

S. HENDERSON AND  
H. E. TALIAFERRO, EDITORS.

VOL. 9--NO. 25.

The South Western Baptist  
PUBLISHED EVERY THURSDAY MORNING BY  
THOMAS F. MARTIN.  
JONES, TALIAFERRO & CO.,  
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Alabama.For the South Western Baptist.  
BUENA VISTA, Sept. 21, 1857.BRETHREN HENDERSON & TALIAFERRO:  
In the last issue of the S. W. Baptist, a  
piece over the signature of D. P. Bestor,  
appears, that is so inconsistent and  
unscriptural, I think it deserves a pass-  
ing notice.For instance, "I willingly go into the  
pulpit with any preacher who sustains  
a good character, and preaches evan-  
gelical doctrines." The above senti-  
ment involves a very simple and plain  
question, to my mind; one I am fearful  
the brother has not prayerfully consid-  
ered, to wit: what an "evangelical  
preacher" is. I am disposed to believe  
that no preacher will refuse to invite  
an evangelical minister into the sacred  
dock with him; but will the bro. under-  
take to say that a Methodist preacher  
(so called) is an evangelical minister,  
according to the laws of the New Testa-  
ment, and a strict definition of the  
word evangelical?An evangelical minister is one that is  
sound in all the doctrines of the Gospel.  
If Methodist preachers are sound in the  
doctrines of the New Testament, I  
must confess my entire ignorance of the  
Gospel. Would not the bro. do well to  
consider the use of terms before he  
writes again for the critics eye? Again  
"we shall do well to obey all the com-  
mandments in the Bible before we hunt  
for religious instruction outside of it."  
I agree with the brother in this senti-  
ment; but I think there would have  
been more charity for him to have ad-  
hered to this rule, than to have wan-  
dered so far from the instruction the  
Bible gives. It will cost the brother  
more labor possibly than he is willing  
to bestow, to find an evangelical min-  
ister inside of the New Testament who  
refuses to be immersed, and one too,  
that ridicules the laws of Christ, and  
renders them as contemptible as possi-  
ble. There are themes on which the  
truth, if told, is extremely unpleasant,  
especially to all such as are indisposed  
to hear and admit it. "Charity." If  
we were to hearken to some, we would  
conceive of charity not as she really is,  
a spirit of ineffable beauty, descending  
from heaven upon our distracted earth,  
holding in her hand, the torch of truth,  
which she had lighted at the fountain  
of love, and clad in a vesture of unsul-  
lied purity; and who, as she enters up-  
on the scene of discord, proclaimed,  
"glory to God in the highest," as well  
"as peace on earth and good will to  
men," and having with magic words,  
beated the troubled waters of strife,  
preceding to draw men closer to each  
other, by drawing them closer to Christ,  
the common center of believers; and then  
hushing the clamours of contention, by  
removing the pride, the ignorance and  
depravity which produced them. No;  
but we would think of her as a lying  
Spirit, clad indeed in some of the attire  
of an angel of light, but bearing no  
heavenly impress, holding no torch of  
truth, wearing no robe of holiness;  
smiling, perhaps, but like a scycphant  
upon men as they are combating for  
truth, and stirring against sin, to  
slay their swords, and cast away  
shield, to be indulgent towards each other's  
vices, and tolerate each other's er-  
rors, because they all mean and feel  
substantially alike; only different  
modes of expressing their opinions and  
feelings. Is this charity? No; it isSatan in the habiliments of Gabriel—  
"Charity rejoiceth not in iniquity."  
JAMES PERRYMAN

## Baptism by Froxy.

The Illinois Baptist gives an account  
of a singular baptism. It seems that  
one William Evans, a preacher of the  
M. E. Church, recently had occasion  
to baptize a number of candidates near  
Scottsville, Ill., who would be immers-  
ed, contrary to all that could be said  
against scriptural baptism. Having  
said so much against the practice, Mr.  
E. would not go into the water himself,  
but secured the services of a Rev. Mr.  
Butcher, a Campbellite, who took the  
candidates into the water, and immers-  
ed them, while he (Evans) stood on the  
bank and said, "I baptize thee in the  
name of the Father, and the Son, and  
the Holy Ghost."We cannot understand what possible  
gain in principle "one William Evans"  
could have expected to make by thus  
baptizing the beautiful and impressive  
ceremony of scriptural baptism. If  
the words he pronounced from his stand-  
point on the bank of the stream were  
true, he certainly baptized the candi-  
dates by immersion, and thus sacrificed  
the principle for which he contended;  
if they were not true, he manifestly  
chose the greater of two sins. In either  
case his conduct was a compromise  
between bigotry and expediency,  
which we have rarely seen equalled.  
It reminds us of a question in casuistry  
which agitated the Catholic schoolmen  
some centuries since: a case having  
been supposed of a deaf and dumb  
priest who, being called upon to bap-  
tize an infant, held the child in his arms  
—while his colleague, who had no  
arms, read the service; if, they queried,  
baptism is a personal ordinance,  
could a baptism thus performed be valid.  
After due consideration by the  
grave doctors, the question was decid-  
ed in the negative. We commend this  
decision to Mr. Evans' consideration.—  
N. Y. Chronicle.AN EDUCATED MAN.—Below is an ex-  
tract which we commend, equally,  
to students in colleges and to those who  
are engaged in founding and endowing  
such institutions. It is from an article  
in the Indiana State Journal, by Hon. O.  
H. Smith, giving "Reminiscences" of his  
early life. There is reason to believe  
that it is not even yet thoroughly ap-  
preciated that reading, writing and  
spelling are necessary parts of a good  
education:"A fine looking young man called up-  
on me one day, desiring to study law  
with me. I inquired of him as to his  
education; 'I am a graduate of an  
Eastern College; I understand Latin,  
Greek and Hebrew; I stood number  
two in a large class of graduates.' 'Do  
you spell well?' 'I presume so, but I  
never thought much of that.' 'Spell  
balance.' 'Bal lance.' 'That will not  
do.' 'Do you read well?' 'Certainly.'  
'Read this.' 'My name is Norval on  
the Grampian hills.' 'What was his  
name of the Grampian hills?' 'Do you  
write well?' 'No I never could write  
much; indeed, I never tried to learn;  
our great men East, can hardly write  
their names so that they can be read.'  
'Let me see you write.' He scratched  
off some caricatures looking like Greek  
or turkey tracks. 'That is sufficient;  
your education is too imperfect for a  
lawyer; the dead languages may be  
dispensed with, but spelling, reading,  
and writing cannot be.' I advised him  
to go to one of our common schools and  
begin his education over again, and he  
might yet qualify himself for the study  
of the law."NON-PAYING SUBSCRIBERS.—The Balti-  
more True Union, which some time since  
announced its intention to publish the  
names of certain delinquent subscribers,  
says of a newspaper subscription list:  
"The best plan is to look over the  
list occasionally, and where you find a  
man who owes you four or five years'  
subscription, unless you personally  
know him to be honorable and reliable,  
consider that as much as you can afford  
to lose, and drop him. The subscriber  
who will not pay ten dollars, is not  
likely to become any more honest when  
he owes twenty. But when you drop  
these dishonest men, their names should  
be published, lest others should be im-  
posed upon. Since the notice of our  
intention to publish the names of such  
delinquents, many of them have walked  
up and settled. Others yet behind,  
give us encouragement to hope better  
things of them in future."We have been thinking about the  
same course, but we will indulge them  
a while longer—say till S. ring. If  
payment is not made by that time, we  
may be provoked to that course, or to  
some other that will be most efficient  
in collecting our dues.—Editors S. W.  
BAPTIST.

