

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

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not govern our children, they will govern us. If we do not control them in their first childhood, they will control us in our second. The parents of ill-governed children are early in their dotage, and exhibit the chill, the backwardness and the want of cordiality peculiar to those who are children of Satan. The wisest man, in his dotage, was turned away by his wiles. Dr. —

was an orthodox preacher, and took a high stand in the rise of the benevolent institutions. He spent the evening of his days with his children, who made him Unitarian. His mental powers were too far gone to write new sermons; so he preached orthodox and talked heterodoxy. The graces of our members shine with less and less lustre, as their children advance in error and sin. The usefulness of a member and minister is often cancelled by an unsuitable wife, or an ungodly child. In not a few cases, a whole church suffers from the family of one of its officers."

Baptists the Pioneers of Missions and Other Religious Enterprises.

It is often the case that gentlemen of intelligence, and those bearing ecclesiastical titles and collegiate honors, make disparaging remarks of our denomination with reference to the gospel in the present age, and the attendant enterprises connected therewith. As a people, we are somewhat to blame in this matter, or at least should not harshly complain because we have ever been negligent about what the world thinks or says of us. Long pressed back by the interference of governments and popular opinion formed by such action, our people were compelled to assume, or rather occupy, a quiet and unobtrusive position. Relying upon their principles as based upon the truth of God's holy word, they sought not the glory that comes from man. Everywhere spoken against by Popes and Protestants, they have been content to trust to the fixedness of their foundation and the hope of future rewards, and sought not the applause of man. Their quiet position was not appreciated by their opponents, and hence they were ridiculed as being guilty of all the false and silly rumors which weak-minded clergymen and their still weaker parasites had put in circulation against them. Few are aware that Baptists were among the first to establish independent schools for the education of their young ministers in England, and that they were among the first to arouse themselves to energetic and systematic action in foreign missionary enterprises, as well as systematic plans of ministerial education. Mr. Brown, in his Encyclopedia of Religious Knowledge, thus speaks of their early efforts in this latter cause:

"It was not a contempt for education which prevented the earlier Baptists of England from providing generally the means of literary and theological instruction. One of the first efforts made by the denomination, when freed from persecution in England by the revolution of 1688, was to provide education for the ministry. A resolution was passed to that effect at their first general meeting in 1689, the same year in which they published their Confession of Faith. This resolution was the foundation of the celebrated Bristol Academy. The denomination both in this country and in England have always regarded personal piety and manifest evidence of a divine call to the work as of the highest concern. These are their settled principles still. But they have ever prized learning and cultivation of mind in connection with the former qualifications. Hence the liberal endowments of Harvard University by Hollis (a Baptist), in 1722. Hence the establishment of Hopewell Academy in 1756, and of Brown's University in 1766, in both of which the leading object was the education of the ministry."

With reference to foreign missionary effort we have only to refer to Dr. Carey and others who first entered the Asiatic field, and proclaimed the glad tidings of the Cross to the Indian and the Hindoostan. On this subject the same historian remarks:

"John Thomas had the singular honor of being the first Englishman who made known the gospel to the benighted Hindoos. Thomas was engaged as a missionary by the Baptists, and Carey offered himself also to go to India. They sailed in 1793, in a Danish East Indiaman. Under difficulties extraordinary, with the assistance of Mr. Fountain, another missionary, they succeeded in translating the Scriptures into Bengalee."

With reference to Sabbath schools the same record thus testifies: "In 1785 the Sunday School Society was formed, chiefly by the instrumentality of William Fox, Esq., a deacon of a Baptist church in London."

Thus we might go on multiplying instances, till our readers would tire, of the active and enlightened position of the Baptist denomination. In addition to which we may add, that by the late census of the United States, it appears that there are more colleges under their patronage than any other denomination of Christians; and though we have amongst us, and some of our most useful men, too many who make no pretensions to classical education, yet we can number more educated ministers than any other denomination.—*Miss Baptist.*

Conference of Baptist Churches at Hamburg.

The sittings of the fourth Triennial Conference of the Union of Continental Baptist Churches commenced at Hamburg, Sept. 2d.

Mr. Oncken delivered the opening address and was chosen President of the meeting. The report of the state and progress of the churches for the three years, stated that 3,601 believers had been baptized during that time, and twenty-one new churches had been formed.—The number of members in all the churches on the 1st of January, 1857, was 6,833. Great increase had taken place in the church at Templin, Prussia; and most encouraging success had been experienced in Sweden.

Messrs. Hinton of London, and Hunter of Nottingham, Dr. Holy, and several other English friends, were introduced, and a letter from the Baptist Union was read, expressing the interest taken by that body in the German mission, for which the thanks of the Conference were voted.

On the morning of September 3d, an interesting discussion took place on the necessity of individual activity in the church of Christ. Among the principal points noticed were:

1. The exhibition of practical religion in the social circle.
2. The importance of discretion as well as zeal in the distribution of tracts.
3. The excellence of the Sunday School as a means of increasing both knowledge and activity in the members of our churches.
4. The ability of every Christian to make known to others the way of salvation.

On Lord's day evening, September 6th, after an address from Mr. Hofer, Mr. Oncken read several passages of Scripture bearing on the subject of baptism, and then administered the ordinance in an impressive manner to several candidates. The chapel was crowded to overflowing, and the profoundest attention was manifested. The services of the day were concluded by the observance of the Lord's supper.

The business of the Monday morning's sittings was opened by an elaborate address from Mr. Kobner, in which he took a view of the peculiar position of the continental Baptists, showing that they were in no way an imitation of the Baptists of America or England; and that Mr. Oncken who led the way, had derived his views of truth directly from the perusal of God's word. The mutual relation of the churches in Germany, was therefore very different from that of the American or English churches, who had frequently no relation whatever with each other. He showed that there were two kinds of independence which were perfectly right—first, the individual independence of every Christian; and secondly, the natural independence of churches produced by the simple fact of their distance from each other; but that a third kind of independence was not of God, but of man, and was much to be deprecated—namely, that which does not acknowledge any harmony of action or responsibility to each other of churches separated only by their geographical position.—He trusted that the oneness of faith and of action, which had so long happily distinguished the German churches, would still continue to exist when himself and others around him were no more.

The settings of the Conference closed on Sept. 10th.—*Christian Visitor.*

Never be shy in confessing before God, nor timid in pleading with him; he loves frank confessions and importunate pleading.

Mr. Spurgeon's Conversion.

The Rev. C. H. Spurgeon, preaching at Ross, recently gave an account of his conversion. He stated that in early boyhood, he was the subject of many religious impressions, and those of so painful a nature that he might truly say he was a miserable wretch. So at last he determined to attend three times on the Sabbath in the house of God, and to go to every chapel in the town in which he lived, to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but had never heard the gospel preached. He said this without disparagement of the ministry of his native town; for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessing of the regenerated, and that did not apply to him; on one Sunday the text would be, "Be not deceived, God is not mocked;" and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before that the singing was so loud that it split people's heads. Well, he went there; and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto me, and be saved, all ye ends of the earth." Now, that was what he wanted to hear. He knew that it was intended for him; and indeed the preacher fixed his eye upon him, and pointed him out with his finger, and said to him, "Young man, you are under great distress of mind—and sure enough, that was true—and you will continue so. 'Look, look,' he added, in a voice that he (Mr. Spurgeon) should never forget, and whose tone of thunder made his own soul weak—"Look to Jesus now, and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.

