but God. Who is he that will believe God made one with man, and have the union wrought without mystery? Children of the living God! ye walk in mystery. Your spiritual birth is a mystery—your fellowship with Christ is a mystery—your daily graces are a mystery—your triumph and death are a mystery—your resurrection to glory will be but the consummation of mystery. Mystery here must be wherever an infinite Creator and his finite creature embrace; and it is, therefore, your glory, that you are thus robbed and shrouded in mystery. Trust no one who would draw you forth from it; it is the awful shadow which eternity casts across time."

From the Consolation.
Japan.

"Rev. H. Osgood, recently an Episcopalian of high education and social connections, possessing ample means, has become a Baptist, and his soul filled with the desire and purpose to devote himself to the work of evangelization in Japan. He is now preparing himself for this labor, and is ready and able to support himself and family, pecuniarily, only desiring to be under the general care and direction of the Missionary Union. Is not this interposition like that which connected Judson with our denomination, and the Burmah mission, and may we not hope, and shall we not pray for a similar issue?"

The above intelligence we clip from an exchange paper. It is full of encouragement.

T.
Stonewall BELLEVILLE.—Luther was a tower of strength, because his whole trust was in the Lord. Baxter was burning flames, because he lived hard by the mercy seat whereon the glory dwelt between the cherubim. Whitfield was "the voice of one crying in the wilderness," because, like John, his cry was, "Behold the Lamb of God." Chalmers flamed like a cataract, because the rapids came rushing down upon him from the everlasting mountains. Hall's words were molten in the furnace where his faith was tried with fire. These were great preachers because they were strong believers; and they were strong believers because they loved the truth, kept their hearts with all diligence, and walked in the light of heaven. There is no age in which such preachers would not have power.—Edison.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, October 27, 1889.Elders P. E. Cozzens and A. B. Cozzens,
of Mobile, are agents for the S. W. Baptist.

Read This.

We want money—money due us for hard work. Reader, are you in our debt? If so, pay us what thou owest. We dislike, yes, we *desire* to dun our patrons. But necessity, dire necessity, compels us. If we did not need the money, we dislike to see some of our patrons so far behind; it is not best for them nor for us. Brethren, the time has come when money is plenty in the country, and you should not forget us. *Be sure and pay us this year.* It would relieve us from all embarrassment. How easily you can do us a great service, besides paying a just debt. Some of you may say, "If I knew my indebtedness I would pay it." Never mind, send a sufficient amount whether it be two, five or ten dollars. Send enough to pay your past indebtedness, and a year in advance. Come brethren, respond punctually and liberally.

The Convention.

We hope there will be a large delegation at the approaching Session. Brethren, go up and let us deliberate upon the best plans to promote the cause of the glorified Redeemer. Let nothing of an ordinary character hinder you. Let all go in a prayerful spirit, and they will find it good to be there. It will be a Session of importance, and we trust there will be many wise heads and warm hearts present. The great and glorious Missionary Cause is being revived, and we shall expect to see it receive a large share of attention at the coming Convention. Besides, the educational interests of the Baptists of Alabama need their continuous care.

Baylor University.

We have ever felt a deep interest in this Institution. We knew its founder before he became a Baptist, saw him unite with the Church, heard his first efforts at preaching Christ, and bade him Godspeed to the wilds of Texas. How could we but sympathize with him in all his plans for doing good! Baylor University has been the apple of his eye; for it he has labored, prayed and given all his income. He has seen the blessing of God attend his labors. Without tumult and noise the University has gradually grown into respect and usefulness. We congratulate our Texas brethren upon having such a School of learning. We are gratified that Alabama is so well represented in it. Baylor, the founder, the two Bureaus, the President and a Professor, are all Alabamians. Let Texas Baptists rally around it with their prayers and means. Here follows an extract from a letter giving an account of its present prosperous condition:

"Baylor University is doing well—has 145 in the male department—120 in the female department, and 35 in the Law department. We have five young brethren preparing for the ministry. Our Baptist College (B. U.) is the most liberally patronized Institution in Texas."

