

# SOUTH WESTERN BAPTIST.

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

VOL. 9--NO. 36.

The South Western Baptist  
PUBLISHED EVERY THURSDAY MORNING, BY  
THOMAS F. MARTIN.  
JONES, TALIAFERRO & CO.,  
PROPRIETORS.

TERMS.  
TWO DOLLARS a year, if paid within three months.  
TWO DOLLARS and FIFTY CENTS, if payment be delayed to the end of the year.  
Any person sending the names of FIVE subscribers and TEN DOLLARS, shall be entitled to a year's subscription gratis.  
Any person sending the names of TEN new subscribers and TWENTY DOLLARS, shall be entitled to three extra copies for one year, sent to whoever may be designated.  
Agents will be entitled to a commission of ten per cent. on remittances.  
Orders for change of direction, must give the Post Office, County and State, to which the paper has been, and is to be sent.

RATES OF ADVERTISING.  
The space necessarily occupied by 10 lines of this size type, will be considered one square; and 5 lines or under, one-half square.

No. of Squares.	1 Week.	2 Weeks.	3 Weeks.	4 Weeks.	5 Weeks.	6 Weeks.	7 Weeks.	8 Weeks.	9 Weeks.	10 Weeks.	11 Weeks.	12 Weeks.
Half Square.	\$1.00	\$2.00	\$3.00	\$4.00	\$5.00	\$6.00	\$7.00	\$8.00	\$9.00	\$10.00	\$11.00	\$12.00
One Square.	1.00	2.00	3.00	4.00	5.00	6.00	7.00	8.00	9.00	10.00	11.00	12.00
Two Squares.	2.00	4.00	6.00	8.00	10.00	12.00	14.00	16.00	18.00	20.00	22.00	24.00
Three Squares.	3.00	6.00	9.00	12.00	15.00	18.00	21.00	24.00	27.00	30.00	33.00	36.00
Four Squares.	4.00	8.00	12.00	16.00	20.00	24.00	28.00	32.00	36.00	40.00	44.00	48.00
Five Squares.	5.00	10.00	15.00	20.00	25.00	30.00	35.00	40.00	45.00	50.00	55.00	60.00
Six Squares.	6.00	12.00	18.00	24.00	30.00	36.00	42.00	48.00	54.00	60.00	66.00	72.00
Seven Squares.	7.00	14.00	21.00	28.00	35.00	42.00	49.00	56.00	63.00	70.00	77.00	84.00
Eight Squares.	8.00	16.00	24.00	32.00	40.00	48.00	56.00	64.00	72.00	80.00	88.00	96.00
Nine Squares.	9.00	18.00	27.00	36.00	45.00	54.00	63.00	72.00	81.00	90.00	99.00	108.00

For Special Notices, fifty per cent. additional will be charged.  
All advertisements on which the number of insertions is not marked, will be published TILL FORN, and charged accordingly.  
No advertisements from a distance will be inserted unless accompanied by a remittance or by satisfactory reference.  
The Proprietors will continue the J. A. Printing business, and are prepared to execute every description of LETTER PRESS PRINTING committed to their care, in as good style, and on as reasonable terms as any other establishment in the State.  
All Job Work is considered done when finished.  
Letters containing confidences, or on business, should be addressed to the SOUTH WESTERN BAPTIST, Tuskegee, Alabama.

For the South Western Baptist.  
Letter from Sister Crawford.

SHANGHAI, Sept. 24, 1857.

My Dear Father and Mother:—  
You will be surprised after the letter informing you of my having sailed, to receive further news from me at Shanghai. "Man proposes, but God disposes." We left port on the 1st inst., and on the evening of the 2nd Wednesday, were fairly out of the Yang tsz Keang river. There are, however, along the coast of China, especially near the mouths of the large rivers, thousands of small, rugged islands. It is dangerous sailing at night among the islands and we anchored. Thursday having head winds, we still did not clear the islands, and anchored near the Raffles islands. The wind was blowing quite a gale, the atmosphere was thick, and we remained there until Monday morning. By daylight, it had cleared off, with a fresh breeze blowing, and we weighed anchor and set sail. I had not, the previous day, been so sea-sick as I expected, but that morning the ship pitched so fearfully, I was barely able to get up and half dress myself. The wind increased. When the Captain came down to breakfast at eight o'clock, and looked at the barometer, he made an exclamation that made us anxious—snatched up a piece of bread and ran back on deck. After breakfast I ceased to be sea sick. Every few minutes Capt. C. ran down to look at the barometer, and the mercury continued to fall. The wind increased rapidly, and by nine or ten o'clock, was blowing a furious gale. I heard the steward say, "we are in for a regular typhoon." After living here several years, and knowing something of the havoc made on this coast by these terrific cyclones, I began to feel some concern. Not having full sea-room, the Capt. thought best to seek some safe anchorage. At ten o'clock, he turned our head and made for a passage in the Fisherman's group—southward of our former anchorage. The wind blew furiously, yet, as it increased, we made all possible haste, and instead of taking in part of the sails, kept under full sail in that fearful gale. Even the old sailors expected every moment to see the masts and rigging blown away. But our only safety now was, in speed—and I never before saw a ship so plough the deep. Her bows were almost under water. By two o'clock, we were anchored three miles short of the place Capt. C. was making for. Those four hours I sat on a stool with my back against my berth and feet against the side of my state-room; propped in and remained there motionless. After anchoring and taking in all sails, the ship eased for a time, and the afternoon was spent in taking down spars to lighten her above. This, however, did not suffice. The wind increased, and though we had two anchors down, she was drifting towards the shore. About supper time the order was given to clear away the masts.—The rigging on one side was cut loose, a few strokes on two of the masts, and all was blown over, scarcely touching the ship, and wounding no one. They still hung by the rigging on the lee side after they fell into the water, but that was soon cut loose, and we were free of the whole. The ship was so much lightened that in answer to my question, Capt. C. said, "I don't think the wind can blow hard enough to drift