ABUSE OF PROTRACTED MEETINGS.—There seems to be an incidental influence of the present system of revivals to unsettle the pastorate. The high-toned measures, and emotional preaching obtained on such occasions could not be borne in a steady administration. The susceptibility of feeling is exhausted by intense and long continued appeal.—Still there is often found a morbid craving for these intolerable excitements, just as invalids may crave the high seasoned dishes which it is impossible for them to bear. Thus churches and congregations accustomed to periodical excitements become disaffected towards any practicable permanent administration. The most able and instructive ministry, unless spiced by some of these extravagances of feeling, sentiment, and language, which seem proper in protracted meetings, but cannot be maintained in any continuous ministry to the same congregation, becomes insipid and tiresome. Restlessness and discontentment ensue; and pastoral exchanges follow. The fact is, the ministry and methods of Evangelists are not suited to the pastorate. Hence Evangelists almost never become permanent pastors after long devotion to Evangelism. Hence, also, churches demanding the true methods of Evangelists are never satisfied with permanent pastors, and seldom attain any permanency of strength and efficiency.

[After three pages of manuscript.]
P. S. To the Editor:

Please excuse me for not correcting mistakes and writing the rules of punctuation, as I write in a hurry.

F. W. S.
NOTE.—We make haste to throw it under the table, being also in a hurry.
N. O. Advocate.

THE LANGUAGE OF EXPERIENCE.—He that can tell men what God hath done for his soul, is the likeliest to bring their souls to God; hardly can he speak to the heart, that speaks not from it. How can a frozen-hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him.

Above all loves, it is the most true of this, that none can speak sensibly of it but those who have felt it.

LADY HUNTINGDON.—Lady Huntingdon had sold all her jewels to build a chapel at Brighton. Some years later, she was in perplexity how to raise money for a chapel she wished to build at Birmingham. She was accustomed to keep in her house the sum of £300, to defray the expenses of her funeral; and it was her wish to be buried in white satin. This money was considered so sacred, that on no account was it to be touched. On this occasion, she said to Lady Anne Erskine, her friend and companion, "I want £300; I have no money in the house but that put by for my funeral; for the first time in my life I feel inclined to let that go." Lady Anne said, "You can trust God with your soul—why not with your funeral?" The Countess took the money; and the very day she did so, a gentleman, who could know nothing of the circumstances, sent her a check for precisely £300.—*Memorial of the Countess of Huntingdon.*

NOR DOING.—The guilt of many things is clearly discernable. No body questions the character of Sabbath breakings, profanity, or drunkenness. Avarice, ill-temper, evil-speaking, though less obvious, are evident enough to be weighed by the standard of public opinion and are readily acknowledged to be sins. Vanity, trifling, and procrastination cannot easily elude a reckoning, and are pronounced inconsistent with any great measure of excellence.

But there is a sin cleaving to the Lord's people so subtle in its nature, so humble in its guise, so frank in its excuses, that exposure is difficult, and rebuke is often disarmed. What is it? The sin of *not doing*. Neglected opportunities, unused talents, undone good—these are to be arraigned in the great day, in the same catalogue with others of a bolder and a darker dye. "Inasmuch as ye did it not," is the verdict of the Judge.

SUNDAY SICKNESS.—There is a remarkable and mysterious kind of a malady that prevails extensively in every community. It is a Sunday, or seventh day epidemic, not named or described in the books of the medical faculty.—Its peculiarity consists in the fact that it is an intermittent, or hebdomadal disorder, which keeps the patient away from church on Sunday, though he is always well enough to attend to his business on Monday morning. Though a contagious disease, we never knew it to kill any one—and it is an extraordinary fact, that while it lasts, the patient has a first rate appetite, and actually eats and sleeps rather better than usual.

If the disorder is checked so that the patient escapes an attack on Sunday, he is apt to have a relapse about the following Wednesday night, in consequence of which he is unable to go to prayer-meeting. He is up again, however, bright and early on Thursday morning, eats a hearty breakfast, and hurries off to business, and no one who sees how intent he is on making money all day long, would suspect that he had been so sick only the night before!

[Central Press.]
The Value of a True Woman's Love.

A New York correspondent of the Boston *Traveler*, in speaking of the effect of the recent financial whirlwind, thus refers to those noble-hearted women in whose earnest love and devotion many husbands have found a treasure of more value than all the possessions over whose loss they mourn:

"There is many a crippled merchant in New York whose best portion of his being is his better half. When Mr. Fritz, for instance, returned to his home on Sixteenth street on the evening of the 15th, heart-broken, moneyless, homeless—for he had that day assigned all to his creditors, noble man!—and informed Mrs. Fritz that he was bankrupt, she, quite unceremoniously, placed her arms around her husband's neck, and in sweet womanly tones, gently assured the bankrupt that 'twould all come round right,' and that they would give up their luxuries and retire a little way from the noise and bustle of the cold world to a more comfortable home, where they would be a thousand times happier than they had ever been in a great house of servants and care; and she said, too, that if it was necessary, she could wash and iron, and bake, and make garments for the children, besides doing something for somebody else who, unfortunately, might be poorer than they."

"In this manner did the noble-hearted Mrs. Fritz pour balm and oil into her husband's wounds, and assured him

of the many happy years in store for them; that hereafter they would rely more firmly upon a kind Providence, who, although their gold had turned to dross, had mercifully spared to them their little family *unbroken*, which was of greater value than much gold; and that night, the saddest in the bankrupt's life, he began to see the purpose of his being, and he beheld, for the first time, a new world more beautiful and dazzling than ever he had seen before."

From the Home & Foreign Journal.
The Bible a Baptist Book.

A Presbyterian colporteur visited a very poor and destitute neighborhood, which, like many others in our land, enjoyed no sanctuary privileges. He supplied the destitute (of which there were many) with the word of God; and exhorted the people to seek the kingdom of heaven. Without knowing that anything special had been accomplished, the man of God went on his way. But the Spirit of God remained to do his work. The people read the Bibles which had been left, felt that they were sinners, applied for mercy, and found peace and joy in believing in a crucified Savior.

Sometime after his first visit, the colporteur returned, and finding the great change which had taken place, quite a number having professed faith in Christ, proposed that they should be organized into a church. This was agreed to, but when it was ascertained that the colporteur (who was also a minister) proposed baptizing them by pouring, objections were made to the mode. Said they, "We believe immersion only to be baptism, and we have so learned it from the Bibles which you gave us." The good colporteur could not explain away their convictions, and the result was, a Baptist minister was sent for, to administer the ordinance, and a Baptist church was organized. These facts were related by the colporteur himself, at a Baptist Association. F. M. L.