Our correspondent H. alludes to the danger of a division in some of our churches on the landmark question. This seems very strange to us; this question, in our judgment, ought not to be made a test, unless, on either side, an individual should press his private opinions improperly upon a church, so as to disturb its peace. Let churches and individuals think and act for themselves in such matters, provided always that they properly respect the opinions and rights of others. There are principles the abandonment of which would justify a division, but the landmark is not one of them, unless it is made a disturber of the peace.

Two Facts.

Dr. D. R. CAMPBELL, President of Georgetown College, Ky., recently visited London, and in a letter to the Western Recorder gives two facts in regard to the Park Street Baptist Church.

1. Two men served that Church as pastor for one hundred and fifteen years. Dr. Gutz was pastor for sixty-two years, and Dr. Huxton for fifty-three years.

2. The three greatest and most useful pastors were called to the pastorate very young. Gill and Rippon each in their twenty-third year, and Spurgeon in his twentieth year.

Dr. Campbell takes these facts as a text from which to urge the propriety of calling young men to the pastoral care of Churches. No rule can be established on this subject. Churches must discriminate and judge of this matter. The Master has designed some young ministers for evangelists and others for pastors. Nor will it do to insist that age will qualify a man for the pastoral relation; nothing will supply the place of Scriptural qualifications, whether old or young, and of these the Churches must judge.

We learn from the Christian Index that Dr. J. S. SANCY was ordained to the work of the ministry at the call of the Mount Zion Church, Talbot County, Ga., on the 26th of September.

We call attention to brother Campbell's communication on the first page. There is something in it worth our notice.

Colportage.

This subject is beginning to attract much attention among our churches, and many of our associations have manifested commendable zeal in providing for the work. It is an important work, and if rightly prosecuted must result in great good.

But, like all such enterprises, its success depends on a variety of circumstances. Among the most important prerequisites is properly qualified men; no man depends more upon the agents engaged in it than this. There are two classes of qualifications deserving special attention. One relates to the mercantile, the other to the religious part of the work; each are important to success.

1. The colporteur should be a *business man*. We do not mean by this that he must be a proficient in commercial matters; but that he must possess enough of this qualification to conduct the business with order and precision. The business in this respect is strictly mercantile, and for the highest success requires just those qualifications necessary to successful merchants.

He must make himself acquainted with the necessities of the country in order to provide the proper means of supply. Wise merchants never lose sight of this; when they go to market they calculate their resources, and the necessities of their customers, so as to make ready sales and prevent the accumulation of "old shop-keepers." So should the wise colporteur do. The capital employed is generally small, a complete stock of books is impossible, and hence the importance of great caution and business tact in selecting a stock, so as to keep the capital active. We do not, of course, mean to intimate that colporteurs are to deal in any kind of books, simply because they are popular with the people, or meet with ready sale. The character of the work sufficiently indicates the sort of books to be circulated.

It is important, too, that he be accurate in his accounts, prompt in his reports and strictly punctual in his engagements.

We have seen much confusion result from loosely kept accounts and long delayed reports; to say nothing of tardiness in meeting engagements.

Colporteurs should be men of indomitable energy. The regular merchant stands at his counter and his customers come to him, but the colporteur has to hunt up his, in the highways and hedges, on the rail road cars, the steamboats, the places of popular concourse and from house to house. He has no time for idle conversation, or to gratify his personal ease or comfort; the success of his business depends mainly on the number of persons he can see; if he devotes a half hour, beyond what is necessary, to each family or individual he will find his time spent without accomplishing much good. Colporteurs ought never to "spin long years." Do your work and be off if you would do much or be much respected in your work. As a general rule men have an aversion to a lazy, long-winded fellow, no matter what his trade.

