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H. E. TALIAFERRO, } 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 WORKS OF GOD.

The works of the Lord are so wonderful and great.
The earth is so full of his marvelous ways,
That we, for his greatness and for his truth's sake,
Should give him all honor, all glory and praise.
When with our father Abram, the covenant he made,
That if they would obey as he did command,
And to him, let all honor and glory be paid,
He would give him and his seed the land of Canaan.
And when down in Egypt, in bondage they were taken,
And so much oppressed in Pharaoh's land,
The Lord still assured them they were not forsaken,
His oath he would keep, and give them the land.
Now, when the Lord heard their cries and their groaning,
He came down from Heaven, the great "I Am, the I Am;"
He came to reclaim their misery and mourning;
To give them possession of their own promised land.
He took Moses, the son of a Hebrew woman,
And placed the rod of God in his hand,
And told him the wonders he did should be an omen,
That Israel should inherit their own promised land.
But Pharaoh's heart was too hard to let them go;
Yet the Lord by the strength of his own right hand,
Consumed him and his host with a mighty blow,
Triumphantly leading his redeemed to their own promised land.
So sure are thy promises, Lord, we feel,
If we trust and follow the voice of the Lamb—
If we ask thy guidance when before thee we kneel,
Thou wilt lead us safely to the promised land.
JENNY.

Communications.
For the South Western Baptist.

The Duties of Corresponding Secretaries.
My DEAR BRO. TALIAFERRO: Although I fear you may think me troublesome, I venture so far upon your Christian kindness, as to hope that you will not deny me the privilege of endeavoring to remove from the minds of your readers an opinion which I fear some of them may have been led to entertain concerning the duties of the Corresponding Secretary of the Bible Board.

They may have been brought to think that a Corresponding Secretary has no right to engage in any work involving time and labor, but such as falls evidently within the range of his official duties. That he has no right to neglect those duties for any others I most freely grant, but that he is not as much at liberty to suggest a Sunday School Convention, or Union, and labor with others to secure its organization as any pastor of a church or any other Baptist in the land is something that I did not anticipate when I entered upon the office. If it be said that my time and energies are pledged and paid for by the Bible Board, and that I have no right to use any portion of them to build up Sunday School Unions or Conventions, I reply that every pastor's time is pledged and should be paid for just as truly as mine. If it was wrong for me to attend the Convention and advocate the organization because I receive twelve hundred dollars a year, it must have been doubly wrong for Bro. Howell to have attended and opposed it for he receives more than double that amount, and his time and energies are just as much pledged to his duties as pastor as mine are as Secretary. And if he could act as President of the Convention, why may not I as President of the Union? Suppose for a moment, my dear brother, that you should carry out this rule—and insist that no one who has in charge "an enterprise that is worthy of him," shall be permitted to do anything else, what would be the result? Every minister

and every member of our churches ought to be thus engaged. I venture to say that few or none who have the will and the capacity to work, but what are thus engaged. Somebody has a claim upon their time and energies. And yet, if any of these great works are to be done, some one must think and some one must labor for them. Until the Union can be organized, there is no one specifically set apart and paid to do its work. Till then, it must be to some of us, an extra labor prompted by the love we have for Jesus and his cause. But in this case, it was, as I conceived more properly my work than that of any other. It was a part of my official duty. Since the Southern Baptist Convention gave in charge to the Bible Board the work of securing the circulation of Bibles as well as Bibles, I have felt that it was a very important part of my duties to derive ways and means to increase the amount and the extent of book distribution. If Sabbath Schools can be organized, every school will probably want within a year, ten dollars worth of Baptist books, Bibles and Testaments. If, by this movement, I could secure the organization of one thousand new schools in the South (and this I fondly hope to do,) it would have added ten thousand dollars to the amount of Bible and book circulation. Was not this an object worth even a little "pressing" to attain it? And will not brother Taliaferro himself, admit, now that his attention is called to it, that it came legitimately within the work of the Corresponding Secretary of the Bible Board? But if I was mistaken in my view of duty, I had yet the same right to labor for this cause with any other Baptist, excepting only the *lawyers*, (if any such there be,) who had nothing else to do.

And so in regard to writing books, though this has nothing to do with the question before us, and I do not know why my brother should have alluded to it, for I am very unwilling to believe that he intended to excite a prejudice against me on the ground that I had found the leisure to write such a work as "Theodora Ernest." I ought perhaps, to say that this was begun and much of it done before I became the Secretary of the Board. But, if I can, in the scraps of time which others waste, find leisure for such works, I do not understand why brethren should complain. No one, so far as I know, has accused me of neglecting or imperfectly performing my official duties, to get time for writing. The Convention at Louisville, expressed its approbation of my success. And if I had not written this book, no one, I am sure, would have thought of insinuating that I had done less for the Bible Board than was expected of the Cor. Secretary.

One chapter in that book was mostly written in the public room of a Railroad depot upon my trunk for a writing desk, while I was waiting half a day for the coming train of cars. If I had spent these hours in idleness—in talking politics or visiting my friends, no one would have complained. Many pages, equal, I suppose, to one-third, at least, of one volume, were written in my bed with a pillow for a writing desk, or in my easy chair, when I was lifted from my bed and placed in it for change of posture. If I had lain and dreamed away those hours of pain and helplessness, no one would have complained. If I had taken an hour every day to smoke cigars, with my feet upon the mantle-piece, my head thrown back, and my eyes looking devoutly at the curling vapor as it ascended from my mouth to the ceiling, no one would have complained. Yet, in this hour, I could write two pages; and two pages a day would make a book of six hundred pages or more in a year. Many a thought I have conceived as the cars were whirling me along to my appointments, and noted it down when they stopped for wood or water. I might have taken the time to talk or sleep, or read the news, and no one would have complained. Many a page I have written by the way-side, while my horse was resting, or at night when no one would have complained if I had been asleep. If I have not done my duty for the Bible Board, let some one say so—but if I have, I do not see why any one should be troubled because I could do something more. And if my brethren shall drive me to the conviction that they disapprove of this method of employing my scraps of time when my official duties for the day are done, I will either spend that leisure in talking or smoking, lounging and dreaming, or something less offensive to them than "writing books, or else I will resign my office."

Excuse this long communication about what would be a trifle. Were not a great principle involved concerning the duties of Pastors and Secretaries and others who may feel that they have something more required of them by their Savior than merely to go faithfully through the formal round of their official duties, and rest assured that I still remain your friend and brother,
A. C. DAYTON.

The Great City is fallen!

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.—Prov. 25: 28.

This is a truthful and solemn declaration. When man ceases to govern himself, he resembles a once well fortified and splendid city; but now a confused mass of ruins, lying in dust and being trodden under foot. While the walls were round the city, its inmates could dwell in security. But now they are defenseless. Not only is the city broken down, and the costly materials of which its palaces were constructed, lying in the dust, but it is without walls, exposed to the ravages of an invading enemy. It is deserted. All manner of unclean beasts take up their howling abode amidst its doleful ruins. Where once there were music and dancing, now terrific cries are heard.—Where once were security and peace, hissing serpents lurk and thrust out their hateful tongues at passers-by.

Ah! see the man who has lost the rule over his spirit. What a ruined, miserable creature he is! He is a slave to every passion. His appetites know no bounds. Once conscience stood up and remonstrated. Reason, as a mighty wall, stood round and prevented the raging beasts of passion from seizing his soul. So long as conscience remained as a city of refuge, and reason for her protecting walls, he dwelt in security, possessing his soul.

But, when conscience was trampled down under the iron heel of passion, and appetite broke down the walls of reason, then he fell, as the glorious fabric, into ruins and desolation. From the period when conscience begins to become seared through the wanton repetition of crime, and the heart hardened by familiarity with vice, and passion predominates over reason, the unfortunate man, who is the object over whom such a triumph of sin is gained, may number his days in misery and abject slavery. From that hour, he must groan under the longings of an insatiable appetite. From that time he must endure many sore and trying conflicts: for when he would be a man, his animal nature suffers him not. It predominates over his reason, and rushes him into places where the seeds of death are thickly sown.

Reader, a few words in a more personal way, and we are done. Do you possess your soul in patience? Do you keep your heart with all diligence; remembering that out of it are the issues of life? If you are accustomed to indulge your appetite and passions, have you the same power to govern yourself that you had when you first set out? If you go in idle company, if you drink a social dram, if you chew tobacco, if you indulge in any evil, have you not a greater thirst for it than when you began.