The Irish Milkman and his Bible.

The Irish are proverbial for wit. The following is a fine illustration of their readiness to meet an opponent and silence him with his own weapons. An honest milkman, a good Catholic, in the country of Kerry, had obtained a copy of the Bible. He found it a great treasure. His priest learning the fact, made a visit to his parishioner; and on reaching the milkman's humble cabin, thus addressed him:

"Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"

"Sure, it is true, please yer reverence, and a fine book it is too."

"But you know," said the priest "that it is very wrong for an ignorant man like you to read the Scriptures."

"Ah!" replied Pat, "but ye must be after provin' that same, before I consent to leave off."

"That I will do from the book itself. Now turn to I Peter, 22: 'As new born babes desire the sincere milk of the word, that ye may grow thereby.' Now you are only a babe, and are therefore wrong to read the Scriptures.—You are here told to desire the sincere milk of the word, and one who understands what the 'sincere milk' is, must give it to you and tend you."

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied:

"But be aisy, your reverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? why instead of givin' me the rale milk, he chated me by putting wather into it; and if you get my Bible, perhaps you might be after servin' me that same. No, no, I'll kape my cow and milk her myself, and then I shall get the sincere milk, and not, as I might from you, mixed with wather."

The priest thus finding himself defeated, and desirous that the mischief should spread no farther, said, in a conciliatory tone:

"Well, Pat, I see that you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eying his admonitor very cunningly and seriously, replied:

"Sure enough, your reverence, while I have a cow and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian;—and, saving your reverence, I will."

Growth of the Ministry.

We are indebted to a correspondent of the New York *Tribune*, writing from Middletown, N. Y., where the (Presbyterian) Synod of New York and New Jersey is now in session, for the following summary of the views presented, (under appointment of Synod) by the Rev. T. A. Mills, D. D., on the true means of increasing the numbers and efficiency of the gospel ministers. The correspondent says:

His views of the way and means of perpetuating a ministry are, in a sense, novel, though he claims they are old-fashioned and Scriptural. He repudiates the idea of hunting up pious young men, and then begging a support for them from the churches through an academical and professional course. He pretty plainly intimates, not only the impolicy, but the inefficiency of the course as practiced extensively for the past twenty-five or thirty years. He stated it as an axiom in religious affairs, that the ministry is the outgrowth of the normal condition of the Church; that no church would ever want an efficient ministry that had and exercised the Spirit of the Church's Head—that was a spiritual, praying, working church. The main point to secure is such a church. The ministry that is should aim to promote a style of living in the family, in business, which should honor religion, and impress upon the youth an idea of the soundness and high importance of the Christian calling, and especially of the dignity of the ministerial office. (One point he presented very impressively—that the Church should have a ministry raised up from every rank of social position embraced in the same. It would not only work heavily, but mischievously, to select ministers from the rich or the poor, from the refined or the uncultivated.)

Dr. Mills said also some telling things to the ministers themselves. Anciently, the tribe of Levi perpetuated itself by a natural generation. Now it is hardly seen that the sons of ministers take the office of their fathers.—This is attributed to a double cause—too little contentedness in the ministry with the social position it secured, and the temporal support it afforded, (as if it were not meet the servant should be as his Lord!) and too little care to honor their office by a Christian zeal and a manly, earnest discharge of its peculiar duties. He thought a defect in this last thing went far to explain the present dearth of candidates for the sacred calling. His remarks were listened to attentively, and with frequent intimations of assent to their propriety. N. Y. Examiner.

Thomas Paine.

This noted sceptic was in his manners, character, and death, a commentary upon his principles. He was filthy, profane, and disgusting in his manners. He was an adulterer, a drunkard, and a hater of good men. He died exclaiming, "Oh! Lord Jesus"—but when a young minister, Rev. C. P. Wickoff, then in the Dutch Reformed Church, entered his sick chamber, he exclaimed with bitterness, "be gone! I had ordered that no clergyman be admitted."—In a letter to George Washington, in 1795, he used the following language to that great and good man, showing how scepticism will destroy all honor and honesty, and fill the heart with bitterness:

"As to you sir, you are treacherous in private friendships, and a hypocrite in public life, the world will be troubled to decide whether you are an apostate or an impostor; whether you have abandoned good principles, or whether you ever had any!"

The Great Evil of Infant Sprinkling.

Pedobaptists may deny, but their acts show that they believe in Baptismal Regeneration. In this place many have died during the year, and not a few children have been sprinkled when their friends have gave up their hope for their recovery. Besides, ministers and laymen have said around the dying bed—in their prayers—that they had much hope, because "they were dedicated to God by sprinkling." Now, these remarks are quite common, and Pedobaptists believe there is efficacy in infant sprinkling. Baptists have been too accommodating. Duty requires that they labor to show the great evil of infant sprinkling—as it leads those sprinkled—to indulge the hope that they are in a saved condition.—*Western Recorder.*

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

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 Late Nashville Sunday School Convention.

On the eve of leaving to attend the State Convention of Alabama, we condensed a short statement of the first day's proceedings of this body, from one of the city papers. On our return, we found a full report of all the proceedings furnished in the (Knoxville) *Baptist Watchman*, and the (Nashville) *Tennessee Baptist*. We shall compile a full account of the Convention from those sources, and publish it next week; meanwhile, our readers will indulge us in a few remarks upon some developments made at this meeting; and which have awakened in us both surprise and grief. The time has come for us to speak out plainly, and leave consequences to God. Of man, we shall say nothing, further than may be vital to a higher purpose; but when great religious enterprises are imperiled, we should prove recreant to the highest behests, both of God and man, were we to be silent. Painful, therefore, as is the duty, we shall proceed to discharge it, we hope, with a solemn reference to the retributions of eternity.

For some years past, many of our wisest and best brethren have looked with alarm at the practical tendencies of a new theology inaugurated by the agency of the *Tennessee Baptist*. We have not sympathized in these fears for the double reason, that we could not bring ourselves to believe that the editor of that paper would desire success at such a hazard as was anticipated, and furthermore, that the wisdom and piety of our churches would interpose as we thought, a successful barrier to such revolutionary tendencies. We have hoped, and we yet believe, that when the charm of novelty shall wear off of this new movement, our brethren who have been carried off by its enchantment, will return to the "old path," consecrated by the sweet memories of other and happier days. For these, and some other reasons that we have not time nor space to mention, we have seldom alluded in any form to these new fangled notions. But when the originators and promoters of such measures seek to obtain the control and management of the first sources of literature which are to mould the character and habits of our children, the draft upon our charity is heavier than we can honor. But to our subject:

After the Convention was organized, as we have already informed our readers, a committee was appointed to draft a constitution for the permanent organization of a Southern Baptist Sunday School Union. There was but one opinion expressed as to the propriety of the measure. The only questions that divided the Convention were, first, as to the time at which the organization should be perfected; and secondly, as to the seat of its operations. Elder A. C. Dayton, chairman of the committee, and in behalf of a majority of it, reported a constitution for immediate adoption: Elder Matt. Hillsman, editor of the *Baptist Watchman*, from the minority of it, reported against the adoption of a constitution then, and recommending the permanent organization to be referred to the next meeting of the Biennial Convention, so as to enable the denomination to be generally represented. The constitution, however, as reported by bro. Dayton, was adopted, and a committee appointed, of which Elder J. R. Graves was chairman, to report the permanent officers of the Convention. It was this committee, as our readers will see next week, that decided the Convention to retrace its steps, and refer the perfecting of the organization to a future day—the next meeting of the Georgia Convention in May, 1888. That committee, through its chairman, brother Graves, reported Nashville as the place for the location of the Board of the Union, Elder Dayton, President, himself and Elder Sharp, of Ga., Secretaries, and a Board "a quo rum of which," to use the language of Dr. Howell, "was connected with the office of the *Tennessee Baptist*," and who "are known to represent peculiar theological opinions. The whole paper," continues Dr. Howell, "has the appearance at least of partizan proscription for interested

purposes." Dr. H. does not ordinarily make declarations of this kind without good and sufficient reasons.

After a most animated discussion, during which Elder A. M. Poindexter, of Virginia, one of the nominated Vice Presidents, and brethren A. Nelson and A. B. Shankland of the Board, requested their names to be stricken from the report, and after protests against the report from elders Hillsman, Howell and Williams, Elder J. M. Pendleton moved to lay the report on the table for the purpose of moving a reconsideration of bro. Hillsman's resolutions, referring the perfecting of the organization to a future time. The motion was carried, the resolutions of bro. Hillsman were adopted, by which the whole subject was referred to the Convention of Georgia.

We have neither the time nor the space, nor indeed the heart, to indulge those trains of thought suggested by the foregoing state of facts. We shall venture upon one, leaving it to the developments of the future to determine the extent to which we shall pursue them. The editor of the *Tennessee Baptist* is no friend of that cherished institution, the Southern Baptist Publication Society. We have long hesitated and are now pained to write this sentence. It has been but recently announced that the S. B. P. Society is entering upon the publication of Sunday School books—a call for a Sunday School Convention, immediately emanates from Tennessee to meet in Nashville—and a serious effort is made to locate the seat of its operations in that city, with a Board of publication the majority of whom "are connected with the office of the *Tennessee Baptist*." This is, to all intents and purposes, to create a new publication interest in the South. In the recent effort to endow the Publication Society, by the very liberal proposition of bro. Edmund King, of Alabama, the *Tennessee Baptist* did not so much as publish the proposition of bro. K. At least if it was published in that paper, the number that contained it never reached our office. Now, if brother Graves will be admonished at all, we say to him in all kindness, it is the supremacy of folly for him to war, either directly or indirectly, with an institution that has such a hold upon the hearts of Southern Baptists as that Society. He had just as well attempt to batter down the adamant walls of the noble State House that towers so majestically over "the city of rocks" with pop-guns! Let not our brother mistake his power with Southern Baptists. There are some "land marks" among them which he had better not undertake to re-set.

But we must close. We bespeak from our readers a calm and candid reading of the proceedings of this Convention. We only regret that our space will not allow us to publish them this week. When we wrote our article in regard to the first day's proceedings of the Convention, we had not the slightest suspicion that any improper sentiments or feelings were indulged by any of the brethren in attendance. As it is, the junior editor of this paper begs to withdraw his name from the list of Vice Presidents. The late Alabama Baptist Convention appointed a large delegation to meet at Americus, Geo., at which time the present constitution of the Union takes effect, provided it is then and there endorsed. We hope not only that they, but many others from this State will attend. In the mean time, let every friend of Sabbath Schools in the denomination beseech God for that wisdom and grace which may conduct the deliberations of that body to a harmonious and happy result!

"PLAGIARISM IN THE PULPIT."—Two or three weeks since, we published an article under the above caption, and upon reflection we deem it proper to state that it was written by an esteemed correspondent in an adjoining State, and that he does not refer to any Baptist minister in Alabama.

Brother J. D. GRAVES, has submitted to us several queries in regard to drunken Baptists. We give it as our opinion, that short metre work should be made of them. They are a curse to the world. Paul says, a "drunkard shall not inherit the kingdom of God," nor should they "inherit" the churches of Christ on earth. We think his proposition to exclude for the second offence quite lenient. The churches of Christ being the only Divinely authorized Temperance Societies, they should make summary work with drunkards. Let them cleanse the Sanctuary.

Who Wants It?—FORD & ROBERTSON, of the Kentucky Baptist Book Concern, Louisville, Ky., have just issued an edition of the old Philadelphia Confession of Faith. Those who want a copy of that sound and time-honored document, can forward 15 cents to Ford & Robertson, and it will be forwarded by mail.

The correspondents of Rev. S. S. Cross, will address him in future at Orion, Rankin county, Miss.

Howard College.

We were gratified to hear at the late Convention, of an increasing interest in this College. Baptists of Alabama are now regarding it as "our College." Heretofore, many sections of Alabama looked upon it as the Marion College. But all have laid in a claim, and it is now a State Institution. At this we are rejoiced. Long have its friends labored to bring about the state of feeling now existing and rapidly increasing.

Much has been done this year towards endowment, but much more has been done towards creating the feeling above described. Such an interest as now exists, will soon bring the money for endowment, and the students, Literary and Theological. There are now over 70 students, nearly all quite advanced in the regular course. More Theological students will be in attendance this session than usual. Jerre Brown, of Sumter county, has promised to support five or six young men, called of God, and approved by their Churches. That is noble. Who will assist? If they cannot do so much, let them give less. Let Howard College have the prayers, affections and hearty co-operation of every Baptist in Alabama.

We learn from the *Mississippi Baptist* that Elder S. S. Latimore, died of apoplexy, on Saturday night, Oct. 17th, at his residence in Aberdeen, Miss.

Alabama Baptist Convention.

For the present we must content ourselves with the following notices of the late session of this body in Talladega, taken from the *Democratic Watchtower* and *Alabama Reporter*. We may recur to some questions discussed at this meeting soon:—

The Alabama Baptist Convention met in this place on Friday last. On account of bad roads, bad weather, and bad money, the attendance was unusually thin for the annual convocation of the Baptists, who number near fifty thousand in the State. The representation, however, was exceedingly creditable to the intelligence and ability of the denomination. Without particularizing, individually, we may mention that Talbirt, McIntosh and Holman, of Marion, Bestor and Howard, of Sumpter, McCraw and Law, of Selma, Stout and Williams, of Coosa, and Henderson and Taliaferro, of Tuskegee; S. R. and T. G. Freeman, and others, of the ministry, were present, while the Laity numbered such men as Haralson, King, Lane, Lide, Goodhue, Curry, Lawler, &c. During the entire session of the body, it rained every day, except Saturday; and those who know the character of our soil, can form some idea of how muddy and disagreeable it was, and how difficult to travel from place to place.