Colporteurs should, as far as possible, cultivate personal neatness, affability of manners, meekness, and a willing accommodation of themselves to the circumstances in which they are thrown. It is a great mistake that any body that can sell or give a book will make a successful colporteur. It requires business tact.

We have been for several weeks investigating this subject and looking into the book trade, and we have no hesitancy in saying that active young men of good business habits can make the business self-sustaining. We have thus far considered the subject as a business matter; we may prosecute it still further. By the way, why should Christians be so indifferent to the business aspects of their religious enterprises?

It is the rarest occurrence that men of strict business habits disagree—nineteen of our litigation results from carelessness.

Just so it is in religious organizations where money is involved; we are apt to presume upon the indulgence of brethren, and take liberties which we would not take under other circumstances. No business ever yet suffered from a strict adherence to correct rules—and very few are so dependent on it for success as colportage.

We are gratified at the following intelligence from the Religious Herald. In 1857 when we passed through Wythe county there was not, we were told, a Missionary Baptist Church in the county.

"WYTHEVILLE, VA.—The protracted meeting at this flourishing town, noticed the past week, has resulted in the constitution of a Baptist church on the 10th inst. The Marion Visitor states, 'that Dr. Jeter read the Covenant and Articles of Faith, which he prefaced with an address explanatory of Baptist principles and practices. Elder A. E. Dickinson delivered a charge to the church. The exercises were deeply interesting.' About 20 members united in the constitution."

A REVIVAL.—Brother LOCKHART has given us an account of a precious work of grace, and adds:

"Enclosed you will find a list of subscribers for the Baptist. I thought as the good Lord had blessed us with a gracious revival, I would help you to a revival of subscribers."

We thank you brother Lockhart. We hope there will be likewise.

Missions not a Failure.

In the October number of the Commission there is an able article: "The work of Missions is the work of Providence, and can not fail," from which we select the following:

"Tell me not, that the hundreds of churches now pouring their streaming lights athwart the empire of pagan darkness, is a failure. Tell me not, that the incense of praise now ascending in many thousand Christian voices, where once rolled up the smoke of human hecatombs, is a failure. Tell me not, that the entire organization of American Baptist missions was founded in mistake, and has been perpetuated for nearly half a century in contravention of God's plan and God's teaching; and that the monuments of missionary success in Western Asia, are but specimens of miserable failure, destined to stand as beacons upon the shores of coming ages, to warn Christian generations to come of the dangerous rocks upon which their misguided forefathers Judson, Boardman, and others, were dashed and broken. Keep, O keep far from me such dishonouring skepticism. Tell me not, that the multitude of redeemed spirits that have gone up to heaven from heathen lands, any one of which is worth more than all the money ever given to missions since Christ came to our earth! O, tell me not, that the achievement of all this is a failure! The ministering angels, as they usher redeemed idolaters amid acclamations of triumph through the portals of glory, do not deem such results a failure. Nor does the Son of God, as he views from his throne in heaven, the purchase of his blood coming up from heathen lands to glory, esteem all this a failure."

Impressions to Preach.

These impressions are produced by the "constraining" love of Christ in the soul. Who has them? The man who obeys and makes the effort to preach, and not the man who is ever stunning your ears with his "impressions" to preach, yet never opens his lips for Jesus. A young man professes to be called to preach, you urge him to obey that call, and he responds, "I am not qualified, I must go to school and prepare myself better for the work." This is commendable, very. But is it strictly true that he is not qualified to teach somebody? Has he no *impressions* to preach to the unlettered whites and to the ignorant blacks? The Saviour had impressions to preach to the poor, and he did it. You are right, young man, go to school if you can, and qualify yourself well, but don't, we exhort you, neglect the poor and unlearned while you are going to school, and pursuing your studies. Sir, we tell you, you must show that you are called by going to work. Paul did not confer with flesh and blood, nor should you. We know a young man who preached to the negroes while he was at school in the State University, and he is now the pastor of the white Church in which he preached to the blacks, nor has he forgotten the slaves. Brethren, quit talking so much about your impressions and go to work—preaching the unsearchable riches of Christ.