her now." The howling, screaming, hissing of the wind with the roaring, moaning, leaping, dashing of the mad ocean and the laboring of the poor ship, drove sleep from every eye. I sat on my same stool all night with the exception of a few uneasy moments just about day. Daylight always brings some relief, because we can better see what is going on; but it brought no abatement of the storm. At breakfast, only the mate and I, were present. I said, "you had a hard time last night." "Yes, the ugliest night I ever saw," he replied, "and it is no better this morning." We had lost an anchor during the night, drifted four or five miles, nearly across the channel, near our lee shore. The islands were rugged, rocky cliffs—what sailors call an iron-bound shore. When not far from the land, we began to drift out of the channel not far off, and parallel with the lee shore. At flood tide, we did not drift, but at ebb, when wind and tide came from the same point, we made a mile or more an hour. But an attempt at description is folly. Those terrible three days and nights will never fade from my memory. Tuesday night was most fearful. A high point, rocky and rugged, projected from the shore, and we were making right for it. We had lost all our anchors but the longest, and one very small one. All knew the danger—not one but expected to render that night, an account to his Judge. There was no panic, no tears, no screaming. Everything on board was silent as death. Only the storm was heard with an occasional command, screamed at the top of the voice, so as to be heard above the roar, only a few feet distant. We knew if she struck the rocks in that wind and sea, she must go to pieces in a few minutes. The long boat, or jolly boat, would not live one minute in such a sea. So, the only chance of life, was not to strike the rocks. That only hope seemed now gone—we were nearing it every plunge of the ship—slowly but certainly. Should she strike the rocks, of course the sea would wash over her and sweep everything away. The Capt. had ropes prepared with loops to lash us to the stumps of the masts. Mrs. Yates and I, put on flannel clothes and made all the preparations necessary for this forlorn hope. Persons are sometimes saved when the ship goes to pieces—those who can swim—or sometimes on spars, &c. I knew also, that persons lashed to the masts, even when the ship held together, were drowned or dashed to death by the violence of the sea breaking over, and my chances of life seemed few. Captain Cutler, at one time came down and said, "it will all soon be over—she'll be on the rocks in an hour." Death in any form, is truly "the king of terrors," but to be swallowed up in that raging ocean seemed indescribably awful. Those days were not times to forget our Friend above—they had been spent in prayer, sometimes secret—sometimes Mrs. T. and myself together in my room. At that trying hour he was to me a living God—an ever-present God. I still prayed for our lives, knowing and feeling that in the last extremity His hand is still mighty to save—yet I tried to commit myself to Him and prepare myself for the last struggle. I thought, and I think, said to Mrs. Yates, "we must not expect dying strength until the moment arrives—we are promised according to our trial and not in advance."—When the dread moment comes He will give us strength sufficient. Our care should be to make sure of the life beyond." It was a time to examine well the foundation of one's hope, and I must say, I hoped tremblingly. The scene on board was very different from the ideas I had always formed of such a wreck. Every step was firm, every face calm, every movement deliberate. The men kept hard at work at the helm to bear her off. The words of command were few. I could not help looking at those stern, serious sailors expecting so soon to be launched unprepared into eternity. Capt. C. was sick—anxious—weak, and one day fainted on deck, from exhaustion. That was a trying moment, because there was no other tried one to direct. Tuesday night passed away at last. Mrs. Yates and I lay on the cabin floor pillowed on the shawls we had gotten for deck usage—feet propped against the iron legs of the settee and head against the side of the cabin. During the night we passed the projecting point without striking, and by morning the flood-tide had set in, and we would not drift any more until ebb in the afternoon. The wind had changed to the west, and all de-

termined not to spend another night near those terrible rocks. So, when ebb tide came (the storm being somewhat abated,) we put up two small temporary sails—cut loose our anchor, (as we could not get her up,) and made out of the passage for the sea. We were clear of the immediate vicinity of land by night, and we sailed east all night. The ship, without masts to steady her, rolled fearfully and was in danger of being engulfed; still it was a great relief to be clear of the rocks. Our only chance now was to meet with some friendly sail to take us off and report the condition of the poor old hulk. Early next morning a Siamese vessel was descried and signaled. (a signal of distress is made by hoisting the flag upside down.) Between nine and ten o'clock she was in speaking distance, and we found the Captain was an Englishman. Capt. C. asked him if he would take the Ariel's passengers, to which he replied he would; but, added that he was out of provisions and fire-wood. It was no time to discuss small matters, and the Ariel's steward put up a few chickens, meats and a tin of crackers, to go over in the boat. The sea was still rolling fearfully, and the ships did not dare get very near, so we had to pull at least a quarter of a mile in a jolly boat. To make the boat light as possible, we took as few things as we could and then divided our company. Mr. and Mrs. Yates, and Annie, went over first, and then the boat came back for me. I took what clothes I wore—a wrapper for sleeping in, extra shoes and stockings, and a wadded sacque for bad weather—all of which I afterwards found indispensable to health and comfort. Mrs. Yates took a few cushions and extra clothes for Annie. We expected to get to Shanghai in two days, and we set out with many prayers for those we left on the wreck. Their only chance seemed to be for us to come in and send a steamer for it.—The Captain of the Siamese ship, Phillips was the only Englishman on board, his wife, the mate and mate's wife, were Eurasians. (Half Europeans, half Asiatic—these were English and Malay.) The crew, in all about 80, were Siamese; Malay, Chinese, &c. We were treated very kindly. The accommodations were very poor, but what they had, they gave us freely.—The cargo was sugar, dyewood, Tiger's bones and deer bones, making such a smell that made us sea-sick all the while. Then ants and cockroaches, the latter as large as grown locusts, swarmed in miriads; snakes, centipedes and scorpions, were abundant in the hold, and occasionally made their way on deck. And after getting home, we found there was a box-constrictor in the hold—that Siamese will not go to sea without something of the kind, thinking, I suppose, it brings good luck. The lady gave her berth to Annie and me. Mr. and Mrs. Yates, with Mrs. Phillips' two children, slept on the floor by us, and the remainder in other little corners about. We were there ten days—head winds—jammed in the islands with an inefficient crew and rickety ship, Capt. Cutler grew weary of waiting for a steamer, sailed nearer and came up in his long boat. This was the first news our friends here had of our wreck, and Capt. C. was quite uneasy when he found we still had not arrived here a week after we left him. He reached here Wednesday night. Thursday evening, we in the Siamese vessel, were near the mouth of the river, and saw the steamer going out—we guessed for the Ariel, as it proved. Friday evening having had head winds, we had made but little way, and had just entered the river. We saw the steamer towing the hulk and anchored near enough together to make out with telescope that it was the Ariel. Saturday she passed us and got in first. We got to Woosung Saturday about 4 o'clock. Tide having turned against us, we went ashore, got four sedans, (the name of the Siamese ship was "Bankok Mark," from Bankok) and reached home at nine o'clock, Saturday night, 19th inst., much to the joy of our friends here, who were intensely anxious about us—and to our own great comfort. We all suffered in health from exposure, anxiety and want of food proper for invalids. Among the islands, we were once very uneasy lest we should be attacked by pirates. We also had some threatening weather, and one hard blow.—God wonderfully preserved our lives through all, and I feel doubly His. I am now as well as when I left.