PERSEVERANTIA.

For the South Western Baptist.

JACKSONVILLE, FLA., Dec. 25, 1857.
DEAR BRETHREN: I learn from the Minutes of the Alabama Association, recently received, that Elder S. French was appointed clerk at its late session. Our delegates were prevented from attending by sickness in their families. I deem it my duty, as pastor of the Bethel church, to state in this public manner, that Elder S. French is, and was at the time of his appointment as clerk of said Association, an excluded member of our church, as will appear from the following Preamble and Resolutions adopted by the Church, (after availing itself of all the aid in counsel that it could obtain from sister churches,) at its regular Conference, held August 2nd, 1857.

"Whereas, Elder S. French obtained a letter of dismission from us by making professions which his subsequent conduct proved to be false; and whereas, he has moreover traduced the character of individuals and maligned and denounced the church in the aggregate, written an insulting letter to her, made false representations of her acts, and preferred false charges against her; and whereas, when cited to appear before her and answer for his repeated and manifest violations of the laws of Christ's kingdom, instead of heeding

the citation, he proceeded, apparently with the view of placing himself beyond our jurisdiction, to constitute himself and a few others into a church, without the aid or counsel of a Presbytery, and contrary alike to the explicit instructions of our Lord and Savior, as recorded in Matt. 5: 23, and to all approved Baptist usage; and whereas, he has, moreover, pertinaciously declined all our overtures to submit his case to the arbitrament of a council of ministers, although he was invited to select such ministers as he thought proper to form a part of said council. Therefore,

"Resolved, That we withdraw our fellowship from said S. French, until he shall have made proper acknowledgments for his many infractions of the express precepts of the Divine law, while under our jurisdiction.

"Resolved, That we are ready to furnish, in detail, the charges preferred against Elder S. French, and the evidence upon which they rest, when respectfully requested so to do by any church with which he may become associated.

"Resolved, That the foregoing Preamble and Resolutions be sent for publication to the Southern Baptist Christian Index, S. W. Baptist and Tennessee Baptist."

A WORD OF EXPLANATION is due for the non-representation, at an earlier day, of the above Preamble and Resolutions to the offices of the papers named. The duty of forwarding them was assigned to me. Sickness, and other unavoidable causes, combined to prevent my sending them at an earlier day. Their publication, at a later period, I concluded might appear inopportune, and thought it might be best to let the matter rest until the approaching meeting of our Association, when it would most probably, in the natural course of events, be brought before that body and be referred for investigation to a committee of discreet and disinterested brethren. I moreover, felt a great reluctance to be instrumental in exhibiting before the public, in an unfavorable light, one whom I had baptized, with whom I had maintained a pleasant fraternal correspondence, and for whom I had cherished sincere christian affection. It is with heart-felt sorrow I now communicate that which cannot fail to subject to reproach, more or less, the cause of Christ in general, and the Baptist denomination in particular.

That our church has erred in the case of Elder F., I freely admit. Her great reluctance to proceed to extreme measures with her former pastor, and the fond hope indulged, that mature reflection would lead him to see and confess his past errors, led her to extend her forbearance too far. Her clemency has become her crime. May God forgive all who may have taken advantage of her clemency to defame and injure her.

I will only add, that I entertain no doubt of the readiness of our church to have the whole matter overhauled and submitted to a council called in from sister churches, and to recind her former acts, if such council shall, after prayerful and deliberate investigation, decide that they were unscriptural. What more could or should she do? But as Elder F. has hitherto refused to submit the case to a council, the presumption is, that he will continue to do so, as long as one church is found ready to uphold him.

CHURCH POLITY.

Allow me to add, with some remarks, a few general principles in ecclesiastical polity, recognized as such by intelligent and orderly Baptist churches very generally.

1. In the trial of a church member, the question to be decided is not, "Is he a christian?" but, "has he been guilty of unchristian conduct?"

REMARKS. The following are extracts from the "Periodical Library," pp. 283, 284, published in 1847. "The character of the offence and not that of the offender, should influence all our decisions in ecclesiastical as well as in civil tribunals. When a member is arraigned before a church, it is no part of our business to enter into a general investigation of his claims to be considered a christian. The question to be decided is not, 'Is he a christian?' but, 'Is he guilty?'"

"The word of God teaches us expressly to withdraw from such as depart from the faith, or walk disorderly among us. There are no exceptions made in favor of those whom we may hope to be christians."

converted. The fact that a sin has been committed by a christian does not lessen its evil in any respect; it rather increases it. A sinfall committed by one who has hitherto sustained a fair character, is calculated to exert a wider and more baneful influence than the same act committed by a loose professor, or an avowed infidel. It is with rays of moral darkness as with rays of solemn light—the more elevated the object that reflects them the more extensively is their influence spread abroad and felt. Shall we then plead, in extenuation of sin, that which increases its power to harm? God forbid.

2. The granting of a letter of dismission to a member does not release the recipient thereof from the jurisdiction of the church that granted it, until it has been handed in to some orderly church of Christ of "the same faith and order."

REMARKS. The truth of this is evident from the very wording of our letters of dismission. Hence, too, Baptist churches do not hesitate to exclude, formally, from their fellowship, those who, after receiving a letter of dismission, unite with a Campbellite or a Pedobaptist church.

3. A church constituted of or by persons known to be lying under the curse of a regularly constituted church, is not to be recognized as an orderly gospel church, nor do letters of dismission granted by such a church, entitle one to reception or fellowship in any other orderly church of Christ.

REMARKS. Members coming to us from Campbellite or Pedobaptist churches are never received into well instructed Baptist churches upon the letter received from such churches. Why? Because such churches are not considered orderly churches of Christ.

4. For one Baptist church to receive into her fellowship one known to be lying under the curse of a sister church, from whom he had obtained his letter without investigating the nature and ground of her censures, is unscriptural, contrary to Baptist usage, and well calculated to destroy all fellowship and christian intercourse between sister churches.

REMARKS. Such a course is much better calculated to render our churches like the Kilkenny cats than like "a company of horses in Pharaoh's chariot." Is it not?

I would invite the attention of all Baptists, Landmarkers and anti-Landmarkers, to the above general principles, and if any one objects to any of them, I would respectfully request him to state and sustain, if he can, his objections over his own proper signature. By so doing he may benefit the public as well as the undersigned.

JOS. S. BAKER.

An Old View of the New Question.

We are reading, and regret that we never read before, "A Memoir of Rev. William Staughton, D.D.," whose name is justly "a household word" among Baptists. "First Corresponding Secretary of the Baptist Board of Foreign Missions, first President of Columbian College, and at the time of his decease President elect of Georgetown College, Ky.,"—his hold, upon the affectionate remembrance of the denomination is derived rather from his piety, ability, faithfulness and success in the office of the ministry. But we are not about to write a eulogy. He needs nothing of the sort, from the hand of any man living. We wish simply to lay before the reader, the following extract from "a sermon delivered at the opening of the Baptist meeting-house near Trenton, N. J.," while he was yet pastor of Sansom street church, Philadelphia. No one, surely, can object to knowing the position of this great, good man, on "the novelties that disturb our peace."

"We have already observed that it is a house for God; we, more particularly, declare it a Baptist meeting-house, built for a sect of Christians almost everywhere despised, and yet almost everywhere increasing. Here not only the doctrines of grace may be expected to be stated and maintained, but occasionally, and it is hoped never but with respectful candor, our views of that ordinance of Christ, from which our society receives its denomination. But while we publicly avow its design with relation to the Baptist interest, we wish not to be understood, that this pulpit is accessible only to ministers of Christ of our persuasion. I know I am but adding a voice to the thoughts of my brethren, through whose ministrations this house has been raised, and of the members of the church in general, when I give a cordial welcome to every preacher of Jesus to assist in his holy services. The points in which we differ from our Christian brethren of other

denominations, compared with those in which we all agree, bear no greater proportion to each other, than does the trembling lustre of a star to the meridian blaze of the summer sun. While Christian ingenuousness proceeds to state religious sentiment with plainness and simplicity, Christian love looks anxiously for the moment, when bigotry shall expire with the flames it has kindled."—*Rel. Herald.*

What we are not allowed to say.