A Law Case.

Five travelers, whom we shall designate by the first letters of the alphabet, had occasion to go in company from the village of T— to the city of M—, the three first making the whole distance, the other two stopping by the way. Much of the conversation related to a difficulty between A and B, in which the other companions were listeners.

In a short time after, A brought an action against B for damages and summoned C, D and E as witnesses.

C testified to the material facts of the conversation until he left the company at L—

D confirmed the testimony of C in all material points up to the time when C left the company, and then continued the narrative until he left at M—, some 10 miles further on the way.

E corroborated the testimony of both C and D with some slight verbal variations; without, however, differing as to the main facts in the case; but in, as much as he had gone the whole distance with the contestants and heard the whole conversation, he went on to give a fuller detail. In the latter part of E's testimony there were some things brought out which seemed somewhat to modify the facts in the first part of the narrative.

The council for B took advantage of this fact and sought to weaken the force of the former part of the evidence by magnifying the latter. The council for A on the other hand showed the consistency of the testimony, although each of the witnesses differed as to their knowledge of all the facts. E having traveled further with the parties, knew more, and could therefore, testify to more.

The Judge charged the jury, that the witnesses were credible, that although they had not all had the same advantages, stopping as they did at different points, yet there was nothing conflicting in their testimony so far as the material points were involved, that the fact that two of them did not hear the whole conversation between A and B, did not impair their testimony as to what they did hear, but to the contrary confirmed the testimony of the only witness who heard the whole conversation.

The above illustrates a very important Christian principle which in these days of rigid abstractions is apt to be overlooked. Every child of God from the moment of his conversion is a witness for God. To bear testimony to the truth is his bounden duty—some sincere Christians may not know as much—may not have traveled as far as others, but they can testify to what they do know, and their testimony is just as good, as far as it goes, as if they knew more. The testimony of the weakest Christian is not on that account to be rejected; nor even when there exists diversity of opinion on some points, is the testimony of a witness to be discredited when on other points his evidence agrees with other witnesses. The witness of every child of God to the truth or any part of it is good as far as it goes.

Should not every Christian rejoice in this, and bless God that there are so many to say a word for Christ? Our Methodist brethren do not seem to think just as we do. They do not do the better of it.

I remain yours in hope of life,
J. A. CHAMBLISS.

Errors of this Revival.—The results of the gracious revival during the last two years are very discernible in the great increase of students for the ministry. The Theological Institutions have a large accession of new students, and the colleges have larger Freshmen classes than have ever been known before, and in many cases a majority of the class are preparing for the work of the ministry. Let Christians be encouraged in every way to do the best they can.

Cor. Sec. Bible and Colporteur Society, Selma, Ala.

Sardinia is the only part of Italy in which the Jews were not exterminated. At all, during the year 1888 the Italian and Foreign Bible Society circulated in Sardinia 15,000 copies.

The editor of the Index, in his remarks on bro. Tazewell's "disclaimer," uses the following language:

"It is not fair play for one editor to permit another editor to be attacked through his columns by an anonymous writer, at least, this is our opinion."

We thank the editor for his lecture on good manners, and will try in future to conduct ourself according to instructions.

In defence, we have to say, 1st: That we examined the article of "A Legal Proprietor" with care before it went to press, and have now just read it again. There is no attack upon the editor, nor is there one personal reflection upon him, nor one disrespectful word; it is a candid analysis of the editor's official relations as defined by himself. "A Legal Proprietor" may not reason logically, but his article is not obnoxious to the charge.

Many of the first men in Georgia took, and now take the same views with our correspondent, and the editor of the Index knows that bro. TAZEWELL thinks well of the article. We do not think, therefore, that we have violated editorial courtesies.

2dly. We have yet to learn that editors are a privileged class, they take privileges and have a large measure of "assumacy," but whether they are entitled to it or not is another question? We neither claim nor concede it. Our politeness is not schooled to so narrow a circle.