TUSKEGEE, ALABAMA, THURSDAY, OCTOBER 29, 1857.

## Be Short.

We remember seeing, a dozen years  
since, in prominent letters over the  
study door of a most useful pastor—  
who served the same church a quarter  
of a century, and who has now gone  
to his reward—the words: "Be short."  
How much, it occurred to us, is com-  
prehended in those monosyllables, and  
how much meaning in placing them  
there! Long calls, inquisitive and te-  
dious conversations, had frittered away  
too many valuable moments of life  
that was not to be long, its possessor  
having died before he reached the age  
of fifty years. Yet there is scarcely a  
lesson which men in general are so slow  
to learn as this one: Be short. In  
prayer, and preaching, and singing, in  
authorship and business, in meetings,  
in speeches, in a thousand-and-one de-  
tails of every-day life, there is a mar-  
velous absence of dispatch. The rail-  
road and telegraph are doing somewhat  
to educate the people, and yet the ted-  
ium that "drags its slow length along,"  
is still the impediment, we had almost  
said, the vice of multitudes. The num-  
ber is not relatively large who know  
how to accomplish well, and at the  
same time be brief. Who passes through  
an anniversary season—often through a  
Sabbath, too—without wishing at some  
point, not for ear-trumpets so much  
as condensers? The result is ted-  
ium and loss of effect—a result that  
is often more far-reaching than is dream-  
ed of."Be Short." A contemporary says  
that "no two words mean so much as  
these. They give the greatest satisfac-  
tion in argument, in conversation,  
in writing, in visiting, in almost every-  
thing. They accomplish things, which  
no many words would imperil with  
failure. They redeem time, that all-  
comprehending and all-meaning some-  
thing our own, on the right and saving  
use of which depends the wonders of  
good we may do, and the treasures we  
may lay up for the long needs of eter-  
nity. All our losses and perils here  
spring from the misuse or abuse of time.  
Our minutes here, relative to duration  
and importance, are more to be consid-  
ered than ages of eternity."PIETY IN POCKET-HANDKERCHIEFS.—A  
writer says: "I notice in some cases a  
handkerchief habit in the pulpit, which  
has led me to inquire if the use of that  
very necessary article is a part of the  
logical training. I notice some min-  
isters take it out of their pockets, as  
they do their sermon, and lay it on the  
pulpit; some spread it out lengthwise  
through the middle of the Bible; some  
roll it up, and tuck it under the Bible;  
some shake it every few moments over  
their heads; some clench it in their  
hand, as if they were going to throw it  
at the audience; and some keep crowd-  
ing it into their pockets, and pulling it  
out again, with a nervous movement,  
as if they did not know what other use  
to make of their hands. I went once  
to hear a popular young preacher, and as  
much as half of his sermon was made  
up of pocket-handkerchief; and the  
most of the other half was gold watch  
and scraps of poetry."THE VALUE OF RELIGION.—I envy no  
quality of the mind or intellect in oth-  
ers—be it genius, power, wit, fancy—  
but if I could choose what would be  
the most delightful, and I believe most  
useful to me, I should prefer a firm re-  
ligious belief to any other blessing; for  
it makes life a discipline of goodness;  
breathes new hopes, vanishes and  
throws over the decline and destruction  
of existence, the most gorgeous of all  
lights; awakens life even in death, and  
from corruption and decay calls up to  
beauty and divinity; makes an instru-  
ment of torture and shame the ladder  
of ascent to Paradise; and far above  
all combination of earthly hopes, calls  
up the most delightful visions of palms  
and amaranths, the gardens of the blest,  
and security of everlasting joys, where  
the sensualist and skeptic view only  
gloom, decay, annihilation and despair.  
Sir Humphrey Davy.PERILS OF PROSPERITY.—We cite a  
paragraph from a writer in the Edin-  
burgh Review of 1847, expressive of our  
views on this subject:  
"There is no more perilous ordeal  
through which man can pass—no great  
er curse which can be imposed on him  
as he is at present constituted—than  
that of being condemned to walk his  
life long in the sunlight of unshadowed  
prosperity. His eyes ache with that  
too untempered brilliance—he is apt to  
be smitten with a moral coup de soleil."But it is little follows that no sunshine  
is good for us. He who made us, and  
who tutors us, alone knows what is the  
exact measure of light and shade, sun  
and cloud, storm, and calm, frost and  
heat, which will best tend to mature  
those flowers which are the object of  
His celestial husbandry; and which,  
when transplanted into the paradise of  
God, are to bloom there forever, in ama-  
ranthine loveliness. Nor can it be with-  
out presumption that we essay to in-  
terfere with these processes; our high-  
est wisdom is to fall in with them."

## Simplicity.

A graduate from a theological semi-  
nary once related the following incident  
in his own experience:"Soon after I graduated I received an  
invitation to supply the pulpit of Rev. Dr.  
—, for a Sabbath. The day at  
length came, and with a trembling  
heart, I entered the pulpit. I had care-  
fully written my sermons for the occa-  
sion, and took prayers in manuscript,  
which I had prepared for the day, into  
the desk. I supposed the Doctor was  
absent from the city, but to my discom-  
fort, he soon entered the pulpit, and  
gave me a friendly greeting. I request-  
ed him to take a part in the services,  
which he declined doing, saying that  
he was not well. During the time of  
singing, I was engaged in reviewing  
my prayer; when Dr. — said,  
'Brother —, I will pray.' He pray-  
ed indeed. His language was simple,  
but expressive. It was brought down  
to the comprehension of a child. That  
prayer was the most keen reproach which  
I ever experienced. It has been a life  
lesson to me."This incident is suggestive of the  
importance of simplicity in religious  
exercises. What are our congregations?  
A mixed company. Children sit to  
hear, if anything is said which they  
can comprehend. Men and women, with  
limited education, meet in our churches  
to hear the truth in plain, expressive  
language, which they can understand.  
These classes ever constitute a large  
majority of our congregations, and  
have a strong claim to the attention of  
ministers.Said a clergyman who was a father,  
"I never feel so well satisfied with my  
Sabbath's labors, as when, on returning  
to my dwelling, my little children come  
around me and speak of their interest  
in the prayer or sermon. If they have  
been fed, I feel assured that others have.  
And my observation and experience  
warrant the assertion that preaching  
which interests children is generally  
successful."BOLDNESS IN THE MINISTRY.—The Bos-  
ton Recorder says on the subject of  
ministerial courage: "It requires a dif-  
ferent kind of boldness for ministers to  
speak out against sins that prevail at  
home, from what it does against those  
that prevail abroad. A minister whose  
people sympathize with him in a flam-  
ing indignation against the sin in which  
other and distant communities are in-  
volved, may at a comparatively cheap  
rate, exhibit a sublime heroism in his  
denunciation of that sin, and gain mul-  
titudes of admirers for his courage; and  
this, perhaps, in circumstances  
where it would have required still more  
courage to have been silent." We have  
often thought that the courage of cer-  
tain preachers we wot of would be at  
a fearful discount if they were required  
to attack home sins.LOVE FOR THE DEAD.—The love that  
survives the tomb, says Irving, is one  
of the noblest attributes of the soul.—  
It has woes, it has likewise its delights;  
and when the overwhelming burst of  
grief is calmed into the gentle tear of  
recollection, when the sudden anguish  
and convulsed agony is over, the present  
ruins of those we most loved are  
softened away into pensive meditation  
on all that it was in the day of its love-  
liness. Who would root sorrow from  
the heart, though it may sometimes  
throw a passing cloud over the bright  
hour of gaiety, or spread a deep sad-  
ness over the hour of gloom? Yet who  
would exchange it even for the song of  
pleasure or the burst of revelry? No,  
there is a voice from the tomb sweeter  
than song; there is remembrance of  
the dead to which we turn even from  
the charm of the living.Quaint old Fuller says: "Let him  
who expects one class of society to pros-  
per in the highest degree, while the  
other is in distress, try whether one  
side of his face can smile while the other  
is pinched."