What is to be done now, I cannot say. Whether we lose part or all of the passage money, I cannot say. The vessel will be repaired and ready to sail in two months, it is thought. I since hear it is doubtful whether the Ariel will pay to repair it; repairs will cost its former worth. By next mail I will be better able to tell you about going home. I would fain spend my remnant of days on land, but if my life or health depend upon a change, I shall not hesitate to set out again, knowing the same God is on the sea that reigns on the land, and is everywhere mighty to save. On reaching home, I found a letter from Bob, in which he says "Sue has gone to take care of brother John's motherless children," and I am left to guess that dear sister Mary has left the scene of earthly trial. When, how, where, is not mentioned. Poor brother John, he too, then, has tasted the bitter cup. May he find comfort from above—surely there is no one on earth that can administer it. Please let those absent from you know of my ship wreck, and return to Shanghai. I cannot write to them all. I have only given you a short glance of the affair. The particulars, Mr. Yates thinks of writing to the Board, and you will see the letter published. This I have only scratched down hastily for you. I am not able to write letters for publication. Our revival continues; five are to be baptized next Sabbath; others in an interesting state of mind. Pray for us; for my health. Love to all the family and friends, in which Mr. C. joins. Our mission prospects look dark. Mr. Cabiness, I fear must leave soon, and Mr. Crawford's throat is not well. Affectionate MARTHA. (From the Christian Index.) Letter from Dr. Howell. NASHVILLE, Dec. 21st, 1857. My Dear Brother Walker:—I write now to inquire whether you have published a communication I sent you, some time ago, in regard to the origin and early history of the Index. I have not seen it. Lately, owing doubtless to the derangement of the mails, not, perhaps, more than half your papers ever reach me. If the article has appeared, will you please mail me another containing it? Our Sabbath School Convention seems to have attracted very considerable attention. On that subject I may, perhaps without impropriety, say a few words to your readers. The call for that Convention was credited to me, and up to the time of its meeting, I really, notwithstanding some developments which I did not comprehend, in my simplicity, supposed myself to have been its author. It is certain, however, that I did not contemplate the purposes which were developed in the assembly. I presumed that it would be such a Convention as those frequently, of late years, held in Virginia, in which might be presented the importance of Sunday Schools, the best methods of creating, and rendering them permanent, the most successful way of conducting them, and how we could best and most readily co-operate with each other throughout the whole South, in their advancement. Nor did I imagine that a constitution would be proposed to render the organization permanent under any name whatever. To this, however, when in general terms suggested, I acceded, still under the impression that nothing more than has been intimated was designed. Indeed, I thought it would be an excellent plan, and until the constitution was submitted, earnestly advocated it. When that paper was read, the whole truth came up before me. It was then apparent that the call for the Convention was not mine, and I am now glad that it was not. Not having been consulted at all by the movers in the enterprise, nor had any explanations, I was, it seems, behind the times, and left, when the project was evolved, either to go, willingly or unwillingly, with the crowd in its favor, or to fall out of the ranks into a hopeless minority, as I might choose. All this brother Dayton has explained and certified in an article lately published in your paper and several others. You are aware, my dear brother—for I was once your pastor, and you know me well—that I am an enthusiast on any subject that deeply interests me. I never conceal any of my designs, nor suspect any one else of doing so. In my zeal for Sunday Schools, I saw only what was apparent. If any attempt to make use of me, for any purpose, without my knowledge or consent, has been developed, I regret it most sincerely, not so much for my own sake, as for the sake of those brethren who thought such a measure legitimate. This explains to brethren Dayton and others, why "Dr. Howell advocated Sunday Schools as he did," in the Central Association, and yet could not, for reasons he is always ready to assign, accept, in the form proposed, "The Southern Baptist Sunday School Union." It was heralded last summer, by brother Dayton, that the Convention was called at the instance of brother Howell. It is now heralded by the same brother, and in the same papers, that it was called at his instance, in consultation with brother J. R. Graves, and of which brother Howell was made the passive instrument. These are facts, and I speak only of facts developed by a general inspection of all the publications in the premises, which appeared in the meeting, and have since found their way into the newspapers. I am sorry that they are such as they are, but I am not responsible for them; and that they should be known, is due alike to me, to my brethren, and to the cause in which we are all engaged. I cannot, my dear brother, accept the proposed constitution in its present form, of the Southern Baptist Sunday School Union, not only because we had no such declaration present as (not knowing the mind of our brethren) authorized us to act for the South, but also, and mainly, because it originated another Southern Baptist Publication Society. We already have one, which is just now reaching a vigorous maturity, and having accumulated a capital of say forty thousand dollars, and under the direction of a Board of managers, in whose piety, orthodoxy, wisdom, learning and integrity, I have as much confidence as I could have in those of any men living upon earth. I have thought they might have acted with more energy, and have given to their publications a wider circulation, especially in the South West; but my information on this subject is not sufficient to entitle my opinions to any reliance. This Society is especially charged with the publication of Sunday School books, and, as its reports show, is publishing them as fast as it can procure the manuscripts, and the means to send them forth. And shall we now create in the same field, and for the same objects, another Society entrusted with the very work already confided to this? Would this, even supposing the new Society to be in every sense as competent as the old, be just to that Society? Would it be just to ourselves? Would it be good policy? To me, this whole thing is repugnant. We are told, however, by your correspondent, that no harm will thus be done to the Southern Baptist Publication Society. Indeed, that it will be rather benefitted than injured by the presence and action of this new organization! That brother, should he take it into his head to wear my coat this winter, might just as well attempt to prove to me that by doing so he would put me to no inconvenience; that indeed, it would be a benefit to me rather than an injury. The writer of Theodosia Earnest ought not to give us such logic as this. We are shocked by it, rather than satisfied. But we are told by the newspapers that this very brother is himself rapidly preparing Sunday School books, and that several will be ready, and actually presented to "The Union" in April next at American, in your State. Very well—let him prepare them, if the Bible Board will allow their Corresponding Secretary to devote nearly all his time to writing books, and instead of presenting them to "The Union," let him send them to the Southern Baptist Publication Society. If they are such books as the Baptists approve, that Society will publish them, and for as small a price and in as good style as the work can be done elsewhere in the South or South West. And let that "Sweet Singer" also, brother Fish, of whom the Tennessee Baptist speaks, now preparing "songs for children," do the same thing. Until the Southern Baptist Publication Society fails to do the work assigned it, we want no other. Nor can I accept that proposed local board in this city, whose names were laid upon the table, in the Convention, in deference to the appeals of an earnest minority, or any other like it, as the purveyor of theology for my children. I am sorry that in reference to that action in the Convention, brother Dayton said, in a voice of lamentation, in the article he appended to the publication of the projected constitution, that the