Every thing passed off pleasantly.—Some of the debates which sprang up on questions presented, were very interesting—not more for the general ability displayed, than for the lovely christian temper exhibited. The Reports were all good, but we would do injustice to our feelings and the general sense of the Convention and auditory not to except from the general terms of commendation, the Reports on Temperance, Education, Periodicals, and the Board of Trustees of Howard College, which were really able productions. The Report on Education was prepared by Prof. Latham, of the Baptist Male High School, after the assembling of the Convention, and received from one of the finest bell-letters scholars in the Convention in a really Addisonian style. Among so much balderdash and grandiloquence, it is gratifying to be able to point out one person having the charge of the education of the youth, who draws his language "from the pure well of English undefiled."

The inclemency of the weather forbade much preaching, but we had the pleasure of hearing sermons from Bestor, Henderson, McIntosh, S. R. Freeman, and Howard. They were all fine efforts, calculated to do good, but the discourse of the Rev. Mr. Howard, before the Bible Society on Sabbath night, was, from the vigor of its language, the closeness of its logic, the clearness of its statement, the excellency of its doctrine, worthy of publication and wide distribution. It is urged, by some, that there was one defect which marred some of the sermons, and that was the use of manuscript and the reading of it in the pulpit.

On Monday, the Convention adjourned to hold its next annual session in Gainesville.

The impression made by the Convention on our village and community, has been very fine; and there is a general regret among our citizens, that the strangers and visitors were not permitted to see more of the place, and to share more largely and extensively of their hospitality.

The Methodist and Presbyterian Church houses were kindly tendered

the Convention, and the members of those churches as well as the inhabitants generally, were very liberal in the entertainment of the Delegates.

Baptist State Convention.

The adjourned meeting of the Baptist State Convention, which assembled in this place on Friday last, closed its session on Monday evening. The number of delegates in attendance were not so large as many of our citizens had been led to anticipate. But this being the second meeting during the present year, a full attendance could not have been expected. The Convention when organized, however, would have been readily recognized as a talented body, containing not only some of the leading Baptists of Alabama, but some of the first men in the State.

There were only two questions before the Convention, we believe, which elicited anything like extended discussion. One was the recognition of the East Alabama Baptist Convention, recently established, as a separate organization. The objects of the new organization were explained as intended to cover a field which the State Convention had hitherto failed to reach; to group together associations of Baptists which might otherwise attach themselves to the Conventions of Georgia and Tennessee, and thus occupy a position auxiliary to the State Convention. After an animated and interesting discussion, the Convention determined to receive the correspondence of the new body, and recognize their organization.

The other question which was discussed at some length, was with regard to the publication of denominational, or rather controversial works. We were pleased to observe so strong a disposition on the part of this intelligent body of christians, to discourage the spirit of controversy among the orthodox churches of our country.

We were unable to be present at the reading of the various reports made to the Convention, but learn that the contributions sent up to the Missionary, Bible and Educational funds were quite liberal. One gentleman in South Alabama having contributed the sum of two thousand dollars, one thousand to be appropriated to the Missionary fund, and one thousand to the Bible cause.

The inclemency of the weather, heavy rains and muddy streets, denied to many of our citizens the pleasure of attending upon the sessions of the Convention, or of hearing many of the excellent sermons which were preached during the time.

Even the sermons preached by special appointment were delivered to comparatively small audiences. Should the Convention again honor our town with a visit, we hope the weather may prove more favorable.

The next regular meeting of the Convention will be held at Gainesville, in Sumpter county, commencing on Friday before the 2nd Sabbath in November, 1888.

The brother alluded to is J. J. Brown, whose contribution of two thousand dollars was divided equally between the Foreign and Domestic Mission Boards, and not between the Foreign and Bible Boards, as stated by the *Reporter*. Bro. Brown gave last year fifteen hundred dollars to these objects. Such Christians are living to some purpose.

Revival Intelligence.

The Watchman and Reflector, Boston informs us that last Sabbath four persons were baptized by Rev. William Howe, pastor of the Union church, in this city. Mr. Howe, was able to preach on the occasion as his many friends will be gratified to learn. Rev. T. D. Anderson, Roxbury, baptized seven, mostly youth and members of the Sabbath school. This held its anniversary in the afternoon when the report of the Secretary announced the cheering fact of forty conversions in the school during the year.

The Baptist church at Westford, Vt. under the pastoral charge of Rev. Jas. Furguson, are enjoying a pleasant revival; eleven have already been baptized, and the work is still progressing.

We learn from the *Religionist Herald*, that the Western Recorder reports revivals at Gilead church, Ky., 22 baptized; Elder Wright reports the baptism recently, of 34 candidates.

The Tennessee Baptist reports revivals at Nance's Creek church, 39 received for baptism, and at Bethlehem church 26 baptized.

The Biblical Recorder reports revivals at North-west church, Norfolk county, Va., 54 baptized, at Sawyer's Creek church, N. C., 43 baptized, at Ballard's Bridge, N. C., 28 baptized at Beaver dam church, N. C., 30.

Also—That 30 have been added to Liberty church, Caroline county, Va. 14 to the Piney River church, Amherst county, 7 to Mt. Crawford church, 15 to the Clover church, 25 to the Providence Union churches, Gloucester county, 15 to the Fork church, Halifax county, 11 to the Sink's Grove church, Monroe Co., 7 to Fayetteville church.

Bro. A. B. Cabisins, writes to the Herald

SHANGHAI, July 29, 1887.
I have to inform you that the Lord continues to bless us. There are four or five now knocking at the door of the church for admittance, and others anxiously enquiring the way of life.—Though my bodily health is very feeble, I think my spiritual strength is increased, since God has been pouring out his Spirit upon the Chinese.
A. B. CABANISS

Communications.

For the South Western Baptist.
DEAR BRETHREN: In your issue of Oct. 29th, I notice a question, concerning the time employed by Noah, in the building of the Ark. You remark that, "a certain brother says positively," &c.—It is rarely prudent to oppose a positive man, but as you say that it is in our theology and preaching, and as you are not among those always positively right, I take the liberty of making a remark or two—the editors being in the Chair.

1st. That it is in the preaching is known, i. e. brethren sometimes in their preaching, refer to it as a thing believed; but that it has ever been formally admitted as an article of faith, viz: a part of our theology, I am not fully convinced.

But to the question which is the proper one to be discussed. How came the opinion to be rife in the preaching, if it is so entirely destitute of proof as the brother supposes? To show that there is at least something to authorize the idea, is the object of this short communication.—We find the first allusion to the Ark in connection with the then age of Noah, (viz: 500 years,) Gen. 5:32, and following chapter. In chapter 6, the Almighty is represented as giving instructions concerning the building of the Ark; and in verse 3, he is represented as deferring the period, during which (to use the language of St. Peter, in treating of the same subject,) his long suffering would wait, which is stated to be 120 years.