## [APPENDIX A.]

## Report on Periodicals.

As auxiliaries for Baptists to indoctrinate themselves in, and to contend  
for the faith once delivered to the saints; and to acquaint themselves with  
all the benevolent objects that demand their care and support, now extant  
in the world, we recommend to them the Southern Baptist Review, published  
in Nashville Tenn. The Commission, and Home & Foreign Journal, Rich-  
mond, Va.; and particularly our State organ, the South Western Baptist.  
And without hesitation, we believe that the union, peace and prosper-  
ity of Zion, and our denominational principles and practices, depend greatly  
on a liberal support of the Southern Baptist Publication Society at Charle-  
ston, S. C., and the South Western Publishing House, Nashville, Tenn.,  
and with the above, a diligent study of the Holy Scriptures.  
And we further believe it to be the interest of Southern Baptists, to  
have but little or no affiliation with the American Tract Society.

All of which is respectfully submitted.

W. J. JORDAN, Chairman.

## [APPENDIX B.]

## Report on Domestic Missions.

The age, in which we live, is peculiarly distinguished for the rapidity with  
which advancements are made; and very appropriately has it been denomi-  
nated a progressive age. This is stamped on every pursuit, and is the watch-  
word of every class; and it is the opinion of your committee, that the ef-  
forts to spread the gospel within the bounds of our own land, should be  
characterized by the same spirit.The farmer urges this in the culture of the soil, the merchant in his busi-  
ness, and the politician exclaims progress; are even so ought the christian  
to join in—but his cry should ascend to God, for all his help must come  
from Him.The history of the past gives every encouragement for such a course. A  
few years ago, many of the most important places were destitute. No  
churches reared their lofty spires within those fertile valleys. But now the  
solenn tones of the bells, and the crowds, as they march towards those beau-  
tiful bays, announce that a change has taken place, and that the gospel  
has been both heard and believed.This should only encourage and inspire us to greater efforts, and while we  
rejoice with those who have received the glad tidings, we should still work  
and pray for those who are destitute.What I have said is so, to some extent, within the bonds of our own  
Association. It is true that an attempt has been made to remedy this, by  
supplying those who are destitute with both preaching and books, and much  
has been accomplished, still there are regions that scarcely ever hear a  
sermon of any kind; and it might almost be said, never hear a Baptist.Does not this call for greater effort and more sacrifice on our part?  
Whilst much has been done, much more remains to be done; and the man  
ner in which God has blessed the labors of his servants, proves that He will  
continue so to do.In conclusion, let each one make a personal effort for the accomplishment  
of this great object. And let us not only be ready to support by our pray-  
ers; but with our means, our talents, and all we possess.

All of which is respectfully submitted.

E. Y. VAN HOOSE, Chairman.

## [APPENDIX C.]

## REPORT

## Of the Executive Committee of the Eufaula Association.

The Executive Committee present the following Report:  
Your Committee met on the 25th of October, 1856, and organized by  
electing A. Van Hoose, Chairman, J. S. Callaway, Secretary, and Wm. S.  
Paulin, Treasurer. A vacancy having occurred in the committee by the  
death of our beloved brother Currier, we filled it by electing H. G. Glover  
of the same church. We then appointed brother R. Webb, Missionary,  
offering him a salary of three hundred dollars per annum, for three fourths  
of time. We were to furnish him a buggy and harness for carrying books,  
and he was to furnish his horse.On the 15th of November we met again, and brother Webb being present,  
accepted the appointment and entered immediately upon the work as-  
signed him. Your committee instructed him first to visit all the churches in  
the bounds of this Association, taking a general survey of the field, and then  
return and report the prospects. Having done as instructed, he returned  
and we held a meeting on the 17th of February, 1857, to receive his report.  
He reported that he had visited all—or nearly all—the churches; that sev-  
eral of the churches were without pastors, and that a general coldness on  
the subject of religion pervaded the entire Association. At this meeting,  
your committee instructed your missionary to select two points, the most  
deserted in the field, and where there was a reasonable prospect of building  
up a permanent and self-sustaining interest, and keep up regular Sabbath  
preaching once a month. The rest of his time he was instructed to distribute  
among the destitute, as he might think most promotive of the interests of  
the Redeemer's Kingdom, and particular as much attention as possible to  
the instruction of the colored people. Other meetings were held by your com-  
mittee at which, other and similar instructions were given.On the 25th, your committee met to receive brother Webb's final report.  
He says "I have done as directed, to the best of my ability. I have sold  
404 books, for \$301.90. \$251.90 of this amount, I received in cash, and  
paid over as directed. The remainder, \$111.90, is yet uncollected. I have  
given away 29 books, worth \$5.25, traveled 1882 miles, preached 203 ser-  
mons, delivered 30 exhortations, visited 136 families, baptized 12 persons,  
and ordained two deacons."When brother Webb accepted this appointment, he reserved one-fourth  
of his time, expecting to devote it to some church in your bounds, making  
it a kind of a rest place, and thus better qualified to devote the three-  
fourths with greater efficacy to your interests. In this, however, he was  
disappointed, and has (though not so instructed by us) devoted his entire  
time to the destitute within your bounds. Your committee suggest that it  
is just and proper that brother Webb be paid for the one-fourth of his time  
the same, in proportion, which he was to receive for the three-fourths engaged  
by us.We cannot close this report without testifying to the faithfulness and in-  
dustry of brother Webb in his missionary labors.The following is a correct statement of your Associational Book Deposi-  
tory, as managed by your committee since your last session.

