

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

Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye.—Acts iv, 19.

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The following reached us before "Hinter's Farewell" was published: "A Man in Georgia," to "Hinter."

"Yet Michael the archangel, when contending with the devil, disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."—Jude 9th.

Neither do I Messrs. Editors, wish to bring a railing accusation against your correspondent, "Hinter," who published an article, (which I saw only a few days ago, in your paper of the 29th of Oct. last, evidently intended to degrade me in the estimation of those who chanced to read it. When we see a man trying to injure us, the carnal heart is prone to seek revenge; but when we do so, we are evidently running before the Almighty, and taking a prerogative which belongs only to God; for it is written, "vengeance is mine, I will repay saith the Lord."

"This, like all the other little trials, and vexations of life, is a temptation to be overcome; and "he that overcometh, shall inherit all things." Would you, Messrs. Editors, exchange that precious promise of God, for the mere gratification of seeing your enemies vanquished by your literary attainments? It is written, "be not conformed to the spirit of this world;" and again, "they who have not the spirit of Christ, are none of his;" but "when he was reviled, he reviled not again."

But as we are encouraged to try to "convert a brother who errs from the truth," and as there is no other way to approach "Hinter," except through your paper, he must pardon me for showing him something of his heart in this way. A man who is guilty of a breach of one of the commandments, is guilty of the whole. Christ gave us a new commandment "that we should love one another." "Love worketh no ill to our neighbor;" but does not the heart of "Hinter" condemn him of having made an effort to injure me in the good opinion of others? If so, is he not guilty of a breach of that new commandment? Has he not for a smile from the world, sold that sweet assurance given in 1 John, 3:4, "We know that we have passed from death unto life, because we love the brethren?" We are commanded "not to be busy-bodies in other men's matters." Now, as I have a letter from the editor of "the paper in Georgia," encouraging my contentions, and as the editor has at all times the right to refuse admittance to those articles which "make him tired" of any contribution, it seems to "my common sense" that the matter lies wholly between him and me. Moreover, if modesty is a christian virtue, it seems to "my common sense," that when an entertainment is prepared for a variety of tastes, it would look very immodest for one of the guests, to demand of the host, or the editor, that long thing should be prepared for his own selfish palate. We are commanded to go into the vineyard, even at the eleventh hour and labor; but "Hinter" seems to think that I should never begin. We are commanded to let our light shine conspicuously; but "Hinter" seems to think that I should put mine under a bushel. We are commanded to improve our talents by giving them to the exchangers; but "Hinter" does not seem to look upon editors as exchangers; nor opinion and sentiment as talents. We are commanded to

"judge not lest we be judged;" but "Hinter" rushes before the Almighty, robs him of the judgment; and impatiently insists that his decision shall settle the relative position and importance of a Christian brother.

Now, Messrs. Editors, "the head, and front of my offending" is, that I cannot submit to the dogma, that baptism brings a man into the Church of Christ. When I see that the Holy Ghost witnesses, that our Lord Jesus Christ called himself "the door of the sheep;" and the door, by which men enter in (somewhere) and are saved; (John x: 7-9), and that faith in Christ is the only requisite to know that we are his sheep, (John x: 26) I cannot resist the conviction, that "the sheepfold" means the Church of Christ; and that the door into it, means faith in him. Eph. 2: 8, John 3: 15. Rom. x: 6-11. If we enter in at this door, it is absurd to say that we are outside; for it is sheer nonsense to say that we are inside and outside of a house at the same time.

Moreover, in 1 Peter 3: 21, baptism is expressly declared to be a figure; but in theology a figure means "a type or representation" of something real or essential, and not the essence or reality itself. But as the apostle says, that "baptism as a figure saves us;" and as we are positively told by Paul in Eph. 2: 8, that "we are saved (really) by grace through faith, it is evident that baptism becomes a type or representation of faith by the grace of God. It is therefore, only a type or representation of the door into the Christian Church, and not the door in reality.—We are obliged to pass through the real door, before we become fit subjects to bear the type or figure of it.

A MAN IN GEORGIA.

Two weeks since in a short editorial, we took the same view of Dr. Wayland's letter as may be found in the following slip sent us from the office of the American Tract Society.—The prostitution of that great man's mind to Abolitionism, is clear proof, that the human mind may dwell so long and so intensely upon a subject, that it will lose its balance on that question. We set the Doctor down as a crazy man on the subject of Slavery. Ens.

"THE FALLACY OF DR. WAYLAND'S LETTER.—There comes times in the history of the human mind, individual and national, when from the strength of some prevailing sentiment or excitement, the plainest truths are ignored or denied, and the sheerest fallacies carry away the ablest and acutest intellects. Such seems the present time to many minds both South and North on the subject of slavery.

"We think this truth finds an illustration in a letter of Dr. Wayland's, recently published, giving his exposition of one clause in the Constitution of the American Tract Society. His aim is to show that the phrase, "the approbation of all evangelical Christians," does not mean "the approbation of all evangelical Christians;" but the consent "of the formularies of belief and practice" of the "different denominations."—Hence the Society, according to his argument, is a combination of denominations, not of individuals, and the standard of what they shall publish is the creeds of denominations, and objection to a tract from any other reason than this, he says, "is therefore of course precluded."

"In favor of the plain meaning of the phrase, and against this interpretation as strangely erroneous, we offer the following arguments as conclusive.

"1. If the founders of the Society, and the authors of the Constitution, had intended to regulate their issues by the 'formularies,' of 'denominations,' would they not have said so? Instead of saying that, they say explicitly, 'the approbation of all evangelical Christians' is required.

"2. A change made in reference to this very phrase at its adoption, and the reason given for it, demonstrate unanswerably the error of Dr. Wayland's interpretation. The words in controversy were in the first draft of the Constitution thus, 'evangelical Christians of all denominations.' On the suggestion of Rev. Mr. Summerfield, the phrase was changed to read, 'all evangelical Christians,' in order, as he argued, to designate the Society as a combination of Christians, not of denominations; thus absolutely forbidding Dr. Wayland's construction. Nor does the sixth article directing that the Publishing Committee shall be selected from different denominations, go a hair's breadth towards disproving this, but

simply shows that the founders made the best provision possible in the circumstances, for securing to their issues the approval of the great body of good men.