Rev. H. Harbaugh, in his work on "Union With The Church," says:

"The use of baptism and the Lord's Supper are solemnly enjoined duties; and they dare not be neglected—they will not be neglected by a Christian. As long as they are neglected, it is the best possible sign that there is no piety in the heart. For how can piety exist without leading to obedience? The Savior himself has said, 'If a man love me he will keep my words.'"

We advertise the reader that this author is a Pedobaptist, and that he has spoken without censure from his brethren. If he had only been connected with our denomination! What a din of rebuke for "laying too much stress on baptism," would have saluted and stunned his ears! Such things are misrepresented when they come from us; but here they stand, unchallenged, as a part of Pedobaptist orthodoxy. Let all those whom it may concern, then, examine the *New Testament*, to ascertain from that "constitution and charter of the Christian church," whether "the use of baptism" which it enjoins, has, or has not, been "neglected" by them. And may the Spirit of truth conduct their enquiries, to such an issue as shall ensure His blessing.—*Rel. Herald.*

MAKE A BEGINNING.—Everything has to be begun, or no progress will be made. We must begin repentance at some period, if ever we are to repent at all. We must begin to pray, if ever we are to mend our ways, the work must be begun. Why, then, should not a beginning be made now? As some writer has remarked, "Remember in all things that, if you do not begin, you will never come to an end." The first weed pulled in the garden, the first seed set in the ground, the first shilling put in the savings' bank, and the first mile traveled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance, that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling his way through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of amendment and industry, he had only made a beginning.—*South Churchman.*

Celestial Emigration.

Suppose you had heard of a far-off region, where the sky was ever clear, the weather ever genial—where no pestilential miasma polluted the atmosphere—a land of broad rivers, and flowing with milk and honey; imagine that there discontent, poverty and crime were unknown—that the right instead of the might obtained—violence was not in its streets—wasting nor destruction within its borders—and that there the inhabitants descended to their graves in a green old age, as a shock of corn ripe in his season. And suppose, further, that the land you live in was almost the reverse of this sunny picture—if not in its physical, in its social and moral features—that here you had perpetually to struggle with poverty and sin. Imagine it possible for you to reach that lovely land, where "odoriferous gales dispense native perfumes," would you not like to emigrate thither? Would you not say, "Oh, that I had wings like a dove, then would I fly away and be at rest?" But what is death to the believer but a spiritual emigration from the land of shades and shadows to lovelier regions than genius ever painted, where "the sun shall not light on us, nor any heat," and "God shall wipe away all tears from our eyes;" and "there shall be no more death; neither sorrow nor crying; neither shall there be any more pain?"

The Righteous Remembered.

The righteous will always be remembered by God. Think of the remembrance of God! The eternal supreme Spirit! The righteous are objects of that to all eternity. Is not that sublime? Through all the train of discipline and suffering, He has kept them in perfect recollection, and never, amidst all the glories of eternity, will they be forgotten by Him who "predestinated" them and "chose them in Christ," who sent, down, his converting grace to

touch and change them. He cannot forget them for whose sake He formed so many vast designs—He who watched over every moment of their life and death; and He who knows where their bodies are that are to be raised again. And will God, who does not regard their bodies as of little value, forget their souls? No; and He that "died for them and rose again," will not forget them. The very sufferings He endured at the hour of death, would, on merely natural principles, tend to confirm the recollection of those for whom He died.—How certain the Messiah will ever keep in view those for whom He suffered.—He will display his vast memory when He shall come a second time. Probably it never occurred to a pious man, that perhaps he, or an individual, should be forgotten at the Last Day. There is the perfect feeling that He who will come to judge the world, will know all that rise—will perfectly recognize them. He cannot come with less memory than any other attribute.

PROCRUSTATION.—Near the close of his life, Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my death-bed."**For the South Western Baptist.****DEATH OF THE OLD YEAR.**

Stern Winter comes, and o'er each hill and dale,
Scuds forth his servants, frosts, clouds, storm and hail;
Pale Death is fettered, follows at their heels,
And chains all Nature to his chariot wheels.
Lead walls the blast, through all the leafless bowers,
And moans in requiems to the perished flowers;
And all the glories which the Seasons gave,
Are dead, and laid in darkness and the grave.
Here to thy tomb, thou dear delightful Spring,
Fond Memory, her sweetest offerings bring;
Thy budding beauty o'er each shrub and tree,
Thy song of bird and hum of busy bee,
And glorious beams of morning lightly shed,
O'er dewy lawns, and hills and mountain head,
And all the dainty robes which decked the earth,
By thy sweet voice were quickened into birth.
And full blown Summer, all thy regal power,
And gently state, they tasted but an hour;
Like some sweet dream, when morning wakes the day,
Thy loveliness thus swiftly passed away.
These are the trophies of thy reign, O Death!
Thy hope and life were blasted by thy breath.
Then roll thy car, thou mighty conqueror roll!
O'er all the realm, possess the of the whole!

Come to the couch of the dying year,
He gasps, and groans, for he feels thee near,
His quivering heart and his pained frame,
His finished work, and his end proclaim.
Come death, bid spare, for a moment spare,
Thy obedient pray, for thy people's prayer;
Come, come to the bed of the dying year,
Ye sons of men, and your sentence hear;
Ye daughters proud, and the lowly one,
Who seeks for a treasure above the sun,
And they who were worshipped at Fashion's shrine,
And all who're trodden by the go-cart of sin,
Come all who have drank of the sparkling dew
Of pleasure's fountain, and the stream of dew,
And they that filled with their golden store,
Their garner wide till they held no more;
And come who the bitter tear has shed,
In the cold dark hours for the weary dead,
O ye who have laid in the silent tomb,
Your dearest ones, in their youthful bloom,
Who have wept for affection's ripe reward,
O'er their new made graves shed your hopeless tears,
O dry those tears, and approach to hear,
The solemn charge of the dying year.
Like music soft from distant hills,
That wafts upon the ear,
So sweetly, softly, comes thy voice,
Of the departing year, a voice of warning.
He says "my children now you see,
My heart is growing old,
I have a parting word for you,
My tale will soon be told.
From heaven where rest thy wings, O Death!
A joyous youth I came,
And hope was perched upon my wing,
My blessings to proclaim.
Unnumber'd mermaids o'er the world,
Returned with every day,
And love, and beauty, and the beauty smiled,
Beneath my gentle sway.
The glorious Sun himself has shone,
And Moon with pale ray,
To crown with loving kindness,
Each joyful night and day.
The boundless gifts the Seasons poured,
Were nurtured by my care,
For those that sapped the ray of life,
And those whose breath was prayer.
I've seen the man of God go forth,
With mercy in his life,
And give his goods, his life, his all,
For sinners lost to die.
In midnight's darkness I have marked,
The sin, the guilty, the shame,
Of those who quaffed the burning cup,
And cursed their Maker's name.
I've seen the tyranny and sin,
Of Fashion's guilty reign;
She led the hungry faint the faint,
And hung them on her chain.
This pain and pleasure I have known,
Along life's equestrian way,
While Death pursued my onward flight,
And millions bore away.
The infant from the mother's breast,
Most ruthlessly he tore,
And youth, and manhood's prime, and age,
From earth away he bore.
Millions of new made graves are strewn,
O'er all the earth, where sinners' bones
Have reached the throne of God,
Yet, all the deeds beneath the sun,
Of sin, or blame, or grace,
He met again beyond the tomb, and drew
A witness to their face.
Prepare, prepare to meet your God!
Ye mortals hear the cry!
My hope's a shaven monk's tonsure's comb,
And now behold I come!
He said, and mounted on the wings
Of Memory, he rode
To the Eternity that's past,
And gazed beyond the dead,
Canaan, Dec. 21, 1857.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, JANUARY 14, 1898.

Proposition.

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1898, 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.

We refer the reader to the advertisement of B. B. Davis, Agent for the Baptist Book Emporium, Montgomery, Ala.

The Home & Foreign Journal and the Nashville S. S. Convention.