We have obtained from Bro. Graves, on commission,	\$369 17
Amount due him at last session,	97 83
From Charleston,	74 34
	\$541 34
We have paid of this amount,	369 44
Due Graves & Co.,—all having been paid to Charleston	\$171 90
We have books on hand belonging to Graves	\$145 75
Of Charleston books, we have	75 37
Books and accounts uncollected	65 35
Cash on hand	68 64
Whole amount on hand	\$355 11
Amount of indebtedness	171 90
Your Depository is now worth	\$183 21

In this report your committee have no reference to the report published  
in your last minutes. That report we found incorrect, and have made out  
this from original documents in our hands.

A. VAN HOOSE, Chairman.

## [APPENDIX D.]

## Report on Documents.

Your Committee on Documents make the following Report:  
There is nothing of special interest contained in the letters of the church-  
es. We are glad to find that the great majority of the churches composing  
the Association, are in a good, healthy condition. The Body is requested  
by the church at Midway, to hold its next annual meeting with them.

Respectfully submitted.

F. H. MOSS, } Committee.  
R. W. BBE, }  
J. S. PAULIN, }

## [APPENDIX E.]

## Report of the Special Committee.

Your Committee to whom was referred the petition of Clifton church  
for membership in your Body, beg leave to report as follows:  
That having carefully examined the evidence in this case, and the diffi-  
culty existing between said church and Shiloh church, are unanimously  
of opinion that Clifton church is a Baptist church in good order, and,  
therefore, recommend her reception in your Body.

F. H. MOSS, Chairman.

Brother Carter, who was called to our assistance, begs leave to dissent  
from the above.

## [APPENDIX G.]

## Report on the Publication Society.

The Committee to whom was referred our publication interests, present  
the following Report:  
Many questions, once problematical, have been demonstrated, and are  
now reduced to practical truths; and many now difficult and doubtful, will,  
at some future time, be regarded as simple, and comprehended by the most  
ignorant and illiterate.Among the former of these, must be numbered a question, intimately  
connected with the subject of this report. The propriety of establishing  
large and extensive publishing houses, was once quite problematical, andmany of the wisest predicted an utter failure. The great avidity with  
which the American people would seek after, and devour books, was not  
then once dreamed of. This question has now been demonstrated. It is  
now a fixed fact, that ours is a reading people, and they must, and will have  
books. It is equally evident, too, that this demand for books will be met—  
Books in abundance are now, and will continue, to be published, they will  
be increased just in proportion as their demand is increased. Books then  
will be published, and it behooves Christians to see that the right kind are  
published, and placed in the hands of the American people.Such is the demand for books, that writing and publishing them has be-  
come a money making business; and thousands are engaged in business, wholly  
for this purpose. Many of these being the most depraved themselves, and  
caring not how corrupt the influence their books may exert, have but one  
question to settle to decide upon the publication of a work. If the book  
will sell, and sell to profit, they immediately decide to publish it.Thus the most corrupt and corrupting publications are constantly deluging  
our country. It is the duty of Christians to guard the morals of the people.  
They cannot, it is true, prevent the publication of such books, but they  
can and ought to counteract their influence. They can do this by sending  
forth good books equally attractive in appearance, and, in fact, equally as  
cheap. This would decrease the circulation of these corrupt publications,  
by supplying reading matter of an opposite character, and by cultivating a  
taste for that which was solid and useful, and at the same time, and with  
equal certainty, destroying the desire for those works of fiction, which are  
ruthless in their tendency.Under these circumstances, two duties devolve upon American Christians.  
It is, first, to publish and send forth a moral and religious literature. That  
this is on duty, none, we think, will deny. The only question, then, for us  
to consider is, how can we most successfully discharge this duty? For this  
literature, we have hitherto looked to the American Tract Society. The  
express object of that society is, "to disseminate a knowledge of our Lord Jesus  
Christ, as the redeemer of sinners, and the circulation of religious tracts, calculated  
to receive the approbation of all evangelical Christians." This is a noble ob-  
ject, and nobly did she accomplish it for many years. But alas! alas! this  
noble institution has at last gone beyond her lawful and prescribed limits.  
She has descended from her lofty position, to dabble in political and sectional  
questions of the day. She has intruded into her councils, and is about to  
enter upon the discussion of the morality of slavery, as it exists in the South-  
ern States. Thus this noble institution, which hitherto has promoted a moral  
and religious literature, has utterly and forever cut off the South. We can no  
longer look to the American Tract Society for a sound, healthy, religious  
literature, and it becomes a question of the gravest importance to all South-  
ern minds, how can this deficiency be supplied?2nd. It is our duty, as Baptists, to supply our people with a denomina-  
tional literature. In teaching morality and religion, and Christ, we can  
unite. But this is only a part of the truth. We are bound to teach, also,  
in what religion consists, what are its ordinances, and what its practice.—  
In order to do this, we must have a denominational literature. And it is a  
matter of devout gratitude to God, that we have an efficient organization in  
both these regards. The Southern Baptist Publication Society, located at  
Charleston, S. C., is meeting, in a good degree, both these demands. It fur-  
nishes a moral and religious literature, by obtaining and circulating, at the  
publishers' prices, too, all religious works of any note, issued from any pub-  
lishing house in the United States. And it supplies a denominational litera-  
ture, by collecting together, and selling at the lowest possible prices, all  
denominational works of any character now extant, and also by encourag-  
ing pious Southern men of ability to write, and then issuing these works in  
the most attractive form, and at the most reduced prices.Many works from Southern pens, and of rare merit, have already been  
published, and some from our own State and our own brethren. Among  
these we must mention the discussion on Methodist Episcopacy, by Messrs.  
Hamill and Henderson. This discussion has gone through five editions, of  
one thousand copies each, in one single year, and your committee hesitate  
not, to say that it is the best work of the kind ever published, and that it  
ought to be owned and read by every Baptist family in the land.The recent work of H. E. Taliaferro, the junior editor of the South West-  
ern Baptist, entitled the "Grace of God Magnified," issued in the double  
edition of two thousand copies, is a book calculated to have a wide circulation,  
and a most beneficial effect.The work, too, of our pioneer missionary—our own beloved Bowen, is one  
of rare merit. It contains a history of his Adventures and Missionary Ja-  
pore in Central Africa from 1849 to 1856. His efforts and sacrifices to  
pursue this great hitherto neglected missionary field, merit, and doubtless  
will receive the highest commendation of all lovers of our Lord Jesus Christ.  
The fact, too, that brother Bowen appropriates all the profits arising from  
the sale of this work to the Central African Mission, convinces us that money  
is not his object, but the glory of God and the salvation of the heathen.A work of great ability, too, is just issued, or is now in press. It is  
from the pen of J. L. Dugg, D. D., of Ga., and is on Systematic Theology.From the known ability of Dr. Dugg, as a sound theologian and able writer,  
this work will be looked for with impatient anxiety, and will doubtless have  
a large and rapid sale.Thus, the Southern Baptist Publication Society is fully meeting, nay,  
far transcending the expectations of its most sanguine friends. It merits  
and demands the prayerful sympathies and enlarged contributions of all  
Southern Baptists.