"3. The testimony of five of the founders of the Society, if they are to be believed, settles the question that Dr. Wayland's construction is erroneous.—They solemnly aver that these words were understood by the founders, as binding the Society to issue such tracts only as 'evangelical Christians' throughout our country do in fact unite in approving, and not simply such as the creeds might allow. Are these credible witnesses? Who will say they are unworthy of belief? Are they competent witnesses? Who will deny their knowledge of the facts in the case?

"4. The actual course of the Publishing Committee for the first thirty years of their existence, lies against Dr. Wayland's new theory. As a matter of fact, we venture to affirm, the Committee never have referred to the creeds, to settle a question—never have felt at liberty to publish a single tract simply because the formula of denominations would allow it. In addition to their knowledge of the creeds, they must inquire in every case, 'What is the general sentiment of evangelical Christians over the land—what the probable usefulness of this particular tract; and will it in our judgement meet the approbation of the great mass of good men?' and scarcely ever have they erred in their judgment; for to this hour they have received no remonstrance against any specified tract on temperance, theatre-going, dancing, or any other subject ever issued by the Society.

"5. Dr. Wayland's construction involves, and necessarily, the grossest absurdity, and therefore cannot be the true construction. His words are these: 'Objection to a tract from any other reason than 'on the ground that it is opposed to the confession of faith' of some evangelical denomination, 'is, therefore, of course, precluded.' If the creeds allow the tract, there is no bar to its publication! See to what this new theory leads.

"Suppose a tract presented to the Publishing Committee teaching the extreme views of Millenarianism; and suppose the Committee are convinced of its truth, and finding nothing in the 'formula' against it, employ the funds of the Society to publish world-wide what nine-tenths of evangelical Christians disbelieve.

"Or suppose some friend of Bible revision should present to the Publishing Committee a book maintaining the importance of that movement, as attempted by the American Bible Union, and should urge its publication. The Committee object, 'Your book is not calculated to meet the approbation of all, that is, the great mass of evangelical Christians.' 'Nay,' replies the author, 'but Dr. Wayland has proven that no one can object to a tract on the ground that it is opposed to his own private opinions;' but only on the ground that it is opposed to some denominational creed, and as the creeds are silent here, you are bound to publish; 'objection for any other reason than this, is therefore of course precluded.'"

"What answer have the Committee? Absolutely none, if Dr. Wayland's new theory be adopted. The same line of refutation as applied to a prohibitory liquor law, freemasonry, and many other living questions about which the creeds are silent, might be extended to any length.

"No, it is a novel, fallacious, and utterly indefensible theory, and so all good men will yet admit." W.

APPROACHING CHRIST.—Christ must be preached in all the glories of his person. Not in the dry metaphysical language of the schools; but in the glowing language of the Scriptures—Christ the wisdom and the power of God—the first born of creation—the image of the invisible God! manifest in the flesh! He who was with God! and was God, and thought it not robbery to be equal with God, or to receive the worship that was due to the Deity.

CHEERFULNESS.—Keep a cheerful frame; keep a happy heart; keep a contented spirit; keep your eye up, and your heart aloft, and you will prove Christianity better than all the Butlers, and all the wise men that ever lived. Give them the analogy of a holy life, and then you prove religion to them; give them the evidence of internal piety, developed externally, and you will give the best possible proof of Christianity.

Spurgeon on Ministerial Support.

The subjoined article giving the views of Spurgeon on Ministerial Support, is worthy of the consideration of Churches and Deacons throughout the country. The neglect of the duty of supporting adequately the ministry, is the great and crying sin of the churches, and is rapidly draining from the pulpit its very life-blood. Even the promises of the churches to pay their ministers, are often comparatively valueless—made in good faith too, to be sure, but only serving to blind and deceive the preacher out of his labors.

A London correspondent of the Presbyterian writes:

Mr. Spurgeon continues to gather immense crowds wherever he appears. Every Thursday evening he devotes to preaching in his chapel in the Boro', and on these occasions his expositions are frequently short, racy, and practical. Last week he spoke from the text, "The Word of God is not bound;" and after some admirable practical remarks, suited to the experience of ministers, many of whom were present, showing how the preacher is often "bound" in delivering his message, among other things he said: "Ministers are often bound by worldly cares. This may occur when the cause is little suspected. A well-fed Deacon steps into the vestry, and throwing himself on a cushioned seat at his ease, remarks to a brother Deacon, 'Don't you think our minister is sadly in want of life? His sermons have become very dull of late. What can be the matter? If he does not change his style, the congregation will fall off, and the funds will suffer.' Little does the worthy deacon understand the cause of this to lie under his own control, rather than his minister's.—Probably when the preacher had to choose his text for that morning he was discussing with himself how he should pay the next quarter's rent for his very modest dwelling; or when his sermon should have been prepared he had to nurse a sick child, for whom he could not afford to pay an attendant; or some other necessary care kept him employed; and whatever blame there is in the matter, is yours Mr. Deacon, who, with your comfortable family house and well filled purse, give no proper attention to the physical wants of your pastor. I can afford to speak freely on this subject," he continued, "because my deacons amply provide for all my wants. But this is not the case with many of my brethren, who, to the disgrace of their churches, are 'bound' by poverty and care in the preaching of the word of God. Your very horses won't work except you feed them. Feed your ministers as you do your horses, before you find fault with their dullness in the pulpit. He that preaches the gospel, is entitled to live of the gospel. It is true also, that if the church will not properly support the minister, he is entitled to support himself by his labor: thus Paul was a tent maker. Your ministers may be tent makers, if you can't live otherwise. Be very sure the ministers' tent will be but poor, unsalable articles. It needs all his attention to be a good preacher. If you try him in both lines, it will be a failure in both. You would not have Sir Colin McKenzie, the commander of the British Army in India, to open a shop in Calcutta. It would be a strange sight to see one of our dragons before Lucknow or Delhi taking charge of an apple stall!"

"This, the writer adds, as a fair specimen of Mr. Spurgeon's more homely style. It addresses itself to the popular mind by images, and leaves a powerful impression even when it raises a laugh. Some other candidates for popular fame have lately appeared in the London pulpits, and caricatures of several of these are not wanting, which excite a good deal of amusement without injuring those who are the subjects of them.

REVERENCE.—"I wish," said Robert Hall, speaking of a lady who was wont to talk of the Supreme Being with great familiarity, "I wish I knew how to cure that lady of her bad habit. I have often tried, but in vain. It is a great mistake to affect this kind of familiarity with the King of kings, and speak of Him as though he were a next door neighbor, from the pretense of love."—To this he adds, quoting an old divine—"Nothing but ignorance can be guilty of boldness; there is no divinity but in an humble fear, no philosophy but shows itself in a silent admiration."