We had hoped, from the earnest remonstrance of so many brethren—from the fact that not a single Baptist paper in the South has ventured to advocate the Sunday School Union as formed recently at Nashville, except the *Tennessee Baptist*—from the extent to which the President of the Board of Managers at Nashville, elder A. C. Dayton was using other denominational papers in the South to free the movement from that burst of popular odium with which it has everywhere been received—we had hoped, we say, from these considerations, that the "Home & Foreign Journal" would in future, be allowed to execute its high mission without becoming embroiled in the unfortunate questions involved in this Sunday School movement. But in this we were mistaken. True, neither the Home Mission nor the Foreign Mission Board, are to be blamed for this perversion of their organ from that high mission to which it has been devoted by Southern Baptists. It is what is usually known as the "Bible Department" of that Journal which has been subsidized to this new movement. We respectfully ask the Bible Board in Nashville, whether it is with their advice and consent that their Secretary is occupying the space which has been assigned to their operations in the advocacy of a measure which has met with such universal reprehension? We have some reason for believing that this procedure on the part of brother Dayton is extra-judicial. And we now begin to see the far-sighted Yankee policy of a "movement to remove" the "Home & Foreign Journal" from Richmond, Va., to Nashville, Tenn., so strenuously advocated at the last Southern Baptist Convention held at Louisville, Ky., by brethren Dayton and Graves. Would not our several Boards have been in a handsome predicament by this time, if that "movement to remove" had proved successful?

But as the Corresponding Secretary of the Bible Board still continues to use that sheet, there being no less than four columns of the last issue devoted to that movement and its kindred topics, we turn directly to the Board, and ask them if this course meets their approbation? We cannot believe that our good brethren in Nashville, who compose that Board, many of whom we know, would knowingly and willingly implicate the other Boards of the Southern Baptist Convention in all the consequences that must result from involving their common organ in this factional movement. True, brother Dayton promises to "avoid a further discussion of the issues involved" unless it be necessary in self defence. It is so apt to be "necessary," that we can scarcely regard the promise as amounting to anything.

We would inform the editors of the Religious Herald, that we simply desired to furnish the Foreign Mission Board an occasion of settling itself right before the denomination in the matter complained of. This has been done and we are satisfied.

Periodicals.

RUSSELL'S MAGAZINE, for January, has been received. Filled, as usual, with an agreeable diversity of reading. We give the titles of the leading articles, viz.:

A Chapter on Memory; Madam Colet; The Impromptu Wedding; Trip to Cuba, No. IV.; Nell Gwyn; The Smartville Ram Speculation; Crimes which the Law does not Reach; and besides these, the Editor's Table and Literary Notices, which many readers will regard as the most interesting departments of the Magazine. Nor must we overlook the choice Poetry dispersed through the number.

THE KNICKERBOCKER MAGAZINE, for January, has been received. That venerable wit and genial humorist has recently passed into the hands of JOHN A. GRAY, who has become sole proprietor. It has just entered upon its 51st vol.

Eos. S. W. BAPTIST: Please let the following have a place in your columns: Rev. W. S. BARNES is Financial Secretary of Howard College.

And much oblige yours very truly,
A. B. GOODRUE.

The Rev. A. C. Dayton's Fifth Communication.

"Duties of the Corresponding Secretary."

"Behold how great a matter a little fire kindleth!" Who would have thought that a single stroke of our pen could have evoked such a burst of pathos, as is contained in bro. Dayton's present communication! Why, as the late "Major Downing" would say, "it's the most made us cry." Is it possible, thought we, that we have written any thing at which the amiable "Theodosia" can be offended? We have had some reputation for gallantry for these twenty years—and are we now, at the age of forty, about to forfeit a reputation in this respect, as yet unsullied? Nay, verily! We shall never cause "Theodosia" to say,—

"I am a woman! nay, a woman wrong'd!
"And when our sex from injuries take fire,
"Our softness turns to fury—and our thoughts
"Breathe vengeance and destruction."

We happened to say that he must possess "extra powers and energies of body and mind, who could act secretary of the Bible Board, write books, and be President" of the Board of Managers of the Southern Baptist Sunday School Union: and lo! our brother squares himself *a la mode de Don Quixote*, and enters as pathetic a plea for his charming heroine as ever the renowned knight did for his angelic "Dulcinea." Now, be it known to bro. D., that we are not to be deceived in that way. He shall not provoke us to persecute "Theodosia," even by stealth. God bless the dear creature! we wish we could introduce her into every family in the Union, especially since her appearance in her late new dress. We repeat, we cannot be provoked to persecute her. She is likely to be popular enough without it; and her honored father may spare himself the trouble of beseeching us, or any one else, to maltreat the lovely child.

But to be more serious: If bro. Dayton is competent to all this—that is, if he can discharge faithfully all the duties of Cor. Secretary of the Bible Board, write books, and be President of the Board of Managers of the Southern Baptist S. S. Union, he is certainly a very extraordinary man. Observe, we did not say that he was incompetent to this "herculean task," but that all this labor required "extra powers and energies of body and mind." We are glad that our brother possesses them. The Secretaries of the other two Boards of the S. B. Convention, elders Taylor and Holman, have found it necessary to call two other of our most able men to their assistance, Pinckney and Sumner. And if we are to believe these brethren, there is more work to be done in connection with the operations of the Foreign and Domestic Mission Boards than they all can do. Now, the Bible Board must have been more than fortunate in having secured the services of one, who can not only do for that Board what it requires two of our ablest and best men to do for the other two Boards of the Convention, but who can (we will not say "write books," for our brother has demonstrated that that can be done at railroad depots, watering stations, &c., &c., while other people are smoking cigars, talking and laughing, &c.) take the principal superintendence of the S. School literature, its production, printing, distribution, &c., of the entire Baptist denomination South! We know of no parallel to it except a certain "John Smith," somewhere out West, who, it is affirmed, clerks in a store, keeps tavern, teaches school, attends a ferry, drives the stage, and strikes in a blacksmith shop!

But again: The efficiency of our several Boards depends mainly upon their Corresponding Secretaries. The last report of the Treasurer of the Bible Board, it is true, foots up pretty handsomely, giving us an aggregate of \$33,135.27. But how is it brought about? Why thus: At the session of the Convention held in Montgomery a report was adopted which we had the honor of drafting, on "the future operations of the Bible Board," recommending that Board "in all future appointments of Colporteurs, so far as practicable, to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with that of the Holy Scriptures." Well, in virtue of this recommendation, the Corresponding Secretary of the Bible Board embraces in his annual report of *Bible operations*, the entire results of Bible and book operations in all the States whose conventions or Bible and Colporteur Societies, are auxiliary to the Bible Board at Nashville!! That is to say, if the South Western Publishing House sends a box of "Iron Wheels," or "Theodosias," or "Three Reasons," or any or all of its publications, to a Colporteur of the Bible Board, the proceeds of the sales of these books are gravely embraced within the legitimate sphere of "Bible operations" by the Secretary, and reported to the Southern Baptist Convention!! And so of the books sold for the S. B. P. Society. If the Bible Board in Nashville will solemnly declare at the next session of the S. B. Convention that this is

their deliberate construction of the report we presented on the part of the committee to the Convention in Montgomery, we will beg pardon of that grave body for having perpetrated the most consummate piece of folly of our lives. What else could the committee have meant, or the Convention have meant, than simply this: That it would be wise economy on the part of our Bible and Publication Boards to use the same agencies in scattering Bibles and religious books over the land? These agencies, or Colporteurs could report to each Board, Bible and Publication, the amount of work done for them respectively. But the line of policy pursued by the Secretary of the Bible Board, requires that more than one half, perhaps two-thirds, of the work reported to the Bible Board shall also be reported to other Boards. The sales of religious books are reported, of course, to our Publication Boards. They are also reported to the Bible Board!! To make this matter plain: Alabama is credited in the Treasurer's Report of the Bible Board to the last S. B. Convention with the sum of \$15,506.01—nearly one half of the entire operations of that Board throughout the whole South. But how is this effected? Why the operations of the Alabama Baptist Bible and Colporteur Society, under the efficient management of elder F. M. Law, of Selma, are recognized as part and parcel of the work of the Bible Board in Nashville! when, perhaps, there was not more than one-fourth, or at most one-third of this amount that belongs strictly to Bible operations! We doubt, if the facts were looked into, whether there is as much as five thousand dollars that can be properly credited to Alabama in that report. And if this is the criterion by which to judge of how things are managed in other States, there is not more than one-third of the aggregate amount reported by the Bible Board to the last Convention that can be legitimately claimed as Bible operations. Will the Board in Nashville look into this matter and see whether they are authorized to embrace the operations of State Bible and Colporteur Societies in their annual reports? We respectfully ask them for information on this subject—and we furthermore ask them, at least, in their next report, to let us see what is done by their agency, for the Bible cause, not for publication Boards or Societies, or houses. We make this request in terms of the utmost respect for the brethren who compose that Board.