3rdly. We are authorized to say that if there is any thing personal or offensive, entitling the editor or others to the name of "A Legal Proprietor" it is at their command. He did not feel, nor does he now, that he was attacking personal or private character, but simply commenting upon a public and official relation; at all times a proper subject of criticism.

We are in receipt of the "Landmark Banner and Cherokee Baptist," published at Rome, Geo., and edited by Rev. J. M. Wood. The name sufficiently indicates its character. We have placed it on our exchange list, and welcome the editor into the fraternity.

This notice was overlooked in our last issue.

For the South Western Baptist.
A Law Case.

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bear witness for Jesus—and the Baptists differing from both and seeing a little clearer into some things, as they think, than others, still testify for Jesus. It matters not how or when these witnesses testify—some are on land, some on the sea—some walk, some ride, some are learned, some are unlearned—some get on stumps, others get on boxes—some speak to individuals, others speak to crowds—some stand on hard planks, others stand on soft carpets—some read, others speak—some sing, others pray—some write, others print what is written—some have just started, others are far along the way; but no matter when, or where, or how, all testify for Jesus as far as they testify for the truth, or any part of it. Blessed be thy name, Heavenly Father, for every witness for Jesus, however limited his knowledge, however imperfect his testimony.

And shall I, poor, imperfect witness, forbid any other of any capacity, or age, or imperfection, or name, or color, to tell what he does know, and testify what he has seen and felt of Jesus' love, of his willingness and power to save? "Perish the thought!" Speak ye "sacramental host of God's elect!" Speak in tones of thunder; whenever there is a sinner to be saved, a soul impelled, warn, entreat, persuade, compel them to come to Christ—every triumph is a victory—every soul converted sends a thrill of joy through the Godhead, and magnifies before the heavenly hosts the "glorious Gospel of the blessed God."

J.
For the South Western Baptist.
Notes on the New Testament—Acts 1:22.

Bro. Welch has made some remarks in a kind spirit on the exposition of this verse in a "Notes on N. Testament." I will not here question the correctness of his criticism. No expositor thinks himself perfect and free from error. If wrong, I wish to be set right; if the critic should mistake, discussion will bring out new ideas and some good will be the result.

Inspiration was to preserve from error in writing: might not *endowing*, Luke 24: 49, be designed to preserve us in actions? The exposition consists very much in a query—suggesting whether they ought not to have waited: nothing dogmatic in it.

They supposed they were required to fill the vacancy occasioned by the fall of Judas: but might they not mistake in regard to time, without calling in question their inspiration?

Bro. W. will, no doubt, find other places in the work which will bear criticism: let them be called up. Some corrections and additions, have been made already; 30 to 40 pages appended to the latest edition now in the Press. A. S.
Griffin, Sept. 30, 1859.

For the South Western Baptist.
COLUMBIANA, ALA., Oct. 13, 1869.

MESSRS. EDITORS: The Shelby Baptist Association closed its session with the Columbian Baptist Church last Tuesday. There was a pretty full delegation in attendance, but few visiting brethren and messengers present. We feel the need of the presence and labors of some of our ministers from other parts of the great Baptist fraternity. The friends of the cross have played a noble part in cause of religion here during the last four years; but without the cheer of many of our ministers. Two new churches were received, several gracious revivals were reported, and considerable increase by baptism. On Sabbath, bro. Kenfroe preached a missionary sermon, at the request of the Association, and by virtue of appointment the writer preached one at the same hour. The collections evinced the missionary spirit in both congregations. The Report of Committee on Missions showed that the plan on the last minutes of the Association had failed to gain the confidence of the churches generally, and had therefore met with but partial and limited responses. It was proposed that the Association, in addition to the collections on Sabbath, raise funds sufficient to support one or two missionaries in our bounds, to travel all the time, and that the Association turn over the funds, the missionaries and field, to be occupied, to the Board of our State Bible and Colporteur Society, Selma, Ala., and the missionaries become colporteurs of the State Society, and be furnished with Bibles and books to supply the destitution in our bounds. This plan did not fail because it did not commend itself to the judgment and feelings of a majority of the good brethren; but because of the plan on the minutes, and the specific instructions of a few churches to their delegates.