THE LOVE OF STAFF.—I never loved those salamanders that are never well, but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one. I will suffer many ere I will complain of one, and endeavor to right it by contending. I have ever found, that to strive with my superior is furious; with my equal doubtful; with my inferior sordid and base; with any, full of unquietness.—Bishop Hall.

MR. SPURGEON ON BONNETS.—We have Mr. Spurgeon's authority for its effect to the eye of the spectator in front.—

Being advised to preach against the prevailing folly in headgear, he paused as he stood up on the platform, looked round him, and said: "I have been requested to rebuke the bonnets of the day; but—upon my word—I don't see any."—Westminster Review.

Methodist Statistics—Singular Results.

We give below, the statistics of the Holston Methodist Conference, as reported through the Nashville Christian Advocate; from which we deduce some very singular results as the working of Methodism in this Conference:

The number in the Church are: white members, 36,637; white probationers, 6,450; colored members, 3,647; colored probationers, 573; local elders, 128; local deacons, 89; licentiates, 171.—There are 110 Indian members and two licentiates, included in the number of whites reported above.

Compare these numbers with those of last year, and we have an increase of white members of 199; of white probationers, 1,537; a decrease of colored members of 297; an increase of colored probationers of 142. The number of local preachers this year is 388—an increase of 9.

From the above, it will be seen, that there is a gain of 199 white members, and a loss of 297 colored members; making an actual decrease in the membership of 98. There is reported 6,450 white probationers, a gain, it is said, of 1,537 on last year, which deducted from the present number, would leave 4,913 probationers at the close of last year. Probationers have their trial for six months. With this large capital to start with at the beginning of the year, and all who were received on probation up to within six months of Conference, there was produced only a net increase of 199 members! Again, deducting the increase (142) of the colored probationers from the present number, would leave 431 as a capital of colored probationers at the beginning of the year, which produced nothing to the membership, but allowed a loss of 297! The questions here naturally arise, what became of all those probationers? Is there only, as these figures show, the proportion of 199 to 4,913 genuine converts among those received into the Methodist Church as probationers? How much of the result is to be attributed to emigration? This Conference lost in membership in 1856; and again have lost in 1857. Still, there is an increase of probationers.

In the same field that this Conference occupies, the Baptists in that part covered by the General Association of East Tennessee alone, gained in 1856, about 700 members; and we suppose, in the whole field occupied by the Conference must have gained not less than 1,200, while the Methodists lost ground.—How the comparison would stand for 1857, we are not able to say, as we have not yet received all the Minutes of the Baptist Associations; but we suppose not less favorable to Baptist progress.—Bap. Watchman.

"O, SABBATH! Needed for a world of innocence—without thee, what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee, would have forsaken the earth! Without thee, He had never given to us the Bible, the Gospel, the Spirit! We salute as thou comest to us in the name of the Lord—radiant in the sunshine of that dawn which broke over nations' achieved work—marching downward in the track of time, a pillar of refreshing cloud and guiding flame, interweaving with all thy light, new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by the flowers of Eden—more awful than when the trumpet rung of thee in Sinai! The Christian Sabbath! Like its Lord, it but rises in Christianity, and henceforth records the rising day. And never since the tomb of Jesus was burst open by Him who revived and rose, has this day awakened but as the light of seven days and with healing in its wings! Never has it unfolded without some wit and welcome, some song and salutation! It has been the coronation-day of martyrs, the feast-day of saints! It has been from the first until now the sublime custom of the Church of God! Still the outgoings of its morning and its evening rejoice! It is a day of heaven upon earth! Life's sweetest calm, poverty's birth-right, labor's only rest! Nothing has such a hoard of antiquity on it! Nothing contains in it such a history! Nothing draws along with such a glory! Nurser of virtue, seal of truth! The household's richest patrimo-

ny, the nation's noblest safeguard!—The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our manhood's spiritual greatness. The harbinger of our soul's sanctified perfection. The glory of religion, the watch-tower of immortality. The ladder set upon the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending upon it."—Hamilton.

Lost! Lost! Lost!!!

Just after breakfast, a few days since, we were startled by the hasty tolling of the court house bell, as if for fire.—Every one rushed out into the streets, but it was soon ascertained that the bell tolled for a lost child, not for fire. "A child lost!" The announcement sent a pallor to every cheek, and a tremor to every heart, and tears to many eyes. Parents thought of their own little ones, and rejoicing that it was not their child, hastened to join in the search. The mechanic left his shop, the merchant his goods—only one thought filled every mind, "a child lost." Arrangements were made for a thorough and speedy exploration of every place the child could possibly have reached. No pains or trouble were to be regarded—"we must find the child" was the universal sentiment. Just then the little fellow was brought in from the country, whither he had gone the night before without the knowledge of his parents.

What a joy we all felt that he was found. How thankful that he was not wandering away, exposed to the bitter cold, and the driving snow. And with what a sensation of relief we returned to our homes, rejoicing over "a child found."

Do you not hear that knell? It tolls for a lost soul—a soul wandering on the dark mountains of sin, lost to all good, to God, to Heaven. It may be the soul of your parent or your child, your brother or your sister, your husband or your wife—will you not hasten to the rescue? Perchance the erring one may be reclaimed, and led back to the fold of Christ. Angels in Heaven may rejoice over him "who was lost and is found." Hasten, ere it be too late, to show the wanderer the only path that can lead him to happiness and Heaven.

It may be your own soul is lost—wandering far from God, and every moment in danger of eternal death. Christ is seeking you. He came to seek and to save the lost—listen, and you hear Him calling you! Answer that call: follow the sound of that voice, and you may yet reach Heaven. But neglect it, wander on, and still on, in sin: refuse every call of love and mercy, and you at last wake up in despair, to echo through the long, long ages of eternity the wail of every ruined soul—"Lost, lost, lost!"

Strychnine in Liquor.

We read in an exchange: "The physician in the House of Correction, at Lawrence, Massachusetts, reports it almost impossible to treat delirium tremens successfully now, in consequence of the utter prostration of the nervous system of drunkards by the strychnine generally used in the manufacture of various liquors.

"It is [said that in Great Britain strychnine is used extensively in the manufacture of malt liquors, as a substitute for hops, when the price of the latter, owing to short crops, had risen enormously. In flavor, the bitter strychnine and hops is exactly similar; only that in the former it is much more intense than in the latter, and, when strychnine is used by brewers, it is only to impart this bitter to the malt liquor, and not to increase its strength, or change its character. In this country, however, and especially of late years, hops are much cheaper than strychnine, the price of the former ranging from 3 to 15 cents per pound, while the price of the latter is \$2.50 to \$3.00 per ounce.