A. VAN HOOSE, Chairman.

## [APPENDIX II.]

## Report of the Committee on Foreign Missions.

Your Committee do not deem it necessary to enter into a detailed account  
of all that has been accomplished since the commencement of the modern  
Foreign Missionary enterprise. Suffice it to say that much has been, and  
much remains to be done. There is still much land to be possessed.  
Comparatively more has been done in the Foreign than in the home field.  
Every month we receive cheering news from our missionaries both in Afri-  
ca and China. God is preserving the lives and health of our missionaries,  
and giving them souls for their hire. We had, at last accounts, three Mis-  
sionaries in Central Africa, and two on their way. Several on the coast,  
and four in China.But what are these among so many millions. Dear brethren, our For-  
eign Mission Board is in want of both men and money. The churches of  
Christ have both, let us give them, let us not keep back ourselves  
or our property from this great and glorious work, lest the curse of Meroh  
come upon us, and the Lord set us aside and employ more faithful stewards  
in this glorious work.Your committee recommend the churches of this Association to subscribe to  
the Home and Foreign Journal, and read it; by which means, they will  
find out what we are doing, and also what remains to be done.

Respectfully submitted,

R. WEBB, Chairman.

Plain and Strong Reasons for Constantly Attending  
Divine Worship and Religious Ordinances.

1. God requires it. It is for his glory, and, as his rational creatures, we  
should cheerfully obey his holy will.
2. It is exceedingly pleasant and edifying, when the heart is alive and  
awake to God and good things.
3. It is the best adapted and most likely means of benefiting those who  
are in the great need of spiritual benefit.
4. None are so advanced in grace and knowledge



# The S. W. Baptist.

TUSKEGEE, A. L. A.:  
THURSDAY, OCTOBER 26, 1887.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

## Will our Patrons Read This?

We have for some time desired to have a familiar word with our friends in regard to the financial condition of the South-Western Baptist. We have been delaying in the hope that cotton sales would throw a sufficiency of money in circulation on which to base a plea especially to those who are indebted to us to come forward at once to their own and our relief. We can delay no longer! True, the times are somewhat gloomy; but we will not suppose that any of our patrons think of victimizing the S. W. Baptist first of all to such times. We could give many reasons why we should be permitted to live, even at the sacrifice of some of your political papers.

Well, we need, and must have, money.—There is no use in mincing matters.—We owe money that must be paid. Many of our subscribers owe us. We cannot pay our debts until they pay theirs.—We have more than enough owing to us by good and responsible men, to pay all the liabilities of the concern. The amounts owing to us is in small portions, scattered over several States, and quite easily paid by the parties; but when brought together, the aggregate is quite considerable to us. Will our patrons only think that all the expenses of the office has to be promptly met. Both labor and material require the cash to be paid to the day. May we not confidently appeal to our friends who are in arrearsages with us, to forward their dues at once, and thus relieve us of a burden which hangs like an incubus upon our hearts. Dear brethren! Your editors have nothing to lose! If you want this paper sustained, vote most absolutely pay for it.

As an inducement to those who are indebted to us a year or more, we make the following

## Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1888, and continue their subscriptions, we will receive Two Dollars a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

The Reports this week are from the Eufaula Association. A word to those, if there be any, who are opposed to the publication of these Reports.—They are written by our best writers; plead the best causes before our people; show the spirit of Baptists and what they are doing—surely such documents should be published and read.

## Notoriety.

In July 29th, "Memorialists," all of them ministers of the Gospel, we believe, presented a "memorial on the affairs of Kansas," to the President. To this he replied in August; clearly refuting their views, and administered to them, as ministers, a powerful rebuke. But as fanaticism and abolitionism do not know when they are refuted and rebuked, we see in the *Christian Chronicle*, of Oct. 14th, a reply from said "Memorialists" to the President. All these negro-loving, pious, horror-stricken Memorialists live in Connecticut.

Ministers love notoriety as well as other men; and it seems these Reverend Gentlemen could not get it by following their legitimate calling, they step out of it, and attempt to dictate to the Chief Magistrate of this great nation, on secular affairs. Wise men! Ye are the men and wisdom, political wisdom, as well as divine wisdom, will die with you! In the sections of the North where such ministers live, the cause of God languishes. And no wonder. When ministers of the Gospel turn aside from their high calling, and engage in political strife and contention, they bring the cause of God into contempt, and make more Infidels than Christians. Let Southern Christians, of all denominations, watch their ministers; and should they see a vain fellow, who thinks the Government is resting upon his shoulders, who leaves his calling of saving souls, to engage in political scramble, take him down a few octaves, and learn him lessons of humility. If such men do not listen to the voice of admonition, their Credentials should be taken from them, and let them go, if they love the world better than the cause of Christ.

Not long since a lady sent for two sets of Winslow's works. The 3 vols. sent by mail cost \$3. What a valuable gift could be made to Pastors in these incomparable books, by individuals or by Churches. Pastors would soon pay it back in rich thoughts.

## Efficacy of Prayer.

Christians have power with God, not to control him, but to do his will. No man, not even a Jacob, has prevailed with God, contrary to his fixed plans. The reader can refer in his mind, to the many Bible instances of men whose prayers were heard, having great power with God; but he must not forget that it was but carrying out Jehovah's plans, that previously existed.

Peter calls the Church of Christ, "a royal priesthood." And in Revelations they are declared to be "Kings and priests unto God." Under the Jewish dispensation, the tribe of Levi only were priests; but under the new covenant every Christian is a "priest unto God." The Levitical priesthood was typical of the Christian priesthood.—And Paul says, "every priest (speaking of the Jewish economy) must have somewhat to offer." Every Christian, being a priest, must have somewhat to offer. And what is it? "A broken heart and a contrite Spirit." And that hard heart, deceitful and vile by nature, must be broken by the Divine Spirit, and made contrite by the same Agent. Then offered in the name of Christ, it is acceptable. When they are received and accepted, it is then their duty to "offer their souls and bodies a living sacrifice which is their reasonable service." This must be done, also, by the aid of the Spirit, and in the name of Christ.

Jesus Christ said, "he knew that his Father always heard him. And why? Because he knew the mind of the Father, and knew what to pray for. But Christians do not know always the mind of God, hence the necessity of the Spirit to teach them how to pray, and what to pray for. Suppose a Peder baptist were to pray devoutly to God, to prosper sprinkling and pouring for Baptism? Would God hear that prayer? Nay; for sprinkling and pouring for Baptism are Peder errors. Nor will He hear any prayer which is not in accordance with his mind and word, revealed and unrevealed. The power, then, that Christians have with God, in prayer, is owing to the Spirit working in them, to pray and labor for those things which accord with the Divine Mind. This being true, when a Christian feels that the Spirit of God is prompting him to pray for any object, he should have strong faith that God will answer that prayer. Let him be convinced that his prayer is indited by the Spirit, and there is no room for doubt as to the response.