best hope of the Baptist people must now be deferred until next April. I am not convinced that our best hopes are necessarily connected with the action of the local board here, and if they were, the declaration would come more modestly from some one else than its proposed president. I bring no charge against the Christian, moral, or intellectual character of these brethren.—They are nearly all members of my church, and several of them among the dearest personal friends I have upon earth. Nor do I refer especially to the "Landmark" doctrine, known to be "a hobby" among them; which, by the way, they do not understand, since they have never yet learned the teaching of the Bible, nor the opinions of our brethren in the South, regarding it. There are several other doctrines inculcated in that office, such as those relating to the Abrahamic covenant, to the law of prophetic interpretation, and to the millennium, which, although they do not invite, and bring upon us, the same useless odium, are practically much more injurious. And what, I will now ask, is the use of this proposed Board at all? They tell us that if the books that may be offered can be published anywhere else than in the Tennessee Baptist office, in Charleston, for instance, upon as good, or better terms, that they shall be published in Charleston. Then why create a Board here, and especially such a Board, to examine and pass upon them? Why not submit the manuscripts to the Board in Charleston? Does not the creation of a Board here to examine and approve the manuscripts, intimate the probability that our brethren are afraid that the books they have written, or intend to write, would not be approved by such men as Manly, Winkler, Tupper, and others of the Charleston Board. But besides all this—I say it in the kindest terms—this particular proposed Board, excellent as may be the personal and Christian character of its members, is, in my judgment, wholly incompetent to the task it is contemplated to assign it. I do not expect to be in America next April. I suppose I shall not be. Nor do I know to what extent my opinions might influence the brethren there. Perhaps nothing will be gained or lost by my absence. I will only say further, that, upon mature consideration, I have arrived at the conclusion that no good can arise out of this movement. I was strongly in favor of such an organization as I have described, to infuse life and spirit into Sunday Schools in the South West. We cannot, it seems, have it by itself. I am, therefore, opposed to the whole project, and do hope that by the brethren who may be laid upon the table, and remain there indefinitely. As ever, yours truly and affectionately, R. B. C. HOWELL. Retrenchment—Where it must not begin. After the great fire of 1835 in New York, many of the wealthy lost a great portion of their income. The pastor of one of the churches, in making his usual annual collection for the cause of benevolence, passed by a venerable and worthy man who had been accustomed to give one hundred dollars a year. The good man, remembering that the period had come for the contribution, soon asked his pastor if it was not time for the collection. "Yes," he replied, "I have already made it. But you have been a great loser this year, and I did not think it best to call upon you for your usual donation." "My dear Sir," was the answer, "it is true I have met with great losses, and I must be very prudent in my expenditure, but retrenchment must not begin at the house of God." That day he gave his pastor a check for two hundred dollars, and the same every year till his death. Such an example is eminently fitted to teach Christian duty, in view of the demands of God, and the trials of his people. Some of us have, doubtless, suffered great losses this year. We must be prudent in our expenses, but shall we begin retrenchment at the house of God? Our retrenchment should commence where our misfortunes took root—not at the house of mercy—not at the house of peace—not at the house of infinite love. There we have rejoiced with exceeding joy. Planted in the courts of the Lord's house, we have been made to flourish. The promises of the Bible are as rich as ever; and if we should commence retrenchment there, a voice would seem to rebuke us from the tomb of Henry

Rankin, who, from the great deep of his earthly losses, doubled his donations for God's cause, uttering these memorable words, "Retrenchment must not begin at the house of God." Olshausen. [The N. Y. Observer, one of the most thoroughly orthodox of the Presbyterian presses, thus speaks of the doctrinal soundness and evangelical tone of the Commentary of Olshausen, now issuing from the press of Sheldon, Blakeman & Co.] The fourth volume of the celebrated Commentary on the New Testament by Prof. Olshausen, has made its appearance from the press of Sheldon, Blakeman & Co., of this city. It gives us great pleasure to notice the handsome style and the rapid enterprise that mark the publication of this great work, requiring as it does so large an investment, in the midst of a comparatively dull season for the sale of books. But this Commentary has made a sensation. It has attracted the attention of Biblical scholars in all parts of our country, and the number of its readers is constantly enlarging, so that the demand is justifying the issue of the successive volumes. One more, we presume, will complete the series. The fourth, now out, extends from Romans to Galatians. The ground is the most difficult for the commentator that he finds in the whole range of Biblical study. It is not likely that the views of this independent thinker will harmonize in all points with those of any other, yet we cannot, without calling thereto special attention, read such remarks as these in a German Commentary: "What the law could not do, Christ can. The law was not able to take away the condemnation; it served rather only to increase it; but Christ takes it away, in that He takes it upon Himself; this comes to pass by the vicarious atoning sacrifice of His death." Such views of the cardinal doctrine of the Christian system, pervading a system of Biblical instruction, cannot fail to make the whole most salutary in its general influence upon the student's mind, and we are therefore more and more pleased with the popularity of the work. PROPOSED CHANGE IN THE METHODIST ECONOMY.—A Convention of Methodist was lately held in Rochester, New York, for the purpose of advocating radical changes in the economy of the Methodist Episcopal Church. The following are the changes insisted upon: 1. A new chapter on slavery, entirely prohibiting the holding of slaves. 2. The non-ordination of bishops, and the doing away of that part of the Ritual. 3. The election of bishops for only four years instead of for life. 4. The election of presiding elders by the annual conferences. 5. Such an alteration of the districts as will greatly reduce the expense of the office of presiding elder, and require the labors of such an office only where it is needed. 6. Lay delegation in the annual and General conferences. 7. An eligibility on the part of the preachers generally to consecutive reappointments for more than one year. THE SCULPTURE OF HABIT.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single beat. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisels polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out; and stands fixed forever and unchanging in the solid marble. Well! so does a man under the leadings of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love, and purity, and truth—habits of falsehood, malice, and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—Plain Parochial Sermons. VALUABLE RECIPE.—A correspondent furnishes the following recipe for making a good prayer meeting:—"Get your own heart well prepared and well filled with the spirit and love of Christ before you come to the meeting." Let each one comply with the above directions, and you will not fail of having a blessed meeting. The same will hold true in relation to all other religious meetings. Try it.