"An Apostle not of Man."

Rev. Dr. Tyng, at a missionary meeting, gave the following remarkable account of an independent missionary in Jerusalem: "The best missionary he ever knew was a poor farmer from New Haven, who went to Jerusalem, a missionary 'on his own hook,' supporting himself sometimes by serving as a waiter in a hotel, and who was known as the 'Bookman Roberts.' He could not speak a word of any language but English.—Day after day, he might be seen in old gray clothes, that looked as if they came down from the Pilgrims, and with

his long, lean, dangling limbs, so that everybody would know him for a Yankee as far as they could see him; and always with a bundle of books under each arm—books in Turkish, Armenian, Syriac, and other languages, of which he could not understand a word. He would ask a Turk to read, and get him seated in some of the gardens, with an audience of ten or twenty about him, finding for him the latter part of St. John's Gospel, or the Sermon on the Mount. It was the Bible, and the Word of God, although read by a Mahomedan. And he would leave that Bible with them, as good a preacher as himself or anybody else. In Roberts' first year, he met with no small persecution, and at one time, was without food for five days together. But everybody knows him now, and he is unmolested in his work. There was not a more efficient laborer anywhere."

Kincaid—Spurgeon.

Rev. Eugenio Kincaid, on his way to Burmah, spent some days in London, and heard Spurgeon preach at the Surrey Gardens. In a letter to the Baptist, he writes thus:

"The great building with its three galleries, one above the other, and running round the entire building, was crowded to its utmost capacity. The sermon was plain, deeply practical, and delivered with an earnestness and pathos that held that vast assembly so still, that it seemed as if each one held in his breath. He drew such a picture of man's moral helplessness, and God's amazing grace and power to save, and pointed out so clearly man's utter ruin, and the revealed arm of Jehovah to save the penitent, that he certainly washed his hands of the blood of souls."

Of the singing, Bro. Kincaid makes the following remarks: "The singing was almost overpowering. When that ocean of people rose and sung, 'Grace, 'tis a charming sound,' it seemed as if the windows of heaven were opened. This seemed like worshipping God, like making melody in the heart unto the Lord. How unlike this an organ and a choir, making music for a sitting, silent congregation.—To me it seems anti-christian. The noblest and most heavenly part of divine worship is handed over to a machine and a few hirelings. Why not hand the praying to a few *hirdings* or *employes*? It is time to amend our ways, and come back to the simplicity of the gospel. Baptists in America are going rapidly into Episcopacy in more ways than one, and yet they are the last people in the world to believe it."

"Baptists," he thinks, "are going rapidly into Episcopacy!" Yes, some are afraid to have the faith and practice of Methodist Episcopacy called in question!

Words of Consolation to the Bereaved.

Dr. Judson thus wrote to a friend in the hour of trial: "So the light of your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down by faith some faint gleams of the light of heaven, and coldness has gathered around your hearth-stone; your home is probably desolate, your children scattered, and you a homeless wanderer over the face of the land. We have both tasted of those bitter cups once and again; we have found them bitter, and we have found them sweet too. Every cup stirred by the finger of God becomes sweet to the humble believer. Do you remember how our late wives and others used to cluster around the well-creb in the mission premises, at the close of day, and I can almost see them sitting there, with their smiling faces, as I look out of the window at which I am now writing. Where are ours now? Clustering around the well-creb of the fountain of living water, to which the Lamb of heaven shows them the way; reposing in the arms of infinite Love, who wipes away all their tears with his own hand. Let us travel on and look up. We shall soon be there. As sure as I write and as you read these lines, we shall soon be there. Many a weary step we may yet have to take, but we shall get there at last. And the longer and the more tedious the way, the sweeter will be our repose."

A BROTHER.—The celebrated John Foster thus describes a bigot: "He sees religion not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or the left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other.

The S. W. Baptist.

TUSKEGEE, ALA.: THURSDAY, DECEMBER 10, 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.

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.

Rev. A. C. Dayton.

We had no agency whatever, in placing the Corresponding Secretary of the Bible Board where he is. We sympathize with him most sincerely, and shall afford him at least, what any reasonable man shall say is a fair and candid hearing. But we wish to apprise him now, and the interest he represents in the city of Nashville, that our opinions have been long maturing in reference to what has been justly styled the "new theology," and they are not likely to change. He is not to hold us responsible for this discussion, for we purposely avoided making any reference to him in our first article which would involve him in such discussion. He was the Secretary of a most important Board, and in that capacity alone did we wish to recognize him. But since he has stepped aside from his legitimate calling, and thrust himself upon the public in a new capacity, we shall treat him accordingly.

We have already, in another article, written before his communication, which we publish to-day, was received, disclaimed all intention of judging either his motives, or the motives of any of the actors in this drama. We are only concerned with the tendencies of this Nashville movement to produce distraction in our churches. We have never called in question, brother Dayton's friendship for the Southern Baptist Publication Society—let him beware how he pleads to a charge we never made, lest he weakens the force of his solemn protestations of regard for it. Our charge was that the editor of the Tennessee Baptist, not brother Dayton, "was no friend to the Southern Baptist Publication Society." We alleged his course in this Convention as one of the evidences of the truth of this allegation. How many more we can adduce, is left to the developments of the future. Is there such a perfect identity of feeling, sentiment and interest, between bro. D. and bro. Graves, that the one cannot be charged without involving the other? We should hope not.