But says bro. Dayton, "It (the S. S. Union) would have added TEN THOUSAND DOLLARS to the amount of Bible and book circulation. Was not this an object worth even a little 'pressing' to attain it?" We answer, was bro. Dayton employed to fill the office of Cor. Sec. of the Bible Board for the purpose of "pressing an organization into existence" to do the very identical work to which the denomination had committed another Society, simply that he might take "ten thousand dollars" from the results of the book operations of said Society, and add them to those of the Bible Board? What moral right has he to be "pressing" measures for the purpose of adding ten, or even a hundred thousand dollars to the operations of one Board at the expense of another Board? When he accepted office at the hands of the Southern Baptist Convention, he tacitly agreed at least not to use his official position to distract the counsels of his brethren. And now, when the tendencies of a movement which he allows himself used to head, are pointed out as manifestly conflicting with another department of Christian enterprise, he answers, "it will add ten thousand dollars to the amount of Bible and book circulation!" As if ten thousand dollars were an equivalent for the alienation and distraction, which such hot-haste "pressing" will inevitably produce amongst us!

Furthermore: Bro. D. thinks that it is as much his right and privilege "to build up S. S. Unions, Conventions, &c., as it is that of pastors—that if he is paid for his time, so are they, &c."—May we remind him that there is some difference between his position and that of a pastor—and that there is furthermore a vast difference between simply attending meetings of this kind, and taking the Presidency of an active working Board, who are to pass upon the merits of books, contract for their publication, and superintend their distribution throughout one-half the States of this confederacy. But our brother ought to have seen, at least by this time, that this is the smallest part of our objection to his involvement in this enterprise. We seriously declare that we had rather he would take three-fourths, or even nine-tenths of the time that he has bargained to the Bible Board, and devote it to writing books, (especially such books as "Theodosia," and superintending S. S. Publications, than to be the means of destroying that interrupted harmony which has always prevailed in the counsels of Southern Baptists. This is our charge against bro. Dayton: That he has descended from his lofty and enviable position as Secretary of the Bible Board, and has

become the apologist of an enterprise which, if persisted in must produce the most lamentable discord. And our fear is, that the Bible Board will become implicated in some of the consequences of this factional movement. No, bro. D. I the mere division of your time and energies between several enterprises is a small matter compared with the moral results which are inevitable in the present state of things. It is not that you have "suggested" a S. S. Union, or that you have "labored with others to secure its organization" that we complain of. But it is this—after this organization has taken such form as to place it in antagonism with an existing and fondly cherished interest, (the S. B. P. Society,) you have taken the leadership of it as if to brow-beat the denomination into its measures. We beseech you, do not venture that experiment.

We now take leave of bro. Dayton. He can renew the discussion of this vexed question if he chooses. From a sense of duty, we wrote a short review of the proceedings of the Nashville S. S. Convention, suggesting in respectful terms certain reasons why the great majority of Southern Baptists could not co-operate with that movement.—Bro. D. comes forward and assumes its championship. We have given him what every man will declare is a fair and candid hearing. We have treated him, not as in his private capacity he deserves, but as the representative of a movement which imperils the peace of our churches. We regret the necessity which has involved us in this discussion, for we can say in all good conscience, that we had ten thousand times rather agree than disagree with so amiable a man as we have always taken the Cor. Secretary of the Bible Board to be.—The result is with the reader.

We shall proceed hereafter to the discussion of this subject without any reference whatever to the Secretary of the Bible Board. We have some views to suggest upon the present position and future bearings of this movement, which we hope to make interesting to our readers.

A Query.

The following query is sent us: "A Deacon is regularly set apart to the office; he commits an act for which he is expelled from the Church; he repents and is restored. Does his restoration to fellowship place him in the Deacon's office?"

By no means. His restoration to the Deaconship, if desired, should be a distinct act from his restoration to fellowship. Re-ordination is not necessary to his restoration—merely an act of the Church is all that is required. When a minister is expelled and afterwards is restored to fellowship, his restoration to fellowship does not necessarily involve his restoration to the ministry. That must be done by further action. The same is true of deacons. We can think of many offences for which ministers and deacons should be expelled, and after thorough repentance may be restored to fellowship, but should never be allowed to resume their offices again.

We extract the following from a letter to our office. It is from Middleburg, East Florida:

"I find the S. W. Baptist to be a great source of comfort, and a very welcome weekly visitor, especially in this country where preachers are scarce and churches are few and far between."

"We had a protracted meeting at Blah church, in my neighborhood, some time ago, that continued five days, which resulted in the addition of 17 members at that time, and 3 since. There has been 27 added to this church the past year. There is great destitution in this part of Fla. There is but few preachers in this section, compared with the amount of territory. St. Augustine, one of the oldest cities in the United States, is entirely destitute of Baptist preaching. We would be glad that the Domestic Mission Board could help us; for truly the harvest is great and the laborers are few."

Yours in Christian bonds,
J. V. BRANTLY."

Ministerial Removals.

The correspondents of Elder L. R. Sims are informed that he has removed from Daleville, Ala., to Knoxville, Walton County, Florida.

Also, that Elder CASWELL SMITH, formerly of Skippersville, Ala., has removed to Summer Hill, Ala. Both the above brethren have been active friends for us in their former localities. We hope they will labor for us in their new fields.

MISSIONARY BAPTISMS.—At the meeting of the Foreign Missionary Board of the Southern Baptist Convention, on Monday night, the official statement was made, that during the month, 36 baptisms had been reported by the missionaries under its care, to-wit: in China, 5 at Shanghai; in Central Africa, 1 at Oghomishaw; in Liberia, 3 at Monrovia, 4 at Cape Palmas, 8 at Clay Asland, 15 at New Virginia. At many of these points, also, there were other candidates for baptism.—*Ed. Herald*, Jan. 7th.

British Reprints.

We refer the reader to the advertisement of LEONARD SCOTT & Co., in to-day's paper, for the terms of these periodicals. They represent every class of British thinkers, in "Politics, Science, Literature, Morality and Religion." These works are, in the main, excellent in their character, and worthy of a place on the table, especially of every intelligent and professional man. While the spirit of skepticism which prevails to some extent in the Westminster Review is to be regretted, the North British, having been restored to its former Evangelical tone, we hope will be a sufficient antidote. To those who desire them, or any one of them, the beginning of the year would be the most suitable time for subscribing.—*Exchange*.

The Christian Index and the Late Nashville S. S. Convention.

Our old friend and brother, the editor of the *Christian Index*, for whom we have ever entertained the highest respect, holds the following language in regard to the discussion now going on in so many of our religious journals as to whether the denomination, South, will endorse the Sunday School Union recently formed in Nashville:

"We can not but regret that this question has ever been agitated in the papers in the shape of a controversy. Indeed, we are half inclined to censure bro. Dayton for sending his articles to us for publication. At the time we filed them for the Index, we did not know of the disagreements among brethren on the expediency of organizing a Sunday School Union. As, however, his views have been admitted to our columns, we must also, let brother Howell be heard, and direct the reader to his letter in another column. We also give a letter from bro. Teague, one from bro. R. and one from a young brother under the signature of 'BALWIN.' These letters with those that have already appeared, represent in about equal proportions both sides of the controversy, and justify, us in closing it at this point."