Such were the instructions of a few of the churches that sent up small amounts, that some delegates did not feel at liberty to support any other plan. Every member of the "Committee on missions," said they were not opposed to co-operating with our State Society. Is it not strange that any Baptist should be?

The subject of missions drew out many warm animated speeches from various ministers and laymen; which shows that the spread of the Redeemer's cause has a place in the thoughts and affections of our people. May the Lord overrule any deficiency in the plan adopted and abundantly bless the people. The close was a most tender, melting and blending scene.

For the South Western Baptist.

MESSRS. EDITORS: The ancient people of God and King Pharaoh, are so identified in the Providence of God for years, that they form essential parts of the same history, and all for the good of mankind.

The exercise of Almighty power in miracles is clearly seen, and for the strengthening of the faith of nations, that the idolatrous kings of the earth should be boldly convinced that there is but one great first cause—the Maker of all, the Redeemer of all, and the hope of all; and thereby all mankind should come to reverence and worship the Almighty God of the earth.

The governing point in the narrative is this: Does the blessing received, and the varied blessings to be bestowed, justify the means and the power displayed in accomplishing the end—the light of the world and eternal life?

To illustrate the great principle in which the justice, the wisdom, the power and the mercy of God form a unit, and the independence of this commonwealth cost much treasure, suffering, and human life; but the nation has received more than double compensation for all the treasure, and the shed blood of her noble and immortal soldiers. So in like manner, the cause of truth and of God is glorified, if it did require Pharaoh and his army to be driven to convince the rational world that there is a just and merciful God in Israel; for it was not in consequence of merit that God fought the battles of ancient Israel and out of so many wicked nations, but because of the ungodly wickedness of these nations.

W. H. CARROLL,
Cor. Sec. Bible and Colporteur Society, Selma, Ala.

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Revival in Covington County.

MESSRS. EDITORS: We commenced a protracted at Fairmont Church meeting on Saturday before the 1st Sabbath in October, which lasted 13 days; 65 additions to the church, 12 by letter and restoration, 53 by experience, baptized 49, and 4 are awaiting baptism. We received 2 old men, one of them was the rise of 75 years old; he is the father of bro. T. J. Bowen, the African missionary. This old brother relating the good dealings of the Spirit of the Lord in his soul had a wonderful effect upon the church and congregation, and may his last days be his best. We were assisted by brother J. Thames all the time except 2 days; brother N. Parker 2 days and one night, and brother F. Albrighton, of North Carolina, the last 4 days. This young brother bids very fair to be useful. He did us very good service, and the best of all the good Lord was with us all the time. It was remarked by old brethren, and all who attended this good meeting, that they never saw as great manifestation of the Spirit and power of God among his people before; our congregations were large all the time; on the last day of the meeting, on returning from the water all the young converts were requested to seat themselves together, after which time I endeavored to address them upon christian duty, and then we extended to them the hand of fellowship. I thought it was the most beautiful scene that I ever saw in my life, so many young converts all seated together, and very near all of them professed religion during the meeting.

Yours in Christ,
J. C. R. LOCKHART.

Oct 13th, 1859.

The Christian Index please copy.

For the South Western Baptist.
ANNVILLE, HENRY CO., ALA.,
Oct. 20, 1859.