Will our bro. press upon us the necessity of detailing, in extenso, our reasons for distrusting that policy which places under the "control and management" of the editor of the Tennessee Baptist and the Board of Managers, he nominated for the S. S. Union, "the first sources of [religious] literature which are to mould the character and habits of our children?" If so, we are ready to respond. Our anxiety for peace, however, is so great, that we would be spared this painful duty. For his personal satisfaction, we will simply suggest one, with the privilege of recurring to it as necessity demands.—But before doing so, let us say a word in regard to our brother's homily as to the authority of the Bible being the standard of orthodoxy. He says that as a Baptist, his "Theology new or old [he] finds in the Bible"—that he "defends it by the Bible"—that he "earnestly and heartily desires every child, and most especially every child of Baptist parents" to be indoctrinated with it—i. e. as we take it, with Bible truth! Nay, that the child "shall learn it [the aforesaid theology] in the Sabbath School, RIGHT OUT OF THE BIBLE for himself!!!" Now, what shall we say to such stern logic as this? We wish to treat our bro. seriously, but really this has tested our risibles pretty thoroughly. If we did not know our brother, we should decide it to be the richest piece of cant we have seen for many a day. Does our bro. really wish to make the impression that we oppose the location of the Board of Managers of the "Union" in Nashville, because the President of that Board believes that "the Bible is his only rule of faith and practice"? Does he mean to insinuate that we, or the Baptists of Alabama, or of any other portion of South or South-west, recognize any other book than the Bible as authoritative in matters of religion? and that it is the special vocation of himself and his confiers to enlighten our denomination upon the authority of the Bible? Well, perhaps we need light on that subject, albeit there never was known amongst

us any other source of spiritual enlightenment than the Old and New Testament. It is our firm conviction that "the three angles of a triangle are equal to two right angles;" and we are ready to prove it any day that bro. D. denies it (!). An anecdote is related of the late Chief Justice Marshall to the effect, that a certain young lawyer whose discretion was not exactly equal to his talents, was arguing a case before his honor, in which he took occasion to instruct "the court," in some of the first principles of common law—whereupon the Chief Justice modestly hinted to the youngster, that "he might take it for granted that the Court knew some of the elementary principles of law!"

Be it known to bro. D., that the question is not whether the Bible is supremely authoritative in our Sabbath Schools and Churches; but whether Nashville be a judicious location for a Board of Managers for a Southern Baptist S. S. Union. He shall not cover up the true issue by a series of cant phrases which the "current reformation" has worn out years ago. He shall not force us into antagonism with this Sunday School movement, and that too, upon an issue we never made. There is a great difference between "the Book" written eighteen hundred years ago "by inspiration of God," and the "Catalogue of Publications" as issued by the "South-western Publishing House." We think bro. D. will admit this.

But we promised to give our reason, at present, why the Board nominated by bro. Graves, and its location in Nashville under the aegis of the Tennessee Baptist, cannot secure the co-operation of more than one-fourth of Southern Baptists. It was stated in the late Convention in Nashville, and not denied, that a majority of that Board reflected "certain peculiarities," which are known to have highly tinged the Publications of the S. W. House. We take up the Tennessee Baptist, and glance at a single column, (not the one bearing the imposing title, "Keep it before the people," for we never read it,) and what do we find? A catalogue of publications as issued by the South-western Publishing House. Let us look into them, for they, doubtless, reflect the animus—the presiding spirit—of all future publications from that source.—There are about twenty-five or six books and tracts bearing the imprimatur of that "House." Out of this number, there are twenty-one, if we have not miscounted, that are either intensely controversial, or that bear directly upon questions at issue between the Baptist and other denominations. Of the remaining four or five, one is a new Hymn book, two others are tracts written by bro. J. M. Pendleton on "Christian Duty," and "Questions to the Penitent," excellent publications by the way, and one tract by Elder W. C. Buck, on "Dancing," which we have not yet seen. There are about four works issued on controversial theology to one upon spiritual Christianity.—Such a manifest misconception of the entire spirit of the Christian religion, we have never seen illustrated among Baptists before. Shall we hence conclude, that Baptist sentiments are so vaguely taught in the Bible as to require us to devote three-fourths or even four-fifths of our publications to their maintenance? Are we so fearful that our faith will be subverted that we are to be eternally 're-setting' landmarks, and laying the mere foundations of our denominational structure? We believe that we ought to devote a reasonable proportion of our preaching and books to the defence of our peculiarities. But when it comes to four books on the "form of godliness," to one "on the power of godliness," it is really more than we are willing to admit the necessities of the case demands. Or shall we hence conclude that our own brethren are so utterly ignorant of their Bibles that such a disproportion of our publications is essential to enlighten them upon baptism, communion, church polity? &c. Or finally, would we have a thoughtful and intelligent public to conclude that it is four or five times more important to make people Baptists than to have them "created in Christ Jesus unto good works?" But we leave conclusions to the serious reader, and must content ourselves with saying again that we never can consent to have the rising generation form its estimates of the Christian religion by the fiery, contentious, controversial spirit which such publications breathe. Controversy is the exception, not the rule, of Christianity. Its necessity arises not out of the nature of religion, but out of the depravity of the human heart.

Bro. Dayton promises to publish "his creed" next week. We supposed he had already announced it as entertaining in the Bible. But no matter. We trust it will have the Jerusalem ring. We positively declare that we never attacked his orthodoxy. And we must say in conclusion, that if he would devote his entire energies to the "Bible Board," he would far more likely promote "Bible Christianity" than by allowing himself used to head a movement which our wisest and best men

have declared places him in antagonism with an existing organization. If he cannot see the antagonism, he should at least be admonished by those who can see it.

To conclude: Let not our position be misunderstood or perverted. Our objection to the publications of that "House" to which the "S. S. Union" recently formed, is sought to be made subsidiary, is, not that they have published so much Baptist theology, but that they have not published more Christian theology: for we think we can appeal to the most "tremendous" Baptist in the concern to decide that "Baptist" and "Christian," are not always interchangeable terms in fact, however much they should be in theory. It is the distortion of the moral symmetry of the Christian character, which must result from such publications, of which we complain. To use a plain illustration—the nose is a part of the human system. Conceive of the result in the growth of a child, if all the nutriment taken into the system should be at once transferred to the nose, and all the rest of the members of the body left to their infantile state! The nose of a monster upon the face of a child! It is only when every member of the body receives its due proportion of nutriment from a common source, that physical symmetry is preserved. The reader can supply the analogy.

A Word With You.

Are you an unconverted reader?—Then repent or you are lost. Lost! A lost soul! What a sentence. How full of meaning—awful meaning. The loss is incalculable—nothing can be given in exchange for it. Your lost soul will stand before God without a farthing to purchase its redemption. The wrath of God will be upon you. Time gone; and you beyond the remedial scheme of salvation through Christ. Your company will be, "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie." What companionship! You scorn them here, but there you will be associated with them, endlessly.

Sinner, how can your heart endure such thoughts? Soon it will be a reality. You can escape such a fearful doom. There is a sacrifice—rich blood was shed for you on Calvary. Christ died for all who will believe. Will you believe? "Dost thou believe on the Son of God?" If not, the wrath of God now abideth on you.