A Christian need be at no loss on this subject, if he will live right. We say this, without claiming for him inspiration or extra spiritual endowments.—He is "a habitation of God through the Spirit." Clear proof this, that the Spirit of God inhabits those who obey him; and if so, the Spirit teaches him how to pray and when to pray. A "fleshly mind" does not know this; but a "spiritual mind" does. Cold, careless, thoughtless prayers indicate a cold, careless, thoughtless heart. A man's spirituality may be determined by his prayers. Some prayers are mere flatteries to God, informing him who he is and what he is—bestowing all manner of compliments upon him. Others are cold, monotonous speeches, well worded and well sentenced—would please a cold, heartless critic, but no Spirit of God in them. Others are loud, stunning, vociferous, incoherent—shocking to the nerves of the audience, as though God was deaf or at a great distance; but no fire—sacred fire. The audience is greatly relieved when they are through. But the man in whom the Spirit dwells, prays with a subdued heart and soul—his words and sentences arrest attention, subdue and melt the hearts of the hearers—bring them up to the Throne of Grace, and keep them there till he has confessed their sins, obtained their pardon, and Grace to help them. Then the audience is prepared for other exercises and duties. We remember, often, having been led by the Spiritual man to the Throne, kept there till he was done, and the "place was sweet and awful."

Here we might mention that secret prayer is one of the most important Christian duties. No Christian can prosper much in the divine life without it. If he neglect this, Sampson like, he is shorn of his strength. Nothing else will supply its place. The man who neglects it, is in danger of being caught in the "snares of the Devil," and of having his soul pierced with his "fiery darts." The neglect of this pleasant and important duty, is a fruitful cause of ministerial inefficiency, and of spiritual death among Christians. A Christian minister, nor a member of the Church of Christ, cannot be cold and lifeless that prays to God in secret.

In our next, we will discuss the question, whether a man should pray before his sins are pardoned?

Baptist Watchman, Knoxville, Tennessee, is newly printed of late, and is gaining rapidly on the public mind. Its receipt list is large for these "hard times," which shows a deter-

mination on the part of our Tennessee brethren to sustain it. We congratulate our brethren HILLMAN and SMITH, the editors, on their success.

PIETY, THE TRUE ORNAMENT AND 'DIGNITY OF WOMAN: A Sermon preached at the Annual Commencement of the Judson Female Institute, June 28th, 1887. By A. J. BATTLE. Pp. 26.

We are far from believing that every sermon preached on important occasions, and which is solicited for publication, ought to be printed. Such requests have become simple marks of respect from communities to ministers. A minister, therefore, should exercise a wise and prudent discretion in yielding to such "respectful requests."

Be this, however, as it may, we are sincerely gratified that Prof. BATTLE has committed the above sermon to the press. It is a chaste, eloquent, masterly discussion of a most important subject: "Piety, the true ornament and dignity of woman." The discourse is founded upon Proverbs 4:19: "She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee." The influence of religion in adapting woman to the three relations of "Home," "Society," and "Literature," is traced with singular power and felicity. Under the latter head, we must be allowed to introduce a short extract, which we are satisfied will be as highly appreciated by the reader as by ourselves. It is the contrast drawn between the literary productions of the late EMILY C. JUDSON, and FANNY FERN:

"If we require the most amiable virtues of a wife and of a woman and the sweet graces of a Christian, blended in harmony with a bright poetic fancy and refined taste, we shall realize our desire in the person of the late EMILY C. JUDSON, known to literary circles under the euphonious *nomme de plume* of Fanny Forrester.

With the merits of this writer, we are tempted to compare those of a recent popular authoress, who is suggested not less by the striking antithesis in their characters than by the similarity of their pseudonyms. We refer to Fanny Fern. Gifted with a peculiarly versatile genius, now flashing with wit, now gleaming with sarcasm, anon melting into pathos, this writer is capable of short and brilliant excursions, but with not sufficient strength of wing to soar to distant heights. With her peculiar qualities of style, she has succeeded in captivating many young, inexperienced readers; but the influence of her works is pernicious in the extreme, to those who are not penetrated with a thorough disgust. The absorbing themes with her, are the tyranny of fathers and mothers and the infidelities of men. How an educated woman could so heartlessly expose to public scorn the character of her own unhappy marriage, is an enigma to be explained only by the absence of religious principle. She has never cultivated true Piety, and therefore, she wears no lovely ornament, no crown of glory.

How nobly contrasts with this, the character of Fanny Forrester. Both women of mental culture and superior accomplishments, the one was a gay and heartless flirt; the other a high-toned, dignified and devoted Christian. The one is known as wielding a pen now gleaming with the keen point of biting satire, now dropping tenderness as honey, anon oversteering her pages with the most gorgeous *couleur de rose*; the other, charming and warming the heart, by the hues of her chastened imagination, infusing the spirit of devotion by delicious strains of poetic melody, and elevating the heart, by the Christian loveliness reflected from her pages. The one has devoted her brilliant talents to the aspersions of her venerable father, insulting his gray hairs by a heartless exhibition of human frailty, and bringing reproach upon herself, by peevish allusions to the unfaithfulness of men. The other manifested her filial devotion, by one of the most touching poems in our language, and sacrificed the bloom of womanhood in the abodes of heathenism, to share the pious toils of the husband she dearly loved. No one can peruse a dozen pages of Fanny Fern, and allow himself to be affected by her spirit, without becoming more or less misanthropic. And no one can read from the perusal of Mrs. Judson's writings without an exalted opinion of humanity, and without being himself a better man.

The career of the former was like the meteor, brilliant but brief and going out suddenly in the darkness; that of the other like the softer but more durable stellar light, which shines to brighten and bless our pathway through life.

We should like to give further extracts, but our space will not allow.—We are quite sorry that so excellent a sermon should be marred by so many typographical errors. It is not even stated on the title page that the author is a minister of the Gospel, or that he is professor of Greek Literature, in our State University. Still, with all these abatements, we are thankful for the sermon.

## Notice.

Delegates to the Alabama Baptist State Convention, to be held Friday, Nov. 6th, are informed that on Thursday, Nov. 6th, vehicles will be in readiness at the head of the Railroad track, on the Coosa river, to convey them to H. G. BARCLAY, G. T. McAFEE, S. W. HATLEY, P. MORGAN, JOHN HENDERSON, W. S. MCGEE, Com't. of Reception.

## "Hark from the Tombs."

We clip a few doleful strains from the Memphis Christian Advocate, for the edification of our readers:

BAPTIZED CHILDREN.—What relation do they sustain to our Church? and what is our duty to them, are important questions. The Discipline says, "Those of them who are well disposed may be admitted to our Class-meetings and love-feasts; and such of them as are truly serious, and manifest a desire to flee the wrath to come, shall be advised to join the Church as probationers." Is this part of our Discipline attended to by us as preachers. We fear not. We baptize them sometimes at Church, but more frequently at home. No record made of it in a book kept for that purpose. No "list of such" is "returned to the succession." They are thus turned loose, as it were, upon the world, without their being instructed in "the nature, design, privileges and obligations of their baptism."

The Advocate did well in quoting the Discipline alone on this subject, for the Bible says not one word about it.—Hence the thing works so hard. As to whether preachers have done their duty in the premises, it is the Discipline's business to decide; for the word of God is ignorant of Infant Baptism.—But as the Discipline makes Methodist preachers, and enjoins the Popish rite of Infant Baptism, it is capable of deciding the question. It seems from this paragraph that their preachers are getting ashamed of the thing in public, and have retreated to private houses.