The period during which the long suffering of God waited, is thus ascertained. Now the same Apostle states (1 Peter, 3:20,) that the long suffering of God waited while (during the time that*) the Ark was a preparing.

We have thus the elements out of which to construct one of the clearest arguments of which the exact sciences are susceptible:

1st. The long suffering of God waited one hundred and twenty years.
2. The long suffering of God waited while (during the time that*) the Ark was a preparing.

Now, by an axiom extensively used in the Mathematics, viz: "Things equal to the same are equal to each other," it does begin to look very much like a thing made out that the three periods referred to, were identical, viz: one hundred and twenty years.

To show that this (if an error,) has been adopted somewhat extensively, I quote from "Poole's Annotations," and "McKnight on the Epistles;" the only authorities that I have at this time, leisure to consult.

Poole on Gen. 6:3, says, "Yet though he deserve a speedy destruction, his days i. e. the time allowed him for repentance, and the prevention of his ruin, shall be 120 years, during which time Noah was preaching, and to assure them of the truth of the doctrine, preparing the Ark."

That Dr. McKnight so understood the fact, is clear, from his commentary or paraphrase of 1 Peter, 3:20, "Who formerly were disobedient when the patience of God once for all, waited for their reformation during an hundred and twenty years, while an Ark was preparing."

With the simple desire to subserve the cause of truth, I am very sincerely yours.
S.

*Webster's definition of while.
For the South Western Baptist.
MOSEY HILL, CHOCTAW, ALA.,
Sept. 9th, 1887.

BRETHREN EDITORS: I notice in your valuable paper, a request to ministers, and others, to give information of revivals, and the success of the gospel, where it is preached. I propose to give you a short account of a blessed meeting held with the Nanafia Church, in Marengo county, Ala., which commenced with a prayer-meeting on Friday before the 3d Sabbath in August, and continued ten days. On Saturday, the second day of the meeting, several presented themselves for prayer, and every day for several days, the number increased, until perhaps, the number from thirty to forty, was seen kneeling at the anxious bench, groaning under their conviction for sin; and the very large congregation present, manifested a deep interest in the preaching of God's Word, and the work of the Holy Spirit upon the hearts of sinners. On the 6th day we baptized 21 willing believers; and on the last day, we baptized 16 more; total, 37; six of the number being blacks. To God be all the glory.

The preaching was chiefly done by our esteemed brethren J. C. Foster, and

Wm. Rieves. Bro. Z. G. Henderson, preached three sermons, much to the satisfaction of the congregation. The ministers manifest much zeal in their Master's cause, and we hope their labors will prove a lasting good to the people that attended at Nanafia.
N. SMITH.

"Little Children keep Yourselves from Idols."

Towards a dense forest, the retreat of the wood nymphs, after the conquest of Ceres, many carriages ponderous with gay trappings, are making their way. The woodman's axe spared those trees in honor of that ancient sanctuary; for there the children of God have long been wont to meet to have broken unto them the bread of life. And beyond those grey walls sleep the many, whose busy feet once trod that consecrated ground, and the ghostly sentinels beside their graves tell of a life of piety and a crown of love. But now their places are filled with younger and lovelier forms, beneath whose touch it seems that old things have become new. The songs of Zion would scarce be recognized, and the yielding carpet hushes the sound of many feet. And he who many years ago with his Paul like zeal, though youthful modesty, calmed their fears of a "College minister," now stands before them the father of his flock. He opens the Bible, and as the last idler listlessly enters, he pronounces these words with startling emphasis: "Little children keep yourselves from idols." He, then, with a dignified humility, spoke of the reigning deities of his own beloved land. It is true, that the inhabitants have not, as the heathens, graven images, at which they bend a suppliant knee, yet there is a golden image of the king of birds, on which all look with an eye of devotion; and for which many make long pilgrimages from the path of virtue. And they pour out no libations to Bacchus, yet, daily many lives are sacrificed at his shrine, and of the lives of those whom their godly parents promised to raise in the nurture and admonition of the Lord. For while the father kneels at the shrine of Mammon, and the mother at that of Fashion, the son, unobserved, lies himself away to that of Bacchus, and the daughter immolates herself on that of Venus.

Oh! what a mighty turning away there must be from these strange gods ere the dawn of the bright "millennial day." The gathering cloud upon the brow of many, and the lingering flash from their dark eyes, speak of his leniency to reprove and rebuke. A scornful smile plays over the acetic features of that sister who is pleased to style her daughter the leader of the fashions, and a youth of florid complexion with paper and pencil is carefully noting the minister, not wishing to task his memory.

That evening, in one corner of a semi-lighted parlor, might be seen two beings. The one below the medium size, and would scarce be recognized were it not for the delicate handkerchief he flourished ever and anon in his jeweled hand, perfuming the air with a thousand extracts, the necessary incense of an ambulating Bacchus. The other an impromptu Venus, on whose cheek the rose and lily each seem to boast of victory. With the foot of a Chinese beauty, and a waist so delicate the life blood cannot course its way, and below which, a figure of which a Dutch belle might be proud. These two beings were discoursing sagely the merits of the sermon. The fair one charitably insinuated that the minister was laboring under a slight mental hallucination. Somnus must have transported him to some of those heathen lands for which he prays so fervently, and he had not entirely recovered. "Indeed," said he, "he was quite awake, else he could not have been so personal; he made one-half of his audience idolatrous heathens." But then he was referring to some in particular, who had been rather lax in administering to him of carnal things. Preachers do not like their congregation to be greedy of filthy lucre." With this slur on the good man's motive, a low bow, and another touch of his mustache, "deeply dyed," he made his exit. Poor deluded heathen, he thinks he bows in the same act, at the shrine of Venus and of Mammon. He knows not the depth of the beauty of the nineteenth century; and as for the riches of money, they need no wings to fly away, for they have long since dwelt in air.

REILLURA.
For the South Western Baptist.
Dr. Dagg's Manual of Theology.
DEAR EDITORS: We are not unfrequently influenced, in our opinions, by what is said to us about a certain enterprise, new invention, "sovereign remedy," literary merits, or orthodoxy, of certain Denominational Books, &c. It is proper that due regard should be paid to the testimony of those whose right it is to speak, and whose judgment generally leads in the right direction. Believing that your readers would appreciate the following, as a few brief expressions, with reference to the re-

cent work issued by the S. B. P. Society, Charleston, we have collected such, and here desire to call attention to said work. ("Manual of Theology," by J. L. Dagg, of Ga.)

May not every minister (Baptist especially) in the South be induced to supply himself with this truly valuable work? and aid in its more general circulation.

We feel assured that no complaint can be made about the price of the work. It is within the reach of all. We are pleased to see our Society producing such works at so very reasonable prices. Read what others have said about its merits:

From the *N. Y. Chronicle*, Oct. 2d. "A Manual of Theology."—The doctrines of this volume are those usually called Calvinistic, but discussed in a moderate, uncontroverted tone, and more in the light of the nineteenth century of the nineteenth and eighteenth century.