How terrible will be that wrath when you get beyond the mediation of Christ. Baptism and other denominations. Of the remaining four or five, one is a new Hymn book, two others are tracts written by bro. J. M. Pendleton on "Christian Duty," and "Questions to the Penitent," excellent publications by the way, and one tract by Elder W. C. Buck, on "Dancing," which we have not yet seen. There are about four works issued on controversial theology to one upon spiritual Christianity.—Such a manifest misconception of the entire spirit of the Christian religion, we have never seen illustrated among Baptists before. Shall we hence conclude, that Baptist sentiments are so vaguely taught in the Bible as to require us to devote three-fourths or even four-fifths of our publications to their maintenance? Are we so fearful that our faith will be subverted that we are to be eternally 're-setting' landmarks, and laying the mere foundations of our denominational structure? We believe that we ought to devote a reasonable proportion of our preaching and books to the defence of our peculiarities. But when it comes to four books on the "form of godliness," to one "on the power of godliness," it is really more than we are willing to admit the necessities of the case demands. Or shall we hence conclude that our own brethren are so utterly ignorant of their Bibles that such a disproportion of our publications is essential to enlighten them upon baptism, communion, church polity? &c. Or finally, would we have a thoughtful and intelligent public to conclude that it is four or five times more important to make people Baptists than to have them "created in Christ Jesus unto good works?" But we leave conclusions to the serious reader, and must content ourselves with saying again that we never can consent to have the rising generation form its estimates of the Christian religion by the fiery, contentious, controversial spirit which such publications breathe. Controversy is the exception, not the rule, of Christianity. Its necessity arises not out of the nature of religion, but out of the depravity of the human heart.

Changes in Schools.

I. H. Cox, formerly of Brownwood, has purchased the interest of JOHN A. FOSTER, in the Southern Female College, LaGrange, Ga., and is now in connection with Prof. H. E. Brooks, one of the former proprietors. Their advertisement may be seen in another column.

A Circular, which we have received, announces that JOHN A. FOSTER is now Principal of Brownwood, with an able Faculty, among them is H. C. HOOTEN, one of the former proprietors. Success to the LaGrange Schools.

Good News.

Elder W. C. HARRIS, a pastor in Shelby county, writes thus: "The S. W. Baptist, to my personal knowledge, has been the means in the hands of God, of bringing sinners to repentance. May it find its way into every family in our country, and its doctrines into every heart."

It is gratifying even to know that our paper does good in repelling error, and in building the saints up in their most holy faith; but to be instrumental in the conversion of sinners is the greatest honor the Father of mercies and God of grace has ever bestowed upon it. May he still bless it to the conversion of sinners!

A WORKING MAN.—JOHN H. MARTIN is reporting for the Daily Montgomery Mail, during the Legislature, and editing the Daily Messenger. Few men could do this; but Mr. MARTIN being, an old editor and reporter, knows how to lay a full contribution upon all his talents and time. His reports are able, well condensed and clear.

UNIVERSITY OF THE SOUTH—LOCATION—The vote was taken on Saturday evening last, and Sowanee, in Tennessee, was the place chosen as the site of the Episcopal University. We are afraid it was not the most judicious location, but "hope for the best."

Our readers will please bear in mind that the corporate name of this institution is The University of the South and not "The Southern University," which is the name of an institution of the M. E. Church, at Greensboro'.—Montgomery Mail.

For some time the Episcopal Convention have been discussing the question of a location for a Southern University. At a session just closed in Montgomery, their decision may be seen in the extract above.

The reader will notice the name; it is characteristic of its founders. The University of the South, of course, would be founded by "The Church." Let the reader know, then, that there is no other University at the South. Since the Sowanee University has been born and christened, as above, all the little illegitimate fellows may hide their heads. The Methodist University at Greensboro' thought it had the name, but modified Episcopacy was not quite as arrogant as old High Church Episcopacy.—"The Southern University" is not quite as big a mouthful as the "University of the South." Yet, the difference is not worth contending for.

Cannot some of our High Church Baptists find a University that will lay low both these high-sounding names? We will see.

Encouraging.

We love to receive encouraging words. When we are doing good, it gratifies us to know it. The following from brother J. E. COMBS, of Cusseta, is a part of a private letter, sending us a remittance:

I am proud to aid in sustaining such a paper, edited by such men, philanthropists in the most extensive sense of the word, and true to the religion of the Bible, and to our God. Brethren, abound more and more in such fruit, and my poor heart shall be prayerful for you as instruments, mighty in the hands of God. The South Western Baptist is doing a silent, yet powerful work, through the blessings of God and the sanctifying, wonderful influence of his Holy Spirit.

Chronology.

EDITORS OF THE S. W. BAPTIST: GENTLEMEN—I saw in your paper of the 29th Oct., '87, a present offered to any one, who would prove Noah was 120 years in building the Ark. I give the answer chronologically: Genesis 6:14—2,468 years before Christ, and Genesis 7:5—2,348, which deducted, leaves 120 years.

You may not remember me, but I think you have not forgotten my father, who formerly supplied the Wetumpka church. Yours, most respectfully, EMMA G. McIVER.

REMARK.—The "present" would be gained by our fair correspondent, if the Chronology in regard to the matter were correct. The Chronologist assumes for his data that Noah commenced building the Ark at a certain period, which is the question in dispute.

The Biblical Recorder, the organ of the Baptists of North Carolina, speaks thus of the late Sunday School Convention:

SUNDAY SCHOOL CONVENTION.—We publish this week, by request, the proceedings of a recent Baptist Sunday School Convention which met in Nashville, Tenn. The subject contemplated is confessedly of great importance, and deserves the united effort of the Baptists of the Southern and South-western States. In looking over the proceedings of the meeting referred to, there are two things we regret; first, that so few delegates were in attendance from other States than in the one in which the meeting was held; and secondly, a want of harmony in the views of those who were assembled.—It is sincerely hoped that minor considerations will not be allowed to divide and paralyze the efforts of Southern Baptists in an enterprise so vastly important as this. Every brother should be willing to concede and sacrifice much for the general good. We hope at the adjourned meeting, to be held in May next with the Georgia Baptist State Convention, the spirit of concession will largely prevail.

The Recorder is generally judicious in its views, and we are pleased to see that it will not commit itself to that hasty movement.

KEEP THE CHURCH PURE; OR, SCRIPTURAL CHURCH DISCIPLINE. By Rev. FRANKLIN WILSON, Baltimore, Md. Charleston: Southern Baptist Publication Society.