We regret the necessity which has sprung this discussion as sincerely as the editor of the *Index*. But we must say if there ever was a time when every honest Christian Baptist should speak out upon a question of common interest, it is now. If a few brethren can appoint a meeting in some city "out west" or "down east" and summon the whole Baptist denomination to attend on occasion of some local meeting, and if our brethren should see proper to stay at home instead of obeying such mandate, and the delegates who are to compose this local meeting shall decide to organize a Southern denominational enterprise—we should like to know whether such organization is to be cramed down Baptist throats, and they mean while not permitted to show cause why they cannot submit to the operation? And then, why should we not be permitted to canvass this question as freely as any other question of general interest. The whole denomination South is asked to do what? Why, to allow the Tennessee and North Alabama General Association to form an organization for the entire South upon one of the most vital questions ever agitated amongst us! And yet for contesting this—for venturing to suggest that Baptists in other States have some rights in the premises—that it is not exactly "baptistic" for the entire denomination to be committed in this summary manner to any and every scheme which may involve the private interest of those who may choose to start it—our course is deprecated by our good brother of the *Index*! Well, if he chooses to stand still and be swallowed alive, (to change the figure,) by the Nashville clique, why, so be it. We cannot be so readily assimilated, and choose to show cause why the Nashville Sunday School Union as it now exists never can be endorsed by Southern Baptists. This we shall continue to do, in a kindly spirit we hope, until the whole matter is pretty thoroughly canvassed. And as the editor of the *Index* has seen proper, from good motives, we doubt not, to "close it [the discussion] at this point," we hereby offer to our Georgia brethren the use of the columns of the S. W. Baptist for an unrestricted Christian discussion of the whole subject pro and con. We believe it ought to be discussed, and discussed now. And so far as we can furnish the necessary facilities for such discussion, it shall be done.

Our brother also avers that "Old Landmarkism" must not be obtruded into this discussion. We have written but one article in which that subject has been alluded to. Our readers can bear testimony that we have avoided all reference to that unhappy controversy. We have ever believed that it portended evil of no ordinary magnitude to the Baptist cause. And it was not until this "new theology" attempted to lay its hand upon the very fountain head of Southern Baptist literature that we spoke out. Our brother says, (we suppose he includes us,) "if their logic is forced to its consequences, they might see strange sights but they would not see a fragment of a Baptist Church!" "Old Landmarkism" is about four years old. At least if it dates further back into antiquity than that we have failed

to discover it. Was there "a fragment of a Baptist Church" as far back as four years? Or were our brethren, the editor of the *Index* included, utterly incapable of tracing out logical consequences up to that time? And was the Baptist denomination that then was, the bare result of illogical consequences? Truly these are "strange sights!"

Again: "The Landmark brethren" says the *Index*, "wish to avoid tests, and be permitted to act for themselves in this matter without binding others," &c. This we have no doubt, is true of bro. Walker, and of the great body of those who agree with him upon this subject. But a very short statement of facts will satisfy him that all are not so highly conservative as he. We are credibly informed that in the city of Nashville, there is not so many as one-fifth, or perhaps one-tenth of the Baptists who favor the sentiments so strenuously advocated in the columns of the *Tennessee Baptist*. Now, when the editor of that paper, bro. Graves, as chairman of the committee to report a Board of Managers for the S. S. Union, was making out his report, what was his duty with this state of facts? Why, to make such a report as would fairly represent the views of the great body of his brethren. But, instead of doing what we were going to say, almost any other man would have done, he, and those who acted with him, confined themselves to their own little party in making out perhaps the entire Board! The pastor of the first Baptist Church, Dr. Howell, the very man whom the denomination had the greatest right to expect would be nominated, if not for the Presidency of the Board, at least as a member of it, was ignored! Who is introducing "tests?" Who is seeking to "bind others?"

We assure our brother that we are not out of "breath"—rather feel strengthened than exhausted.

We want "peace"—but there are things dearer than "peace." We are told in holy writ, that the wisdom that is from above is "first pure, then peaceable," &c. It is sometimes necessary to "conquer a peace." We do most heartily join our brother in the wish that "Landmarkism" may never be made a "test" among Baptists. We have no desire to recur to it in this connection again, and shall not unless we are forced to do so. We have reasons enough to sustain our position without ever referring to "Old Landmarkism." Our brother is much mistaken, therefore, when he supposes that we urge "Landmarkism" as the "principal reason for the non-expediency for such an organization as a Sunday School Union." We have much stronger reasons than that for our course. But after all, the editor of the *Index* always comes out right, no matter how he starts. For he says, "We do not suppose that there are ten brethren in the State of Georgia, who would have been willing at the time the Sunday School Convention met in Nashville for the organization of a distinct Board for the publication of Sunday School books. The Baptists did not, nor do they now, want another Board." And as we always wish to part in union with our brethren, we here close this article.

THE TEMPER.—How many professed Christians have but little idea of the subjection of their temper to the influence of religion, and yet what is changed if their temper is not? If a person is resentful, passionate, malicious, sullen, morose, moody, or unkind after his conversion as before it, what is he converted from or to? If he is converted from all other sins, to God, by the Spirit; then we shall see the fruit of the Spirit manifest, which is—love, joy, peace, long suffering, gentleness, goodness, truth, &c.

Baptists do not exclude Pedobaptists, but are excluded by them; or, the right and the wrong in separating communicants at the Lord's Table. Boston: Published by Wm. Heath.

This tract of 39 pages takes strong Baptist ground on the subject of Strict Communion. We hail all productions that combat the unscriptural and absurd dogma of "Open Communion." The above is every way admirably adapted to that end.

ENLARGED.—The *True Union*, Baltimore, Md., has been purchased by JOHN BRIS, who is also editor. It has been enlarged since it got into the hands of the present proprietor. We are gratified at its growth, and well pleased at its matter. To its size, it has been one of the best papers in our country, and we hope there will be no lack of ability and energy under the management of brother Berg.

Baptisms.

On Lord's-day night last, (says the *Religious Herald*), Dr. Burrows baptized three persons at the First Baptist Church in this city, and Dr. Jeter two, at Grace street church.

Elder M. R. Watkinson, baptized in connection with Court street Church, Portsmouth, during November and December, twenty-three persons.—*Herald*. We learn from the Watchman and

Reflector, that the two Baptist churches in Stillwater, New York, have had an addition of 21 by baptism.

We select the following pithy paragraph from a brother who sends us some queries:

"It is, I think, pretty generally supposed that editors know everything; that they have an answer ready 'entirely' for every question that criticism can suggest, or arrogance propound. Be this as it may, you will permit me to add one to the numerous questions which I see, from time to time, answered in the S. W. Baptist."

We would gladly answer the queries of our intelligent brother, if they did not bear upon a case already pending. We make it a point not to answer any query when we know that it applies to an existing case of difficulty. It would involve us in the difficulty, and make us a party. We answer queries when information is wanted upon the general principles of Gospel discipline; but never when we know they are propounded in view of existing difficulties. The opinions of an editor have great influence, and we do not wish to be misled under such circumstances. We might be wrong. What then? We hope our brother will excuse us.

MASSACHUSETTS.—The Watchman and Reflector states that the 14 Associations in the State, comprise 359 churches, with a membership of 33,389. Baptized 1906. Net gain 1209.

WISCONSIN.—There are in this State 153 Baptist Churches, with 6,332 members. Baptized during the year 418.

REVIVALS.—The Illinois Baptist reports a revival at New Hope Church, Ill., 22 baptized; Manayunk Church, Penn., has received 17 by baptism; Eldred Ch., do., 37, and Damascus, do., 33.

The New York Examiner reports a revival at Galway, New York, twenty-six baptized.

We have received a Sermon preached by elder W. C. Morrow, of Bellville, Ala., before the Bethlehem Baptist Association at its last session, and published by request of that body. It is strongly stated, clearly argued, and fully sustained by Scriptural testimony. The Sermon will do good.

German Baptist Churches.

We have received a copy of the Minutes of the Conference of the German Baptist Churches, held at Rochester, New York, September 9-14. As the proceedings are in the German language, our readers must excuse us for not furnishing an abstract. We learn that there are 33 churches, comprising 1516 members, with several small congregations, having 280 members—forming an aggregate of 1796. Added by baptism 263. The membership has increased from 405 in 1851 to the present number. The churches are in the northern, middle and western States.

Religious Herald.

Features of the Times.