The several parts of the work are discussed with brevity, and in a style remarkably pure, clear, and convincing. The tone of the book is in keeping with the excellent spirit of its author, whose knowledge of the Gospel is eminently experimental, and whose heart overflows with its affections and its grace. It seems to us a model of theological discussion, being suited to minister godly edification in love rather than in questions and strifes. * * * We take pleasure, therefore, in commending the work to all who desire to increase their knowledge of our holy religion."

From the *Religious Herald*, Oct. 1.—This is an octavo of 379 pages. The typographical execution would discredit the imprint of no publisher, North or South; and must exert commendation from hypercriticism itself.

"Moderate but decided Calvinists will find little in this volume to provoke dissent; and where they do not adopt the conclusions of the author, will have occasion nevertheless to admire the catholic spirit, the weighty argumentation, and the transparent style with which he enforces his opinion. * * *

* * * We shall return to this work again; and meanwhile urge our readers to put themselves in possession of a volume which deserves study—admiration—love.

From the *True Union*, Balt. Oct. 1. "A MANUAL OF THEOLOGY, by J. L. Dagg."—"Such is the title of a new and valuable work just issued by the Southern Baptist Publication Society. It has been expected for some time. Mechanically, the work does credit to the Society. The paper, type, and binding are all good. Intellectually, it is no more than might have been anticipated from the well known character of the author, as a clear discriminating thinker, well versed in the teachings of the Word of God.

It will be found very useful to that class of readers, for whose benefit it was designed, that is, "those who have not time and opportunity to study large works on Theology. * * * His statements of the doctrines taught are lucid, his arguments forcible, his reasoning conclusive."

From the *Christian Chronicle*, Philadelphia. "This is a beautiful octavo of 379 pages. The Society got it up every way in its best. The pastors and churches south, &c. long desired Dr. Dagg to prepare and publish a work on theology, and last last reluctantly, from modesty, yielded to the request. There is no man in the whole country better qualified for this great and responsible task. Dr. Dagg has long been known as a clear, strong thinker, and remarkably sound in his theological views. This work is the fruit of his thinking and experience, and will be hailed with delight by ministers and churches North as well as South. It embodies the whole range of theology, and yet in a form condensed that it is easily obtained by all. We commend the work with such confidence and interest to our readers, and especially the pastors of the churches."

Religious Intelligence.

Rev. Mr. Spurgeon addressed at the Crystal Palace, the largest audience that has assembled in modern times to listen to the ministry of the gospel, nearly 24,000 people being present, on the occurrence of the fast appointed on account of Indian troubles. The English papers are filled with reports of Fast-day sermons. The London Times devoted twenty six columns to the matter, embracing abstracts from discourses delivered at 164 churches.

From several Synodical reports in the New York Observer, the following items are gleaned:

Dr. Mills, before the Synod of New York, expressed the view, that in the cause of Ministerial Education, the Church has an important work to do, entirely aside from the raising of funds for the aid of students. The supply of the ministry is the natural outgrowth of the faith and piety of the churches.

Rev. Dr. Hatchcock, before the Synod of New York, preached a sermon on Mark iv: 26-32, on the Development

Theory of the Church. In the introduction it is said:

"The kingdom of God, the King himself has declared, is not a fabric, but a growth; its beginning is a little seed, which a bird might easily devour, its end is a waving tree, in whose branches the birds of the air may come flocking to build their nests."

"Such is the life of the Church on earth; finished and perfect in its divine beginning, but only as a germ is perfect, not to be finished and perfect, as a tree is perfect, till human history has run its entire course, and the trumpet of the Arch-angel announces the final judgment."

A correspondent of The Record gives the following analysis of the Berlin Conference: There were present, he says—From Germany, 979; from Spain 1; from France, 12; from Switzerland, 11; from Italy, 2, from Holland, 11; from Belgium, 4; from Denmark, 11; from Sweden, 2; from England, 166; from Russia, 12; from Turkey, 3; from Greece, 2; from Asia, 3; from Africa, 3; from America, 23; from Australia, 3; total, 1,247.

A REMARKABLE TESTIMONY.—The Tablet, a Roman Catholic newspaper published in New York, makes a striking confession of the decline of Romanism in the United States. It says:

"Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave for one it wins over to its communion. And yet this is what Catholicity is doing in these States while we write."

INDISCRIMINATE CIRCULATION OF THE BIBLE.—The Churchman, has declared itself opposed to a general circulation of the Word of God. In a recent number, in alluding to the labors of Oncken and his coadjutors in Germany, in circulating the Scriptures, the editor says:

"Now we very much question the propriety of this indiscriminate circulation of Holy Scripture."

"No country has been, for many years past more thoroughly inundated with Bibles than Germany. But, then, it has been Bibles thrown indiscriminately among them, and left to their own private judgment."

"The fact is, as the Ethiopian eunuch expressed it, in answer to Philip's question, 'Understandest thou what thou readest?' when he said, 'How can I, except some man shall guide me? And unless such Bible distribution be accompanied by the guidance of God's Holy Spirit, by the medium through which he has promised it—that is, the Church—there can be no such result for good as Catholic Christians most desire, but only a spread of schism, if not of rationalism, and perhaps of positive infidelity."

Rev. Dr. Duff, Missionary at Calcutta writes to his friend Geo. H. Stuart, Esq., of Philadelphia, giving an account of the Sepoy mutiny, and his views of its origin. He says:

"As to the proximate or immediate man instrumentally, I have no hesitation in saying, with the utmost emphasis, that the whole is the result of a concocted Mohammedan conspiracy against the British power, with a view to the re-establishment of a Mohammedan dynasty instead."

ANNUAL BAPTISTS.—The anniversary meetings of the Baptists of Illinois were recently held at Paris. By the Report of a Board, it appeared that 30 missionaries had been employed, during the year, or portions of the year, by whom stations and outstations have been occupied; 1310 weeks' service performed; 3492 sermons preached; 252 bapized, and 329 received by letter, making 581 in all. The missionaries have traveled over 25,000 miles in the discharge of ministerial duty. Seven new churches have been organized, and six churches of worship either finished or begun. The amount of money raised and distributed in this work will, when the accounts are closed, exceed \$6,500.

A PRECIOUS ORNAMENT.—A correspondent of the Biblical Recorder, relates the following incident as having occurred in the county of C., Virginia. "A Methodist minister had to sprinkle two children one infant, the other a stout lad of several summers. When the younger was sprinkled, and the minister turned to the older, the little 'unregenerate sinner ran down the aisle, exclaiming, 'You shant wash me, for Mammy washed me before she brung me here.'"

A QUAIN IN A.—Jeremy Taylor, speaking of the widow of a blacksmith, who was constantly laboring to procure the necessities of life, thus beautifully, but quaintly portrays her character:

"Thus she lived, poor, patient, and resigned. Her heart was a passion-flower, bearing within it the crown of thorns and the cross of Christ. Her ideas of heaven were few and simple. She rejected the doctrine that it was the place of constant activity, and not of repose, and believed that when she length reached it, she would work no more, but sit in clean white apron and sing psalm."