But take another paragraph from the same article:

The fact is, we attach too little importance to this subject, both as to the manner in which it is administered, and the privileges it confers. We go through the ceremony often, it may be at family prayers, without a word only what is contained in the Discipline.—No reference is had to it afterwards, only the children know they are "christened." Many of them cannot tell in after life whether or not this has been done.

The question as to whether Methodist preachers attach too much or too little importance "to this subject," depends entirely upon this; whether they will be governed by the Scriptures or the Discipline. If they wish to be governed by the former, they should discard Infant "christening," but if by the latter, they should teach and practice it. No wonder they "go through the ceremony without a word, only what is contained in the Discipline." Nothing of the kind being in the Bible, it must be had from the Discipline, or from some such source.

But not to dwell too long on the above, here is another sentence of weighty import:

We think there should be something done by which our preachers and people will take care of the lambs of the flock, and not suffer them to be devoured by the wolves.

It is good advice, no doubt, but what is to be done? Shall they be instructed in the Discipline or the Word of God? If in the former, there is considerable danger of the "wolves" getting them; if in the latter, their is great danger of the Baptists getting them. So it is a hard case any way.

But here is the suggestion—the course indicated:

We would suggest that the parents be admonished of the duties which they owe their children, at the time of their baptism. We would go even farther—require them to take upon themselves solemn vows that they will bring them up in "the nurture and admonition of the Lord."

What "duties" does Infant Baptism impose upon parents? We submit that "where there is no law, there is no transgression." And pray, where is the law for it in God's word? But we remember, the Discipline makes the Methodist Church, it enjoins it, and if they do not attend to it, they transgress the laws of John Wesley and the Conference, and are sinners.

We will leave them to settle their accounts, and give one more morsel:

Let the administrator keep a book, in which their names shall be recorded, reported, and kept with the Church book. Let the children know that they are in one sense members of the Church, and that if they do nothing for which we would expel a member, let them remain as catechumens, and be urged to give their hearts to God, even in their childhood.

If there were no more Blank books needed in the world than would meet this humble suggestion, sales would be slim. The children are to be let "know that they are in one sense, members of the Church." Now, that is a subject upon which we want light. In what sense? Are they partly in the Church and partly out of it? A person cannot be "in one sense" a member of Christ's Church, and in another sense out of it. He is wholly in or wholly out. But Methodism has a way of its own, and it may not be so with them. Still, they cannot, or will not inform us as to what relation a Baptized infant sustains to their Church; only "in one sense a member." It is intimated, however, "if they do nothing for which they would expel a member, let them remain, &c." This suggestion, we humbly submit, inverts the Commission, "He that be-

lieveth and is baptized &c." Methodism reverses the Commission thus: "He that is baptized in infancy, and then believes, &c." But it has "surpassing energy," and can pervert the Word of God to suit its views.

## Who Will Respond?

A certain brother says positively that there is no passage in the Bible that says that Noah was one hundred and twenty years building the Ark; nor is there any proof to authorize such a conclusion. Will some one send us the chapter and verse? Surely it can be done; for it is in our Theology and Preaching. We have not been able to find it; but we are probably too busy. We will make a present to any one that will give us direct proof.

New Books, just received at the Baptist office to wit: 2d and 3d Series of Spurgeon's Sermons; Grace Truman, and Thorough Baptist Reformers; and other valuable books, which we will sell at Publishers' retail prices.

We learn from C. S. Easley, of Lone Jack, Missouri, that there have been many additions to the Lone Jack Church, recently, under the labors of Elder Henry Farmer.

My old friend, M. P. Jewett, enclosed in a private letter, sent me the following note, which he addressed to Sheldon, Blakeman & Co., at a late session of the Hudson River Association, South, which embraces all the Churches in New York city. I publish it at the risk of being called egotistic. H. E. T.

COTTAGE HILL SEMINARY, Poughkeepsie, Messrs. SHELDON, BLAKEMAN & Co., Gentlemen—I have lately read a little work on experimental religion.—

"The Grace of God Magnified," &c., issued by the Southern Baptist Publication Society. I am well acquainted with the Author, and know him to be a man of God, a profound and original thinker, and one who drinks deeply from the wells of salvation. Simple-minded, honest and earnest in his convictions, he relates to the reader his *christian experience*; reminding us of the soul—conflicts of Edwards & Brainerd, Payson & Judson. No professor of religion can read it, without feeling the need of a deeper work of grace in his own heart. If it were generally circulated, I think it would give the members of our Churches clearer views of the Gospel Plan of Salvation; would expose the delusion of the self-deceived; and would awaken new joy and zeal in the hearts of all who truly are the called of God in Christ Jesus.

That I may aid in bringing this work to the notice of all who desire to know the Rock on which they stand, I wish to present a copy to each Minister of the Association now in session in your city. Please place the requisite number of volumes in the hands of the Moderator, and forward your bill to me.

Yours fraternally,

M. P. JEWETT.

THE SOUTHERN BAPTIST REVIEW for July and September is before us. Its articles are varied and well written.—This work is growing, deservedly so, in public favor. Its mechanical appearance, and its matter, is improving in every number. It is bound to make its way in the world of letters. Baptists have two able Reviews, and they are able to support both. A Review furnishes reading matter which cannot, if a man wishes to be informed in the current Theological Literature of the age, be dispensed with. Ministers of the Gospel should all have one (two if they could afford it) and all our members who have time to read; and they should take the time.

It is published bi-monthly at \$2 per annum, payable in advance, by Graves, Marks & Co., Nashville, Tenn.

## Book Notice.

THE EPISTLE OF PAUL TO THE ROMANS: with Notes, chiefly Explanatory. Designed as an accompaniment to the Author's Notes on the Gospels and the Acts. By Henry J. Ripley, Newton Theological Institution.

The above is the title page of one of the newest volumes of that old and well-established Baptist Publishing Firm, Gould & Lincoln, Boston. But the beauty and fine mechanical execution of the work, is nothing to compare with its matter. We always greet with pleasure a volume from Professor Ripley. He is one of our favorite authors. The Church of Christ is greatly indebted to him, under God, for his invaluable Notes on the Gospels and Acts; and, to say the least of it, this work on Romans is not inferior to them. We hope the life of Mr. Ripley will be spared to complete a Commentary on the New Testament. Should he finish the work, it will not be a cumbersome affair; for he knows what to say and how much to say on any subject he touches. Professor Ripley is not a CUMMINGS nor a BARNES, issuing his works hastily, and astonishing the public with his book-making facility; he carefully prepares them and they will live long.

We unhesitatingly recommend this work to our readers.

QUESTIONS TO THE IMPENITENT: By J. M. Pendleton. Nashville: South-Western Publishing House, Graves, Marks & Co. 1887. Pp. 110.

THOUGHTS ON CHRISTIAN DUTY: By J. M. Pendleton, Professor of Theology in Union University, Murfreesboro', Tenn., Nashville: South-Western Publishing House, Graves, Marks & Co. 1887. Pp. 121.