MESSRS. EDITORS: I have just returned from the Session of the Judson Association which was held at Columbia, commencing on the 15th inst., and a truly pleasant and interesting session. Thirty Churches were represented, and the attendance of visitors was very large on Saturday and Sunday. Missionary Sermons were preached on Sabbath morning by bro. A. P. Mitchell of Georgia, at the Baptist, and by bro. W. B. Lacy of Florida, at the Methodist house of worship, and bro. W. P. Bryan of Dale, preached to the colored in the large school-house of the village. Father Joshua Mercer of Florida, was with us as usual, and preached with a vigor beyond his years, on Monday night, to a crowded house.

All the religious exercises were accompanied with demonstrations of the presence of the Holy Spirit, and God's people were cheered and comforted. Upon the reception of the Mission report, bro. W. W. Battle, of your county, presented the claims of the Board at Marion, upon the denomination in a speech, which drew upon the brethren for their pledges to the Board to the amount of two hundred dollars, and the contributions and pledges to our Association Mission and its kindred objects are far in advance of any former year. The brethren present seemed full of the good Spirit, and will bear it home to their churches. May God bless them there, and reward them for their free will-offerings with the outpouring of His Spirit, to the incoming of redeemed souls and their own growth in grace.

Greater interest was manifested by the brethren in regard to the support of their pastors than has ever been shown, and likewise in relation to the education of deserving young men in the ministry. Our bounds now include only the counties of Dale and Henry which though old, as regards their original settlement, are comparatively new in growth of population and improvements, and it goes directly to the hearts to witness these signs of interest awakening among our people. We have a large field for missionary labor and with the blessing of God we hope and determine to occupy it. J. B. TAYLOR.

For the South Western Baptist.

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The exercise of Almighty power in miracles is clearly seen, and for the strengthening of the faith of nations, that the idolatrous kings of the earth should be boldly convinced that there is but one great first cause—the Maker of all, the Redeemer of all, and the hope of all; and thereby all mankind should come to reverence and worship the Almighty God of the earth.

The governing point in the narrative is this: Does the blessing received, and the varied blessings to be bestowed, justify the means and the power displayed in accomplishing the end—the light of the world and eternal life?

To illustrate the great principle in which the justice, the wisdom, the power and the mercy of God form a unit, and the independence of this commonwealth cost much treasure, suffering, and human life; but the nation has received more than double compensation for all the treasure, and the shed blood of her noble and immortal soldiers. So in like manner, the cause of truth and of God is glorified, if it did require Pharaoh and his army to be driven to convince the rational world that there is a just and merciful God in Israel; for it was not in consequence of merit that God fought the battles of ancient Israel and out of so many wicked nations, but because of the ungodly wickedness of these nations.

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Gentle reader, consider and remember, that if your sin and guilt remain upon you, and continue to progress, they also must, and will mature; and then how can you escape the just punishment your ripened crimes merit?

Z. WILLIAMS,
Brooklyn, Conn. Co. Ala., Oct. 12, '69.

For the South Western Baptist.
Good Resolutions.

Resolved, That I will mind my own business and not meddle with other people's affairs.

Resolved, That I will speak well of persons of my acquaintance when I can do so in truth; and when I cannot, I will have but little to say about them, lest I be thought censorious.

Resolved, That I will keep away from haunts of wickedness—guard against all bad company—avoid all foolish and wicked habits; and strive to demean myself becoming a professor of religion.

Resolved, That I will strive to keep the world in debt to me. That is, I will try to do so much in the way of accommodating my neighbors, relieving the distresses of the needy, and promoting enterprises of usefulness, that the world shall receive more benefit from my labors than I ever received from them.

Resolved, That whatever others may do, I will try to serve the Lord and do His will, and make my way to heaven.

Resolved, That resolves shall not be all; but action, zeal, perseverance in that which is good, shall be my motto at all times. HINTER.

American Tract Society.

RECEIPTS AND GRANTS FOR SIX MONTHS.

The receipts of the American Tract Society for six months of the Society's current year, ending October 1st, have been, for publications sold, \$103,566 34, and in donations and legacies \$39,380 47; in all, \$142,946 81; being \$5,069 50 more than for the corresponding months of the previous year.

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