341

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

\$2 00 PER ANNUM, IN ADVANCE; OR,  
\$2 50 AT THE EXPIRATION OF THE YEAR

50 NOS. IN A VOLUME



## The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, JANUARY 21, 1888.

## 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—no 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.

Elder W. S. BARTON has been elected Financial Secretary of Howard College. Brother Barton is also authorized to act as Agent for the S. W. Baptist.

J. M. RUSSELL. We will attend to your suggestions as soon as possible.

DR. HOWELL'S LETTER.—We invite attention to this document, published this week. "Slight of hand" must be pretty thoroughly systematized in Nashville, when such men as Doctor HOWELL are duped! Let the letter be read and pondered.

So far as heard from, six or seven of the Southern Baptist papers have spoken out against the movement, and but one (the Tennessee Baptist,) in its favor. A suggestive fact, this!

On first page there is a long, graphic, and well sustained description of a sea-storm, by sister CRAWFORD, Missionary to China. Truly a Missionary life is a perilous one, by land and sea. Let the prayers of those at home be offered in their behalf.

Read Professor JOHN'S Circular. Truly "busy bodies in other men's matters" are at work. We request the patrons of any of the Schools in Tuskegee, Male or Female, not to believe any report in regard to sickness or anything else, till they hear from the Presidents or Principals.

## South-Western Publishing House.

In our advertising columns, will be found a catalogue of the publications of this "House," with many of which we are pleased, and can unhesitatingly recommend to our readers. But there are others to which we most seriously except both in their spirit and matter. Our readers will understand to what we refer by some recent editorials. We publish for that "House" just as we publish for any other similar concern—without being understood as endorsing all their books. We deem it due to ourselves to enter this caveat, lest we should be understood as endorsing the whole catalogue. The South Western Publishing House is not the exponent of Southern Baptist sentiment. With this distinct understanding, we publish the aforesaid advertisement just as we publish those of any other private book firm.

## Howard College.

From an announcement last week, and by a card in this week's paper, it will be seen that Professor W. S. BARTON is Financial Secretary of Howard College. The objects contemplated by this appointment are to solicit subscriptions to complete the endowment, so auspiciously commenced; to collect instalments and interest, and to endow the Library. Times are hard, but we hope our brethren will respond liberally to our industrious Secretary, and give him a hearty reception wherever he goes. His work is a noble one, and we trust success will attend him.

FLOUR MILL.—J. W. DAWSON has built a superior Mill, two miles north of this place. We have tried the flour, and there is nothing of the kind brought to this market superior to it. We have seen nothing its equal. Their cornmeal is fine. It is the intention of Mr. Dawson to make other improvements in his machinery, and make it equal to any mill in the South.

How it Grows.—The Christian Index, under the able and indefatigable labors of brother WALKER, keeps growing, not only in size, but in good matter. The first number for 1888, shows considerable enlargement. We are right glad to see it. It was too small for the Baptists of Georgia. That State needs a large paper.

The Catalogue of the Baylor University, Independence, Texas, for 1886, and 1887, shows abundant evidence of the flourishing condition of that young and popular institution. Of its age, there is no institution in the South and South West, entitled to a higher position in public favor.

THE BAPTIST FAMILY MAGAZINE is one of the best publications of the kind in our country. We are willing the reader should not take our word for it; but let him send one dollar to HIRSH REED, publisher, Philadelphia, Pa., and he will be convinced.

The address of elder J. C. Mc DANIEL, formerly Chambers C. H., is now Ramor, Ala.

## Oaksmith &amp; Co. Again.

The above firm sent us a polite letter, a copy of their Magazine, and a picture of the "Last Supper" in payment for our notice of them in our issue of Dec. 24th. Our thanks they will please accept for their letter and the splendid engraving. But as to their Magazine, we have no thanks to return. We have no use for the Emmersons, Putnam's, Harpers, Grahams, Godeys, &c., of the North. Their pretensions to solid, healthful literature are ridiculous. They have already, to a great extent, dwarfed the intellect of our nation; they have created a taste for frothy, light, common-place literature, such a taste as to prevent good literary Magazines from being sustained. Their plates of the "Latest Fashions" have created and cultivated extravagance among females. We could bring a bill of charges against them, and sustain them, long as Rollin's Ancient History, but we forbear.

Now, we never intend to aid their circulation, not even indirectly. There is so much humbuggery in New York we are obliged to watch, even then we are sometimes imposed upon.

Southern papers have blowed their nostrums and productions for but little pay, sometimes simply for the honor of exchanging with them, till they have introduced them into the South, to the injury of our own journals. All the time our own publications, in point of intellect, are vastly superior to them.

The "Last Supper" is a fine engraving. We would not exchange it for a house full of such Magazines as we have named.

## Queries.

An editor must be patient, and answer all queries, unless he can show good reasons why he should withhold his views. A brother sends us the following:

"1. Can a Church raise a charge against one of her members for committing a private offense against another one of her members, and exclude him, Scripturally?"