There are two very awful results of the distress in the large cities, at present, which are thus mentioned in the papers: "Is Suicide," (asks the *Union Herald*), "to be to the United States what the plague is to the oriental countries?" The record of a single week, in which we have not sought for such cases, but taken only those that were forced on our notice, gives this frightful result: Wrightman, editor of the *Carolinian*, and his companion, Elliott, took nitric acid; Dr. O. G. Prescott, formerly of Utica, took prussic acid; Miss Mofarlane drowned herself at Hamilton, Canada West; Mr. Lapham, of Macedon, took laudanum; Mr. Johnson, of Cincinnati, jumped from a ferry-boat; Mr. Slade, of Boston, cut his throat; Mr. Lines, of Utica, died by his own hand; Mr. Robertson, of Pultneyville, and Mrs. Armstrong, near Tonawanda, threw themselves before the cars; Mr. Needham, of New York, took laudanum; Mr. Reed, of Worcester, Massachusetts, died by poison, as did Mr. Thompson, of Philadelphia; Mr. Rubins, of Buffalo, hung himself; Miss Frances M. Farman, aged twenty-one, of Wellsville, Alleghany county, drowned herself on the 14th ultimo, in a state of religious excitement; Burr Whitman, of Catteraugus, shot himself on account of domestic difficulties. And how many, many others, plunged unsummoned into the unseen world, who can tell? And of the results of "Nothing to Wear" the *Evening Post* remarks: "It has been universally shown by the police statistics of large cities that financial distress, the consequences of which are felt immediately by the lower classes, is invariably attended by a large reinforcement to that sort of wretched people, who invariably encumber the purlieus of a large city. The addition during the past two months, caused by poverty, sickness, and all the attendant on absence of employment, all rendered unendurable by the approach of cold weather, is said to be fifteen hundred."—*Home Journal*.

SOUTHERN BAPTIST.

Communications.

For the South Western Baptist.
To the Alabama Association.

DEAR BRETHREN & SISTERS: We are now in Abbeokuta. On the 15th of September, we left Ijaye and arrived at this place the 17th; more than two weeks we were with the Rev. H. F. Margue, a Wesleyan, colored man; but when we left him he would have nothing for our boarding. We are now in two small rooms, one 12 feet square, the other 12 by 14. Brother and sister Reid, from the Rehoboth Association, Georgia, arrived here just four days after we entered our little rooms. So, we gave them the larger. Thus you see we are all together. We were told by bro. Margue that a chief near one of the eastern gates wished to have a missionary in his part of the town. We visited the chief, and he gave us about ten acres of land. A very public road forms one line of the land for about three hundred yards. It is a beautiful situation, and the land is good; so, if we wish, we can take children to raise, and have fine gardens. The place is about three miles from this, and about three-fourths of a mile from the eastern gate. Brother Reid keeps this, and calls it Rehoboth, (God has given us room). I take the other, and call it Alabama, (here we rest). The Board has made an appropriation of \$800 to build one station in Abbeokuta. We have agreed to divide the appropriation and go to work on both stations. And, by the time I have need of more money, I may hear from you. Brethren, I am certainly expecting an appropriation from you to build your station in Africa. I do not believe there is a more promising field for labor in the world than Abbeokuta. Brother Reid is now listening to the Christian experience of our Teacher. We expect to baptize him next Sabbath, the Lord willing. And three smart boys to raise, and another man has promised us two other children.

It will require nearly twice as much to build here as farther interior. Every thing is dearer here than at Ijaye. We could get a piece of meat at Ijaye for 1 string of cowries, for which we must pay 25 strings here; corn at Ijaye costs from 5 to 10 strings, for which we give from 30 to 50 strings here. In fact, every thing is dear here. There are now, in this town, thirteen white missionaries and six colored; some of whom have been here 8 or 10 years. So, you see mission labor is not "an experiment" here now. This is a large town and already white to the heart.

We have received the invoice of our bills which we ordered last February; but the articles are on a sail vessel, so we do not expect to see them this year. We have not heard from any of you in so long a time, we have forgotten when we last received letters. In fact, we have received no letters, only one from the sisters and one from bro. Tichenor. We have written near a hundred letters. We have enjoyed better health than any other two missionaries who have come to Africa. O, how thankful should we feel, and how humble should we be! Truly the Lord has been good to us.

Dear brethren and sisters, pray for us, that we may live more to God, and care less for the world. All who may wish to comfort us by letter can pre-pay and address us thus: R. W. Priest, Abbeokuta, care Rev. J. M. Harden, Lagos, West Africa, by English steamer.

Mrs. Priest joins in sending love—
Farewell.
R. W. Priest.
ABBEOKUTA, Africa, Oct. 30, 1857.

Nov. 1st.—We have just returned from the brook. I baptized our Teacher. O, that the Lord may bless the deed to his own name's glory! I don't think I have seen a more gentlemanly young man than Thomas Coker, (the Teacher). Pray earnestly for us, dearly beloved brethren and sisters.

R. W. P.

For the South Western Baptist.
GAINESVILLE, Jan. 1st, 1858.

BRETHREN: I do not suppose that the practice of reading sermons, will be given up without a violent struggle. I hoped, when I sprung this subject, that those who sleep over their manuscripts, would wake up at an attempt to take them away.

My brother at Marion, lays down his position distinctly enough. "The preacher should adopt that course, which he believes will be most effective." I knew it must come to this position at last. Having no authority from history, from nature, or from scripture, it rests merely upon the "belief" of the preacher. On religious subjects, God put an authoritative stop to all belief and opinion out side of revelation. It brightens our lonely hours, and conducts us in an easier and more pleasant way, while traveling through life. It, too, visits the poor man's hut, as well as the mansion of the rich, and it not only consoles those moving in higher circles of life, but the degraded beggar. It, too, brightens the pathway of the weary school-girl. When far away from home and all the endearments of youth, nothing would interest her or make her happy, if she could not look forward to

of episcopacy. Others in the efficacy of diocesan bishops, clothed in surplices, purple and fine linnen. These opinions have as much scriptural authority as that of reading sermons. Many practices, absurd and wicked, have been adopted by preachers, as the "course which would make their preaching the most effective." I hope my good brother will modify his proposition thus: A minister should pursue that course, which he finds marked out in the word of God.

Yours truly,
D. P. BESTOR.

For the South Western Baptist.

NOTES AND QUESTIONS FOR THE ORAL INSTRUCTION OF THE COLORED PEOPLE.—Southern Baptist Publication Society.

This is the forerunner of a complete series of Question Books for Sabbath Schools, by the Southern Baptist Publication Society, Charleston, 27 vols., of which, selected or original, are now in process of publication. These books are to embrace, as may be seen by examination of the present work, the "Baptist element"—our peculiar views of a church, of baptism, and of the communion of the Lord's supper. There is no reason why we should longer use books which studiously avoid complete views of these subjects; at least, books containing the whole truth, should be at command.

The laws of most of the States discourage reading among the colored people; and this book is adapted to aid in their oral instruction in the knowledge of divine things. It may be used in the Sunday School, congregation, or family, as a catechism for both servants and children. There are fifty-two lessons, each consisting of a text, exposition, series of questions on the text, and an appropriate hymn. The work is simple, sound, comprehensive and lucid—a decided improvement on its several valuable predecessors. Pages, 134. Retail price, 15 cents—wholesale, 25—30 per cent off.

The Publication Society is prepared, by its own books and selections, to fill out Sabbath School Libraries also—in a word, to furnish every appliance demanded by the best organized schools. A reference to its catalogue of works will illustrate this fact. Let it be patronized by frequent and large orders, as one of the noblest of our denominational organizations.

E. B. TEAGUE.

LaGrange, Jan. 4, 1858.

For the South Western Baptist.

"Home."

"Mid pleasure and palace though we may roam,
Be it ever so humble, there is no place like home."

Home, the dearest place on earth, to those who know how to appreciate its pleasures and comforts. It was in our homes that we first heard the kind and affectionate voices of our beloved parents; and it was there that we first heard the warbles of the little birds, when they arose in the morning to welcome the dawning of morn, until they bid adieu to nature and retired to rest at night, and to sing more lovely the next day. It was there that we first beheld the rising and setting of that beautiful orb that gives warmth and beauty to the seasons; and there it was we were first taught to love Him who gave us that dear home.

There are very many persons who have no home, and have to wander from place to place, in order to get their food. No doubt they wish very often for a home where they could live in peace and pleasure, but they are denied this one great blessing; yet they can hope, for (it hope) is the bosom friend of man.