This is a beautifully executed tract, in a new style and consists of 24, 12mo. pages. It is an appeal which should be pondered by every church in the land; and we have seen nothing which is more timely and awakening. It is just issued, and it should be scattered broadcast. It is only four cents per copy, though it is done in the best of stereotype, and is finely covered. We have marked extracts for an early publication in our papers.—Southern Bap.

Elder J. T. S. PARK has been called to the pastorate of Orion church. His correspondents will please address

him at Orion, Pike county, Ala. We are happy to learn that he will be wholly engaged in pastoral labors, next year.

Correction—Sunday School Convention.

In the Tennessee Baptist of the 28th ult., our attention has been called to a mistake we made in regard to the Board of Managers nominated at the late Convention in Nashville. We would inform brother Pendleton, who calls our attention to it, that we were led into it by the proceedings, as reported for the Baptist Watchman. Dr. Howell is reported to have said, that "if he was not mistaken, a majority of that Board was connected with the office of the Tennessee Baptist." Brother Pendleton informs us that only three out of the nine were connected with that office. We very cheerfully and gladly make the correction. As stated by brother P., it is in all conscience bad enough. That a Chairman of a Committee, whose duty it was to report a Board of Managers for one of the most vital interests of a religious denomination in the South and South-west numbering upwards of six hundred thousand, should have named one third of that Board from his own partners in business, and himself as an ex-officio member of it—Recording Secretary—has the appearance at least of subsidizing a denominational enterprise to private purposes. Whether it was so designed is known best by the parties concerned and to God. We do not wish, nor shall we knowingly, overstate a single fact in this movement.

For brother Pendleton we entertain the highest personal and Christian regards. We thank him most heartily for making that move in the Convention which resulted in referring the question of permanent organization to a future occasion. It gave evidence of a measure of piety and good sense which has still further convinced us of his eminent fitness for his present position as Prof. of Theology in the Union University. He says he "read with grief" our article in regard to the S. S. Convention at Nashville. It was written in grief.—Of all duties we ever perform, those are the most painful which throw us in conflict with our brethren. And we do most sincerely hope that such necessities may never again occur. If they do, however, we shall not be wanting in fidelity to those great principles and objects which are far dearer to us than the wisest and best men on this earth.

A word in regard to brother Dayton: The senior editor wrote the article of which he complains, and in his absence last week, the junior wrote the "remarks" which were appended to his communication. We are sorry that he, being the Secretary of one of our most important Boards, is allowing himself to become so involved in matters, altogether alien from his office, as is likely to prejudice that cherished interest in the estimation of a large portion of the denomination.

Again: In the Tennessee Baptist, of the date above referred to, brother D. proposes the question, "Was the Sunday School Union, recently organized, designed to injure the Southern Baptist Publication Society?" And in his communication to us of last week he says: "I can declare before God who knows all hearts, that I never had, from the beginning to the ending of all this, any design to injure the S. B. P. Society. I never conceived the idea that the effect of what it was proposed to do would be to injure that Society." Now, we wish our brother to have the benefit of this solemn asseveration. But was not brother Dayton present at the last Georgia Convention at Augusta, at which time an annual meeting of the Southern Baptist Publication Society was held? If so, he could scarcely have forgotten the following resolution introduced by brother Teague, of LaGrange, Geo., and passed:—

"Resolved, That this Society has a special vocation assigned to it, in preparing works suited to the wants of the SUNDAY SCHOOLS IN THE SOUTH, and also for preparing such works as are adapted to the oral instruction of our colored population." Report on p. 8X. And the wonder is, that a man of brother Dayton's good sense can see neither indelicacy nor conflict in a movement which seeks to do the identical thing in a new organization, to which the denomination had committed an existing Society.—The Board at Charleston had announced its intention some time before that meeting, of entering into the publication of Sunday School books as coming clearly within their duties; and it was known at Nashville at the time of that Convention, that, in virtue of the instructions thus received, the Society was engaged then in bringing out a series of such books. As to its being the design of the Nashville organization to "injure the S. B. P. Society," we have never made any such averment. Our brother must state the question in a different form before he meets it properly. We never judge peoples "designs" or motives, any further than the simple application of our Savior's rule: "By their fruits, ye shall know them." We

are only concerned with the tendencies of this movement, "designed" or undesignated.

We expect to discuss, with candor and fairness, the merits of this whole movement, as occasion may demand. We desire to see it disembarassed of every question that would prejudice its claims to the confidence and patronage of all our brethren in the South. If Nashville is to be the seat of its operations, this confidence and patronage, essential to its very existence, to say nothing of its efficiency, is a simple impossibility.

THE SAINT AND HIS SAVIOUR; OR, THE PROGRESS OF THE SOUL IN THE KNOWLEDGE OF JESUS. By the Rev. C. H. Spurgeon. New York: Sheldon, Blakeman & Co.

This book gives us a better opinion of Mr. Spurgeon's heart than anything we have before seen from his lips or pen. It indicates a deep experience in Divine things, which is the greatest of all requisites to ministerial success.—The book is, from beginning to end, an appeal to the conscience by means of evangelical considerations, a call to repentance and to a holy life, and is rich in quotations, in prose and poetry, of the most spiritual passages of the most spiritual writers. It seems to us eminently calculated to do good, not only by calling sinners to repentance, but by deepening the piety of Christians. Its style is simple and forcible, its thoughts direct to the point, with few circumlocutions and less attempt to acquire literary reputation than would naturally be expected from one so young in years and in authorship. Mr. Spurgeon has not an analytical mind like Rev. C. G. Finney, and no skill in the acuter departments of reasoning. Indeed, he never goes in that direction, but, full of certainty as to all the Bible speaks, he makes it the basis of his argument, with little reference to the doubt, misgiving, and unbelief of those who lack that certainty. In this work he evinces considerable theological reading, and much aptitude in using the stores thus accumulated. Its tendency is altogether awakening and spirit-stirring, and we much doubt whether a sinner could read it through without feeling his soul moved to repentance, or whether a Christian can rise from its perusal as cold and worldly as when he began, or whether a backslider would not be induced by it to say, "I will arise and go to my Father." The ministers will find it a quickener of their zeal and a storehouse of argument in beseeching men to be reconciled to God. We are thankful that God has raised up one to revive this direct and earnest mode of preaching and writing. May the number who shall have a kindred spirit be increased an hundred fold.—N. Y. Chronicle.