"2. If A commits a private offense against B, and B does not labor with A for satisfaction, can C, the third person, raise and sustain a charge against A for said offense, can the Church exclude A according to the Scriptures?"

Both the above queries may be answered by a word of two letters, no. A private offense can only reach the public through the party offended, and if he is satisfied, either to bear it in private, or to settle it in the same way, no one else should interfere. And when a settlement is attempted, it should be done according to Christ's directions in the 18th chap. of Matthew.

## Response.

We published not long since a paragraph from the American Presbyterian, Greenville, Tenn., in which the editor made such statements that one would imagine that "Open Communion," was quite common in East Tennessee. We denied it, knowing Baptists too well to be deceived by loose assertions, and the attention of the Baptist Watchman, published in that section, was called to the matter, and here is what the Watchman says:

"The editor of the American Presbyterian is a very knowing sort of a man, and he may know all that he says he does. There must be a grain of allowance made for him, however, as his object was to make an impression against the Baptists. He says, 'a number' which may be two or three or a hundred. Possibly our Cumberland brother may know two or three Baptists within the range of his acquaintance who commune with other denominations. We know of none such, nor have we heard of them except through the American Presbyterian. We will say, therefore, to our Alabama cotemporary, it is not so, to hurt. Is it so, brother Lane? You understand friend Dobson."

We have seen the defence of the "Presbyterian," and a poor one it is. He is caught in his reckless assertions. He can't exactly locate his "numbers." We hope he will learn a lesson—a profitable one. His brother CRAWFORD, of Rheaton, who is going to unmask the Bible Revision movement, and destroy the Bible Union, will end in the same kind of smoke—evaporate "into thin air," very thin air.

## A Minute from Abroad.

Our old friend, C. S. EASLEY, of Lone Jack, Mo., sent us the Minutes of the 24th session of the Blue River Association of the United Baptists, held with Providence Church, Johnson county, Mo., commencing Oct. 3d, 1887. It is gratifying to see, in comparatively a new country, the workings of such an efficient body of Christians. Their reports on Education and other enterprises fostered by Baptists, are well written, and well responded to with money. There are 26 Churches in union, with a membership of 2,529. Baptized last year, 267. It appears to be well off in ministers. We see the names of 35 ordained ministers, and 11 licentiates. They surely pray for preachers out West. The Baptist Church in Lexington is the largest, 256 members; that at Lone Jack next, 178.

This intelligent body keeps up the phrase, "United Baptists," which meant something once, but means but little now. Not but what Baptists are as much united now, and more too, than when this phrase meant something, but the reason for the cognomen has passed away. More than a half century ago, Baptists in Virginia and Kentucky, were in two parties. Regular and Separate Baptists. They differed mainly on the atonement. They united in both States, upon certain propositions, and took the name of

"United Baptists." Once they went by that name in nearly all the Southern and South-western States. It is now considered obsolete, and most Baptist Associations have dropped it. We hope that body will strike it from their Minutes, for we dislike useless adjuncts.

GENERAL SIR HENRY HAYLOCK, is now the title of a man, who, in 1816, commenced in the English army as second Lieutenant. He has risen by degrees, meritoriously, till he has lately been baronetized by the Queen; and both houses of Parliament have voted him a pension of \$5000 a year. Such is the distinguished General and Christian gentleman, whom God delights to honor. He is the man whom Jehovah raised up to protect Missions in the East. He is now 62 years of age.

In this connection, we will append a summary of missionary losses in India, in the late mutiny, which Haylock has been so instrumental in suppressing:

MISSIONARY LOSSES IN INDIA.—The total pecuniary loss to the Christian Missions in India by the late disasters, is set down at \$354,000. The Baptist (British) Missionary loss at Agra, was \$35,000, and that of the Church Missionary Society, the heavy aggregate of 150,000. At three other points the same Society sustains a loss of \$8000, and the Berlin Mission suffers a loss of \$6,500.

## Highly Honored.

October 2nd, 1792, while the world was agitated by the French Revolution, and during the reign of terror in France—while "Vigilance Committees," and "Committees of Public Safety," were on the alert for enemies and for the public good, CARY, RYLAND, STRELLER, FULLER, and a few others, met at the house of Mrs. WALLIS, wife of a deceased deacon of the Baptist Church, in Kettering, England, and originated the English Baptist Missionary Society. Mrs. Wallis regarded it as one of the highest honors that had ever been bestowed upon her house. Mr. Fuller, many years after the death of Mrs. Wallis, says: "The mention of the Society being formed in the little back parlor of her habitation, always made her eyes glisten with delight; she considered it a high honor for so important an undertaking to have been determined upon under her roof."

Cary and Thomas, the first Missionaries sent out by this Society, set sail for India, June 13th, 1793. The blessed results of this movement are before our readers.

## How to Work.

Elder JORDAN WILLIAMS, from "labors abundant" has enfeebled his health, somewhat, and is compelled to suspend such active operations. In reviewing his past labors, he says:

"Ten years ago, last September, I was ordained to the ministry, in the 54th year of my age. Since then I have traveled over 16,000 miles, helped to organize one Baptist Association; assisted in constituting 11 Churches, and in ordaining 4 ministers and 11 deacons. My last year's labor as Colporteur for the Association stands thus: sold 109 bibles, donated 46 bibles—Testaments donated, 107; making in all 262; 73 families have been supplied with the word of God, who were destitute. Other books and tracts were sold and distributed, to the amount of \$564.21. Days labor, 220; and Church visits, 18. This shows quite a desecration of the Word of Life, in a section thought to be highly favored."

Brother Williams neglected to enter the ministry in early life, though urged by his convictions of duty to do so, yet he seems determined, by the Master's help, to make up for time lost. May he be spared for years, to labor in the vineyard.

"A CONVENTION ON REVIVALS.—A Convention of about 200 ministers, and 100 ruling elders, principally from O. S. Presbyterian Synods, assembled in Pittsburg on the 1st of December, and continued in session three days for the purpose of considering the necessity of a revival—the hindrances—the means and the encouragements. The exercises during the meeting are described as solemn and deeply interesting."