But can you tell me what it is that constitutes a home of happiness? Is it wealth, or is it poverty? Is it accomplishment, or some other great fame? No, none of these; but it is kind and affectionate parents, brothers, and loving sisters. These and these alone render a home happy, and blessed is that one that has them to dwell with. But, kind friends, this is not our only home. We have either a worse, or one that is far better than this. In our earthly home we suffer pain, sickness and death. In heaven, no pain, no sickness, no death are known there. Why not prepare ourselves for our Heavenly home? If we enjoy each other's society now, how much more can we in Heaven! This is the hope that the Christian cherishes; and were it not for this bright hope, he would not be looking forward to the time with a countenance lighted up with cheerfulness, and glad smiles, when he shall meet God and all his holy angels. His pathway is surrounded with every hope of joy and pleasure when he enters into the presence of the Divine Being. "Hope never dies." If it were not for it, we would be borne along the stream of time with nothing to cheer us. It brightens our lonely hours, and conducts us in an easier and more pleasant way, while traveling through life. It, too, visits the poor man's hut, as well as the mansion of the rich, and it not only consoles those moving in higher circles of life, but the degraded beggar. It, too, brightens the pathway of the weary school-girl. When far away from home and all the endearments of youth, nothing would interest her or make her happy, if she could not look forward to

the time when she should leave school for home, and there meet those from whom she has been separated so long.
HATTIE.

For the South Western Baptist.

Hell awaits you. Then come to the Saviour and be saved.

"Reader, hell is not a fable; but as sure as the Bible is the word of God, so sure is it that 'the wicked shall be turned into hell, and all the nations that forget God.' For, it is appointed unto men once to die, but after this the judgment. Reader, you must die; yes, all must die; all must give an account of 'the deeds done in the body.' Yes, God will even judge the secrets of men. Then all who have not obtained pardon by coming to the Saviour, will be on the left hand of the Just Judge, who will pronounce their dreadful sentence, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' O! who can bear to hear the sentence, 'depart!' O, who can tell the torments of that dreadful place!—where no more pleasant light of day, no more cheerful voice of friends, no more comforts of a pleasant home, no more pleasures of this world. The rich man can take none of his wealth with him; the gay man none of his amusements. Conscience will dart its sting; past sins will be remembered, and past opportunities of escape will be gone forever. Then the cry will be, O for one more opportunity! O for one more Sabbath! O for one more hour to pray for mercy! But, alas, alas! it will then be too late—too late! Awful thought, to think of entering hell! Dear reader, beware of that dreadful place. Jesus speaks of it as 'the lake that burneth with fire and brimstone, where there is weeping, wailing, and gnashing of teeth—where the worm dieth not, and the fire is not quenched.' There, he that is filthy shall be 'filthy still;' and 'the smoke of their torment ascendeth up forever and ever.' What misery can be greater than this? O, then how dreadful to be in hell! What is more horrible? And, O! to think that every unpardoned sinner is on his way to it! Dear reader, are you on the way? Yes, whose eye now reads these lines; yes, if you are not pardoned, you are on your way. Yes, every hour brings you nearer. O! think, once there, and all hope will be gone forever. Reader, flee to Jesus. He can save from hell. I entreat you to flee to the Saviour now; seek Jesus, blessed Jesus, until you find him 'formed in your heart the hope of glory.' Nothing can save you, if you will not come; nothing can prevent your salvation, if you do come.

Geo. L. LEE.

Burnt Corn, Conecuh Co., Ala.,
January 5th, 1858.

A BAPTISTERY IN A NEW PLACE.—We are informed that the Rev. Henry Ward Beecher gave his congregation notice last Sabbath, that he should apply to the Trustees of his society for the construction of a Baptistery in their house of worship, after the manner of the Baptist denomination. Persons were applying for membership to whom immersion was the only true baptism. He had no scruples about administering the ordinance agreeably with the convictions of the applicants, and he thought it proper that the church should provide for compliance with their wishes. He expected to use the baptistry of the Pierpont street Baptist church again on Wednesday evening, but felt unwilling to be thus dependent on the courtesy of other churches.—N. Y. Express.

Business Department.

Receipt List.

	Paid to Volume No.	Amount.
E. G. Wagner	10	35
Henry Lewis	10	20
Mrs. N. Boykin	10	2 00
John Darby	9	26
C. Henderson	9	40
Mrs. J. Fuller	9	20
P. F. Taylor	10	28
Wilson Lowe	10	33
E. G. Talbot	11	2 00
A. G. Hudson	10	13
H. A. Robertson	9	49
F. C. Taylor	10	28
Mrs. J. O. Siler	10	22
Rev. J. O. Siler	10	25
A. H. Kendrick	10	21
John Forders	10	34
J. C. Ferris	9	42
K. Moore	9	42
T. D. Stripling	9	42
L. White	10	35
Rev. G. R. McCall	10	48
J. B. McCall	9	35
G. H. Keane	9	50
A. G. Tuttle	9	50
John Hanson	10	33
O. M. Cochran	10	50
Rev. J. C. Foster	9	36
Rev. A. T. Holmes	10	37
A. W. Deloch	10	8
James Portervant	9	34
S. G. Robertson	9	22
Messrs. Brady & Potts	10	33
Messrs. Geiger & Harris	10	33
Mrs. Julia B. Reed	10	34
W. S. Robertson	9	30
J. M. Pearson	10	38
J. P. C. Taylor	10	38
Gen. J. A. Gilmer	10	24
H. Holmes	9	44
A. R. Wier	10	30
W. A. Hick	10	30
Hartley Myrick	10	30
J. E. Daniels	10	30
J. Landridge	10	30
J. A. Branch	10	30
J. H. Fielding	10	30
Mrs. R. W. Moore	10	18
Mrs. M. A. Barclay	10	10
Y. B. Jenkins	10	21
Jacob Cariker	10	24
Thos. R. Russell	9	20
J. L. Simpson	10	38
Mrs. P. Babbitt	9	33
C. Walker	9	33
J. S. Callaway	10	31
Mrs. M. J. Brown	10	4
M. Crenshaw	10	25
Rev. A. Van Hook	10	31
Mrs. M. B. Shorter	10	31
W. M. Burton	10	22

New PROVERB.—A man who moved away in our debt about ten dollars, has been excluded from the church for stealing a beegum! We have it on the best authority. Now see what happens to those who willfully defraud the printer. Shall we not have a new proverb, brethren of the press?—"He that would defraud a printer would steal a beegum." Louisiana Baptist.

As the spiritual mind ascends Jacob's ladder, the man dies to the world, and eternal things appear infinitely important.

Look not behind thee: there is nothing there worth having; look still before thee, and press toward the mark.

Importunity at God's throne, is always crowned with success.

Special Notices.

DARTMOUTH, January 5th, 1858.

Messrs. Editors: Please make the following appointments for me, as Missionary and Colporteur for the Liberty Association, in the Baptist Church.

JANUARY.—Bethel, Tallapoosa county, third Sabbath, and Saturday before; Dealula, Tallapoosa co., the fourth, and Saturday before; Union, Tallapoosa, the fifth, and Saturday before.

FEBRUARY.—Mount Zion, Chambers co., the first Sabbath, and Saturday before; County Line, Chambers co., on the second, and Saturday before; Lebanon, Tallapoosa, on the third, and Saturday before; Tallapoosa, Tallapoosa, on the fourth, and Saturday before.

The brethren of these Churches can make such appointments for me during the week, as will suit their convenience, as I shall stay the week in the neighborhood of each Church, for the purpose of selling books and imparting religious knowledge.

A. W. BULLARD.

There are plenty of young gentlemen as well as plenty of old ones, whose heads are turning gray, who give the former a great deal of uneasiness, and expose the ages of the latter. To avoid these little perplexities we advise our readers to use Prof. Wood's Hair Restorative; which will in the course of a few weeks, change the hair, in natural color, does not dry the hair like the most of hair restoratives, but produces a gradual change of color from the roots of the hair to the final end, and gives it a fine and glossy appearance. We have seen many persons who have used it successfully, and pronounced it the only remedy which has come within their knowledge for gray hairs. We commenced using it about two months since, and if we are any judge of age and beauty, it has made us at least ten years younger; in fact we are beginning to look quite young, and feel very much like getting a young wife. The change is miraculous, and it took the first week and half to see the effect. It is about two months since, and if we are any judge of age and beauty, it has made us at least ten years younger; in fact we are beginning to look quite young, and feel very much like getting a young wife. The change is miraculous, and it took the first week and half to see the effect. It is about two months since, and if we are any judge of age and beauty, it has made us at least ten years younger; in fact we are beginning to look quite young, and feel very much like getting a young wife. The change is miraculous, and it took the first week and half to see the effect. It is about two months since, and if we are any judge of age and beauty, it has made us at least ten years younger; in fact we are beginning to look quite young, and feel very much like getting a young wife. The change is miraculous, and it took the first week and half to see the effect. 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