GENUINE BENEVOLENCE.—"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Romans, x: 12.

A late Archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote is illustrative of this trait in his character:

"My Lord," said a person to him one day, "there is a poor woman come to ask charity; what do you wish me to do for her?"

"How old is she?"

"Seventy."

"Is she in great distress?"

"She says so."

"She must be relieved, give her twenty-five francs."

"Twenty-five francs! my lord it is too much, especially as she is a Jewess."

"A Jewess?"

"O, that makes a great difference.—Give her fifty francs, then, and thank her for coming."

ANOTHER MISSIONARY SNIP.—The Baptists are making an effort to raise funds for building a first class ship for benevolent purposes. This ship is to be built as a monument to Rev. Adoniram Judson, and half of its income is to go to the Seamen's cause, and the other half is to be divided among the stockholders.

DEATH OF A FORMER MISSIONARY.—Mrs. Tobey, wife of the Rev. Thomas W. Tobey, formerly a missionary of the Southern Baptist Convention to Shanghai, China, died at Yanceyville, N. C., Oct. 11. Her end was peaceful, unstained by a triumphant hope in the Savior.—Bro. Tobey is a highly esteemed minister of that State, and formerly edited the Biblical Recorder.

THE GOSPEL NO ILLUSION.—It is in vain, says Rogers, to tell men the gospel is an illusion. If it be an illusion, every variety of experience proves it to be inveterate. At the feet of Christ, guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth in faith and love its sorrows, and finds there "the peace which the world can neither give nor take away." Myriads of aching hearts and weary hearts have found, and will find, repose there, and have invested Him with veneration, love, and gratitude, which will never be paid to any other name than His.

If any thing under heaven should make us weep, it should be the littleness of our love to the Lord Jesus Christ.

For the South Western Baptist.

Tribute of Respect to William Gordon.

COTTON VALLEY LODGE, No. 86, Cotton Valley, Ala., 2d Nov. 1857. A. 5857.

Whereas He is too wise to err, and too good to do wrong, both in the dispensation of his all-wise providence removed from our circle and midst, and in the last, our much esteemed and beloved brother, WILLIAM GORDON, whose death we do deeply lament. But, blessed be God, we mourn not as those who have no hope; for if we follow his foot-prints, we are assured of a blissful re-union with him in the celestial Grand Lodge above, where the Grand Architect of the Universe presides. We therefore most humbly and submissively bow our head, and exclaim:—

WILLIAM GORDON, thou art not dead, but thou art in the arms of the Father. So mote it be. AMEN.

Resolved, That we do deeply sympathize with the bereaved family of our departed friend and brother. As a husband, he was kind, sympathetic and devoted; as a father, he was loving, affectionate and amiable; as a master, discreet and indulgent; as a neighbor and citizen, not a good quality was wanting.

Resolved, That in his death the Methodist Church and Masonic Fraternity, of which he was an exemplary member for many years (holding high and important offices), have lost one of their best and truest members, and the society and the country at large one of her most worthy and invaluable sons.

Resolved, That in token of the deep regard, great worth and high esteem in which we held our departed brother, and of our sincere sympathy for his bereaved and sorely afflicted family, we will clothe the furniture of our Lodge with and wear the usual badge of mourning for thirty days.

Resolved, That these proceedings be spread upon the minutes of our Lodge, and be published in the South Western Baptist and Southern Christian Advocate, Charleston, S. C.; also, a copy of the same be furnished the family of our deceased brother.

JAS. M. HART, W. H. STANTON, W. H. C. PERKINS, Com. Sec.

Obituaries.

Died, at the residence of Dr. Willis Wills, in Clinton, Ala., October 5th, 1857, Miss JOSEPHINE MAXWELL, daughter of Col. Simon and Elizabeth Maxwell, aged about when.

When the angel died, it may be said that they have lived out their allotted time, and exiles no more. But the young, who have just entered on the duties of life, are out of, we are admonished that the ways of God are inscrutable. Such is the subject of this notice. She bade fair to live long and to be a shining member in society. Generous and amiable in her deportment, she had won the esteem of her associates, the respect of her acquaintances, and the love of those connected with her by more than ties. Her death was unexpected to her and her near relatives. She had, a few days prior to her death, enjoyed the outpouring of the Holy Spirit upon Clinton Church, of which she was a member. Her Christiania, piety, sweetness of temper, and mild disposition befitted her many graces and inspired our confidence in her faith. Josephine.

"Thus art thou to the grave; but we will not deplore thee, whose God was thy ransom, thy guardian and guide. He gave thee—he took thee, and he will restore thee. And death has no sting; for the Savior has died." H.

Mrs. SELINA JETER, the subject of this notice, was born on the 1st of January, 1815; was the daughter of Joshua and Sarah Hagerman, of Montgomery county, Ala., and was married to Elder James W. Jeter on the 22d of January, 1834, and subsequently removed with her husband to Coosa co., and settled 10 miles N. E. of Wetumpka, a destitute wife and a very young child in company, save her husband and a few scattered Baptist friends, through whose labors in the settlement prayer meetings

were generally held on Sabbath, from five to fifteen miles apart. The Union Church was organized with only five members, on 6th April, 1844. Under these self-denying labors of love, she became the subject of a humble hope in Jesus, the Savior of sinners, and received strength at the first or second meeting of the church, to profess her faith in her crucified Lord; and so was the first in this wilderness to walk in obedience and put on Christ by the ordinances of his own appointment.

As a Baptist, she drew her evidences from the New Testament, and wished for no higher or other testimony than the example of her Jesus. As a woman, she possessed a noble spirit; was high-minded and generous, candid, open and free in the expression of her sentiments—having an unusual share of social courage, was jealous of her good standing with her friends and brethren—rather severe in her censures, but easily conciliated; liberal to profusion. Some ministers who are now living, as well as some who are dead, could all have testified to the truth of the above statements. As a wife, she was fondly affectionate; ever dutiful and happy in place, making her home a nest for her husband, children and friends. As a housewife, she was industrious, neat and economical. Her house and household were ever kept in an arrangement of good order. Her table was ever crammed with plenty, without luxury. She was always affable and polite to friends and acquaintances. All this is recorded and embodied in the memory of many friends and brethren, and ministers of Jesus. As a Christian professor, she was pious, prayerful and orderly. She was a lover of the house of God, and of the gospel preached there. She was of a discriminating mind in hearing, and enjoyed that doctrine most which gave most hope, or to God in the salvation of sinful man. Her sense of the holiness of God and the whole plan of the gospel, contrasted with her sinfulness, rendered her the subject of many fears and doubts of her final acceptance. In her last illness, she was of a discriminating mind in hearing, and enjoyed that doctrine most which gave most hope, or to God in the salvation of sinful man. Her sense of the holiness of God and the whole plan of the gospel, contrasted with her sinfulness, rendered her the subject of many fears and doubts of her final acceptance. 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