The South-Western Publishing House is doing a good work by the issue of such tracts, in handsome style. The topics brought under treatment are the most momentous that can engage the human mind; and they lose nothing of their weight in the hands of Professor Pendleton. His lucid, earnest, affectionate and scriptural presentation of truth in these pages, must enhance his enviable reputation as a writer, and subserve the interests of the Kingdom of Christ. We hope that our colporteurs will sow them broadcast through the State.—*Religious Herald.*

"WHICH IS OUR SAVIOR, CHRIST OR THE CHURCH?"—This is an able tract of 60 pp., by our brother R. H. Taliaferro, Junior editor of the "Texas Baptist." It has been recently issued. Its influence will be felt in the Controversy between us and Methodists, and especially in Texas where the views it exposes are more openly stated. If you would see what Methodism is upon the frontiers, read this Tract, price only 10 cents. Send to this House, or to G. W. Baines, Anderson, Texas, or to R. H. Taliaferro, Webberville, Texas.—*Texas Baptist.*

SPURGEON'S SERMONS—THIRD SERIES.—Our excellent brother Clarke of the "Witness," thus introduces the third volume of Spurgeon to his readers, which we adopt as our own:

"Another thrilling volume from the pen or rather mouth of this truly wonderful man. These volumes have a pathetic and heart power which characterize very few productions of the age.—There are many works of more literary merit; but there is enough in Spurgeon's Sermons. The burning thought and solemn tender appeals which are everywhere found make the reader lose all his critical power, if he ever had any. Spurgeon's sermons are heart sermons, and yet there is head enough. They are made for reading, and they will be read."

We acknowledge the receipt of the following title page, which will soon appear from the Southern Publication Society:

Notes and Questions for the Oral Instruction of Colored people, with appropriate texts and hymns. By Rev. E. T. Winkler, Pastor of First Baptist Church, Charleston, S. C.; with an Introduction by James Tupper, Esq.

We invite attention to the following communication:

Editors S. W. BAPTIST: My dear brethren, the main design of our blessed Lord in all he did and suffered was to save sinners. The condition of this salvation is faith in his name. The truth to be believed is that he is the son of God. The truth is set forth in the Gospel. Faith comes by hearing, and hearing by the Word of God. But how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? So the whole work of saving the world, resolves itself into preaching the Gospel; and this work Christ has committed to his people. To do this work efficiently, we must do it intelligently. To do it intelligently, we must know what has been done, and what is yet to be done; and the best mode of doing it. And this leads me to the main point in this article. Have we not written Tracts and Memoirs long enough? Ought we not to have a complete history of Missions, to this date? We have a history of Missions in 2 large vols. of over 600 pages each, up to 1837, by Rev. John O. Choules, of Boston, and Rev. Thomas Smith, (both now deceased) of London. Could not such brethren as Jas. B. Taylor, Poindexter, Howell, or Jeter, form a similar arrangement with the Baptist Missionary Society of London, so as to bring up this history to the present time? No body of men is more competent to project this enterprise than the Board of Foreign Missions, Southern B. Con. Several years will be necessary to complete it; so the sooner it is commenced the better.

A war is scarcely closed before its history is written and scattered over the land. Verily, the children of this generation are wiser than the children of light. I have just rose from reading the history alluded to; my soul is rejoiced and encouraged to see the efforts of the 19th century, to evangelize the nations of the earth. I would rejoice to hear of the achievements of the Lord's hosts in the field of battle.

Carry the father of Baptist Missions in modern times, when preaching the first Missionary sermon in 1792, from Isaiah 54:2-3, uttered a noble thought in the selection of a theme, "Attempt great things for God; expect great things from God."

Brethren, what are the Baptists of the South doing to evangelize the world? Shall we allow systems of religion

more or less erroneous, to spread over the earth, without increasing our efforts? This will be work done; but who is to do it?

Yours fraternally,  
JESSE A. COLLINS.

## Communications.

For the South-Western Baptist.

MESSRS. EDITORS: May I ask the insertion of the following extract from an article of marked ability, in the February number of the North British Review? The article is a review of Hooker's works.

"Such a system (that of Hooker) is utterly at variance with the modern High Church theory, whose fundamental idea is the exclusive Divine right of a three-fold ministry, without which the Church can nowhere exist. Episcopacy is with it, not merely as with Hooker, a valid expression of Divine order in the Church, but truly the Church itself. Government by Bishops and Archbishops is not only a Divinely-warranted polity, but a polity so peculiarly Divine as to be of the very essence of the Christian revelation. Without Episcopal sanction, no rites of the Church can be validly administered; apart from such sanction they are not only deficient, but they are not at all. For all spiritual blessing and sacramental privilege are inseparably bound up in certain forms rightly dispensed, and this dispensation is only right, as it derives its authority from Episcopal ordination. Grace descends in a definite external channel, which is called apostolical succession, and beyond this channel it does not circulate, or at least we have no warrant for its doing so. What are called 'the uncovenanted mercies of God,' may prevail beyond the sphere of Episcopal influence; but those divine mercies which are yea and amen in Christ, are alone to be found within the consecrated shadow of its influence.—This is the pure High Church theory whose logical termination is everywhere Romanism. \* \* \* \* This poor inheritance succeeded the late Oxford party, who marked their succession by a zeal and ability worthy of a better cause; but once more, in the movement of thought, this extreme of ecclesiastical opinion is disappearing, and necessarily so. Reversing as it does, the essential nature of the Church—making it *ritual* instead of *moral*—form rather than life; resting logically only on this protean pseudos (foist) it is its inevitable destiny to sink with the advancing tide of human reason to the abyss of all false theories." Is the last sentence, I have substituted English instead of Greek letters, and given the translation in brackets.

Now, Messrs. Editors, it seems to me that if the premises of High Church Episcopalianism be right, their conclusions are manifestly right. They are but inevitable logical deductions. If Episcopacy be essential to the existence of the Church; if the Episcopal polity be so peculiarly divine as to form the very essence of the Christian revelation; if the rites of the Church derive their validity solely from Episcopal sanction; then it necessarily follows that all outside of the magic circle of Episcopacy are left to "the uncovenanted mercies of God." The Apostle Paul tells us, "we being many are one body in Christ." Romans xii. 5. Of that body, we are told that Christ is the head. "And gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all. Ephes. i. 22-23. Again, in the language of the same Apostle, "Christ also loved the Church and gave himself for it; that he might sanctify it and cleanse it with the washing of water by the word: that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish." Ephes. v. 25, it says, "For my part, I frankly admit that I have no hope of the salvation of those who are no part of the body of which Christ is the head. It follows in like manner, that if Roman Catholics constitute the only true Church, they only can be saved, at such is their teaching. Those Baptists also who claim that the members of their denomination constitute the only true Church, ought, if they would be consistent, to teach that only Baptists can be saved. They are precluded from taking refuge in the distinction between the visible and the invisible church.—Their system of church polity being strictly congregational and independent, each church constituting a little republic of itself, it follows necessarily that so far as external organization is concerned, there is not one church, but there are many churches. But the author of the "Old Landmark," says that "Our refusal to commune with Peder baptists grows out of the fact that they are unbaptized and out of the church." Does he mean the mystical body of Christ? Very well, let the author and his friends carry out their wanted consistency, and deny the possibility of salvation to Pederbaptists, or at least say that they are left to the uncoven-