SINGULAR CONCEPTION.—A writer in the Watchman and Evangelist, in opposing the singular decision of the Cumberland Presbyterian General Assembly, that baptism is not necessary to church membership, says, "I suppose the brethren have taken the opposite ground, mainly to avoid the position of the Baptist brethren that 'baptism is the door into the church.' But our Baptist brethren are in the right in some things."

Strange that a grave General Assembly should adopt a new position in theology, merely because Baptists may happen to hold common opinions on the same subject. But so it would seem—yet Baptists are "right in some things"—indeed they are.—Bap. Watchman.

For the South Western Baptist. Rev. J. L. Shuck's Circular.

DEAR BRETHREN: Allow me to correct a mistake which you and others have made in regard to the Circular of bro. SHUCK, explanatory of his fraternizing act with Pedobaptists.

The Circular was printed in California, and not by this Board. In a private letter, bro. Shuck stated that he had it printed for the convenience of circulating it where he deemed necessary.

As some have supposed the Board treated the matter too seriously, and others too leniently, it may be proper to add, that this matter has never come before the Board. Communications prejudicial to the Board had appeared in several papers; and the President, during my absence in the West, wrote to bro. SHUCK, stating the facts, and asked for an explanation, signing his name officially, more from habit than design to convey official authority. It was believed by the President that it was only necessary to inform bro. Shuck that such procedure was not acceptable to his brethren, to secure its abandonment; and that no official action of the Board was necessary. On my return, the President informed me of what he had done in the case, and I heartily concurred in the course he had pursued. Under the circumstances, I do not see how we could have done less, nor is it clear that more was required of us.

Bro. SHUCK had decided, long before receiving the letter of bro. McINTOSH, that such fraternal acts would result in the furtherance of the cause of

truth, and that it should not be repeated by his consent.

Such being the state of the case, I do most sincerely hope that here the matter will drop; and that our brethren will not make it a cause of disagreement. Let us "follow peace with all men."

Yours in the peace of the gospel, R. HOLMAN, Cor. Sec.

Communications.

For the South Western Baptist. NASHVILLE, Nov. 26th. That Sunday School Union, again.

My dear brother Taliaferro: Will you indulge me in some further explanation. As my last I denied that in the inception or the execution of the plan of the Southern Baptist Sunday School Union, I had the least desire to injure the Southern Baptist Society. And I am free to say, that I do not believe that any one of all those who met in the Convention and voted for the organization, had any such desire. No word that was ever spoken to me by any one of them, in the most familiar and confidential intercourse, so far as I can remember, gave the slightest intimation of such a desire. But a result may follow any given course of action, which the actors did not design. It is possible, therefore, that although neither myself nor any one else intended by this movement to injure the Southern Baptist Society, yet in its results it may prove injurious to it: and those who are more sharp-sighted than we are, can even now see how this will be accomplished. I wish therefore that there may be a kind and free discussion of this point, for the mutual enlightenment of all concerned. And I propose, with your permission, to give you and your readers some of the reasons why I believe it will operate greatly to the advantage of that Society, rather than to its injury; provided, always, that it shall show a disposition heartily to engage in the promotion of the objects which the Union proposes to accomplish.

But, first, I beg you will allow me to say something more concerning the notices which led to that organization. In writing your article of the 19th of Nov., you were evidently distressed and very indignant at the idea that in Nashville should have sought "to obtain the control and management of the first sources of literature which are to mould the character and habits of our children," for the purpose of teaching them a "New Theology." That any one should have attempted a thing of this sort, "is a draft upon your charity heavier than you can honor."

I hope, my dear brother, that you will not think me unreasonable, if I say that he who sincerely and heartily believes that any system of theology is plainly and certainly taught in the Bible, would show himself a very poor Christian, not to say a very bad man, if he did not use every honorable means within his reach to secure the faith of others, both of the present and the coming generations, in that system. And therefore if in Nashville really believe "new theology," and are sure that we have found in the Bible, and are willing to rest the proof of it upon the Bible only, without the aid of any human authority whatever, it would surely argue very little love of truth or love of souls, if we did not seek to indoctrinate ALL THE WORLD with our opinions. Nor do I see how one who is so independent and conscientious an investigator of religious truth, as I have taken you to be, could well complain of us for doing so. I am sure that you would not scruple to try to teach the children any opinions you might believe were taught and required to be believed in the Word of God, whatever might be the draft which such an attempt would make upon the charity of other men. And surely when you come to think about it, you will not regard it as so great a wrong for us to teach, to all we can, the things we surely believe, and are prepared to show, are plainly and certainly required in the Book of our religion. But do we hold, and was this really, an attempt to get a chance to teach the young a "new theology?" I confess that I know very little about the systems of theology. I am a young minister, though comparatively an old man. Before I entered the ministry, my life was given to professional and literary pursuits; and since I entered it, I have had so much to do that I have had little time to study. The Bible is the only book professing to present a system of theology that I have ever read. In it, some years ago, I found a system of theology which we at that time new to me. I was very slow to believe that it was there, but when convinced on this point, I heartily embraced it. I at once engaged in teaching it. My life since that time been mainly devoted to its promulgation and defence; and I do most humbly confess that I was prompted to engage in this Sunday School movement by the very earnest and heart-felt desire that I had to get control of the minds of the young, in order that I might, if possible, imbue them completely with this new theology.

As a Baptist, I soon learned to regard this as the old theology; but, new or old, I found it in the Bible. New or old, I learned it not from man. New or old, I am prepared to show it in the Bible, and defend it by the Bible. And, new or old, I do desire—I do most earnestly and heartily desire that every woman, and especially every child, and most of all, every child of Baptist parents, should be shown how to find this system of theology in the Bible for itself, and that all should be made to feel it their duty to believe and act upon its requirements. I confess, and deny not, that I do desire that every child shall learn it, and shall TEACH IT IN THE SABBATH SCHOOL, RIGHT OUT OF THE BIBLE, FOR HIMSELF. If I believe that any truth is taught in the Bible, I could not, as a conscientious, faithful Christian man, feel otherwise than anxious, that the children should be taught that it is there, and instructed how to find it.

I am not conscious of holding or teaching, or of desiring to teach, the children any "theology" that is "new" to the Bible. And whatever may have been the opinions or practices of churches or of men, is to me a matter of indifference. I care not what they may believe or teach; how many hold it, or how wise they may be, if they can not show it to me in the Bible. This is the Book of my religion.—By this I am willing to try my theology. By this I am anxious that other men shall try it. And now, lest I may possibly be misunderstood,