There was no need for such a solemn convention as that. If a scriptural revival is needed it is to be produced by preaching the gospel, and prayer for the Holy Spirit to apply it. Scriptural instrumentalities will produce the revival the Churches now need. If a machinery revival is desired, a Convention on the subject is quite the idea. Surely Christ has taught sufficiently plain in his word how gospel revivals are produced. But if his plan is inefficient, it is well to hold a Convention, and agree upon some efficient measures. The extract above does not inform us what measures were agreed upon.

Many a mammoth loving subscriber if he had happened to the misfortune of our good brother, detailed below, instead of sending on to renew his subscription, would have ordered it "topped." We sympathize with the good brother and we love such whole souled men. Give us a good list of such subscribers, and we would have no more concern about the S. W. Baptist. Our brother will excuse us for publishing his private note. Such an example should not be hid.

GEORGIA, TROUP CO., Jan. 14th, 1888. BROTHER HENDERSON, Tuskegee, Ala.—Although I met with the misfortune last night of having my gin house, together with my little crop of cotton in it, washed away by the freshet.

I remit you two dollars to pay my arrears to your valuable paper. "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

Yours Truly,

JOEL M. CHIVERS.

## The Mission, Bible and Publication Boards.

We are quite apprehensive that the present financial condition of the country will greatly embarrass our several Boards, Foreign and Domestic Mission, Bible, and Publication. It is unfortunately too true, that in times like the present, the cause of Christ is the first to suffer. Will our brethren please turn to our first page, and read that short article entitled, "Retrenchment—where it must not begin," and allow us to supplement its suggestions with some of our own. We have entered upon a New Year, and it is well for us to form some plans for the future in regard to the interests of religion as well as the affairs of this world. Lend us your ear, dear brethren, while we plead a little while the cause of those who are being "destroyed for lack of knowledge," both in our own and in foreign lands.

The DOMESTIC MISSION BOARD in a peculiar sense commends itself to our Christian regards. It was located in our own State, from the fact, doubtless that it was supposed by our brethren throughout the South, it would be cherished and vigorously sustained by Alabama Baptists. Thus far, the expectations of our brethren have been realized, so far as we know. Let us not forfeit our honorable position. Let us show that we are not unworthy of the high trust committed to us: The supervision of Domestic and Indian Missions throughout the entire Southern and South-Western States.

From the last Home & Foreign Journal, and also from private sources, we learn that our worthy Secretary of this Board, brother HOLMAN, is quite ill, and entirely unable to attend to the duties of his office for the present. Let prayer be made to God for him! And in the meantime, let his present inability to visit the brethren, and otherwise promote the efficiency of his Board, inspire in us, one and all, more earnest efforts to sustain this great interest. Are there not many brethren who will send in an offering to this Board at once, to supply any lack that may occur by the providential withdrawal of the Secretary from the active duties of his office?—Who will respond? Who will gladden our afflicted brother Holman's heart with that warm and generous substantial sympathy essential to the vigorous prosecution of Domestic & Indian Missions?

We must, in this connection, welcome brother SUMNER, of Virginia, to our State, who comes to the assistance of brother Holman in the increasing labors of the Secretaryship of the Marion Board. We say to our brethren, he is worthy of your highest confidence and esteem.

The FOREIGN MISSION BOARD is pursuing its work with commendable energy. Reports from its various missions are becoming more and more encouraging. Last week we published a letter from brother PRIEST of the African Mission, which must have filled many hearts with gratitude to God. The news from our China Missions must fill every heart with joy. Long have we been toiling in that benighted land, and to all human appearance, comparatively little has been done. But now it seems "the time, yea the set time to favor Zion has come." There is really a revival of religion progressing at Shanghai. Never, never, have our missions in foreign fields presented so encouraging an aspect as at present. And how can we better express our gratitude to God, than by redoubling our energies in this respect! O let our "prayers and alms" go up as a sweet memorial before God! Let us not forget our brethren who have "gone far hence among the gentiles" to proclaim the "glorious Gospel of the blessed God." Will not some, nay many, of our brethren make a "New Year's offering" to the Foreign Board?

The BIBLE BOARD looks to us in Alabama as one of our strongest auxiliaries. Let us meet the just expectations of the brethren who are called to administer this department of our benefactions. It is engaged in a business section in importance to none in which Christian effort is involved—The dissemination of God's Word throughout all lands. But how can they execute this trust, unless we, who placed them in that responsible station, furnish the necessary means? As surely as "God so loved the world as to give his only begotten Son" to die for his redemption—as surely as He has exalted that Son at his own right hand to grant repentance and remission of sins to all that call upon Him—as surely as He has sent his Holy Spirit into the world, to "convince it of sin, of righteousness, and of judgment"—as surely as He has determined that "this Gospel of the kingdom shall be preached in all the world, for a witness unto all people"—so surely is the BIBLE CAUSE the cause of God—so surely are we called upon to "labor together with Him" in spreading far and wide that blessed volume which is intended to make all men wise unto salvation? O let us not forget THIS YEAR to pray for, and sustain by our benefactions, the Bible Board! Let the brethren who compose it not look to us in vain.

Nor must we forget the BOARD OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY. It was called into existence by the same authority, and under the same pressing necessities as the foregoing Boards.—Up to this date it has issued upwards of sixty distinct publications, nearly all of them the productions of Southern authors. It has been the means of scattering over our country north, south, east and west, a healthy evangelical literature, which has greatly increased the efficiency of our ministers and churches, and which has greatly elevated the character of the Baptist denomination. But brethren, "wherefore we have already attained, let us walk by the same rule, let us mind the same thing." Much yet remains to be done. Our Publication Society is not half endowed. Instead of having a working capital of fifty thousand dollars, it ought to have this day one hundred thousand, or even more, to meet the pressing demands upon us as Baptists. The Board of that Society are now engaged in bringing out a series of Sunday School Books. This will require an additional expenditure. Should we not during the present year, put that Board in a position to furnish us a Sabbath School literature such as is now needed by our denomination in the South? Let us lay this matter to heart! See advertisement, "Sunday School Literature."

Before closing this article, we desire to be indulged in a word of encouragement to our brethren in this State, by recurring for a moment to the past. We would by no means foster the belief that all has been done that ought to have been done; but we may pause a moment and look back a few years for the purposes of mutual encouragement. In looking into the financial history of the foregoing Boards—Mission, Bible, and Publication—for the last five years, we see that South Alabama has paid into the Treasury of all more than sixty thousand dollars. This is an average of about twelve thousand dollars a year. Not more than one Southern State has surpassed South Alabama in the amount of its contributions to these several Boards. That State is Virginia. Georgia is about the same as Alabama. I is to be observed also, that within this period the Baptists of South Alabama have raised more than one hundred thousand dollars for Howard College. Between thirty and forty thousand of this has been expended in the erection of buildings consequent upon the destruction of the former edifice by fire—We recur to these facts, not to parade, but to stimulate the energies of our brethren. What has been done in time past is the basis of what is to be expected in the future. Brethren, let us labor, and pray, and trust a faithful God to "establish the work of our hands upon us."

## The North American Medical and Surgical Review.

The undersigned, having purchased of the late Proprietors their interest in the "Philadelphia Medical Examiner," a well-known and deservedly popular Journal, for nineteen years an able and independent advocate of scientific medicine; and "The Louisville Review," a medical periodical of more recent origin, but not less highly appreciated by the profession in all parts of the country, on account of its high-toned character and the great value of its Reviews and Original Communications—the two Journals have been combined, and will be issued hereafter under the above title, as a Bimonthly of one hundred and ninety-two pages, under the editorial management of Drs. Gross and Richardson, the late editors of the Louisville Review.

The Publishers appeal to the profession in all parts of the country to aid the editors and themselves in their endeavors to establish a truly National Medical Journal, upon a sure and independent basis. In evidence of their determination to secure this result, they beg leave to refer to their list of regular contributors, whose well-known names and characters offer a sufficient guarantee that no section, clique, or school influence will be represented in the pages of the "Review."

J. B. LIPPINCOTT & Co., Publishers, Nos. 22 and 24 North Fourth St., Phila.

TERMS OF SUBSCRIPTION.—Five dollars per annum, payable in advance; or six dollars at the end of the year. Subscribers who pay in advance will be entitled to receive the Review free of postage from the time that their subscription is received.

Subscribers will please make their remittances, and direct all letters on the business affairs of the Review, to the Publishers.

Books for review and Exchange Journals should be sent, free of expense, to the North American Medical and Surgical Review, to the care of the Publishers.

There is enough in Christ for you, when you have nothing in yourself.

Jesus will receive you, though all the world reject you.

Go to God as a sinner, if you question your right to go in any other character: he always receiveth sinners.

## Communications.

For the South Western Baptist.

GAINESVILLE, Jan. 6th, 1888.

BRETHREN: Let us look at the consequences of reading speeches in the forum.

In the county of Humburg much excitement existed in our late election. Our court-house was crowded with anxious listeners. Our candidate, Col. Egotism, took from his hat a manuscript, resembling a school boy's copy-book. He read an earnest appeal to the voters, on the subject of southern rights and black republicans; and showed that he was the very man to carry out the wishes of the people. This was a speech of great eloquence and power, and was delivered in a very graceful manner. The weather being cloudy and dark, the Colonel was compelled to lean over his paper, hold his spectacles from falling with one hand, and trace the lines with the other.

He was answered by Maj. Fillibuster, the opposing candidate. He pulled out of his pocket a paper, somewhat worn and stained, and after doubling it backwards to work out the wrinkles, he commenced a speech of much interest upon the subject of Nicaragua and Walker. This speech was occasionally interrupted by the applause of the people, and also by the inability of the speaker to read that part of it which was worn off in his pocket. The only reason why he did not notice the preceding speech, and the subjects most interesting to the people, was, that this speech had been read six months previous, at a Nicaragua meeting.

The third speaker was a young Mr. Inkhorn. He unfolded from a cambric handkerchief, a speech written upon gilt-edged note paper, tied with a blue ribbon. He pointed out the difference between oral and written language. He said, written language has a permanent existence in well known distinct characters; whereas speech exists only in the vibrations of the atmosphere. Ideas in words are like fragrance in cologne water, and if not well corked up by written language, will, from their volatile nature, effervesce. This is one reason why I prefer writing my speech, my ideas having a tendency to rise, I fear they will evaporate between my lips and the ears of the audience; therefore if I should speak without writing, you would get nothing but words.

Those who speak extemporaneously show that they have but few ideas. The aperture leading from the mind to the throat, is exceedingly small, so that a man of many ideas finds this passage blocked up, whereas one who has few thoughts finds them passing easily, and utters them as fast as they are formed, and thus he becomes fluent and eloquent. So, in a large city, the streets of much business are frequently so obstructed that you are obliged to stop, while he who rides in an unfrequented lane, lashes his horse up to any speed he desires.

The speaker, like chattering, crows loud and ostentatious, ending in mere noise; the reader, like the hen, modestly cackles over the rich treasure deposited in the manuscript.

A man's first thoughts are never clear. It is by filtering them through much meditation, and straining them through the rules of criticism, that they become transparent and beautiful, fit for the mind of the tasteful and delicate. So, when the rain first falls, it is muddy and unfit for the palate, but in passing into the ground and in being purified in dirt, it bursts out in a clear and sparkling spring.

Politics, which is our subject to-day, is, said he, a word derived from both the Latin and Greek. And here I may remark, that these languages are not dead, as the unlearned sometimes call them. The words of these languages are in the brain of scholars, like insects in a cheese, alive and active; and a learned speaker, particularly when addressing an ignorant assembly, occasionally allows one of them to wriggle out of his mouth. *Pol* signifies many, and *tics*, words. (The origin of this last syllable, is not quite so clear, but is traceable to a clock; unwritten words being, like its everlasting tick, tick, tick, insignificant, numerous, and tire-some.) So *politics* signifies many words. This is further proved by the wordy debates in the legislature; and also by the long windy speeches in Congress. Benton's "Thirty years in the Senate" is another striking proof that politics consists in many words.

As to the less important subjects, said he, of improving the criminal code, protecting orphans' property, and promoting the cause of education, there is not now time to discuss them; and, like those who have preceded me, I must omit them for the present.

Yours truly,  
D. P. BESTOR.

For the South Western Baptist.

## Retrenchment.

A. My brother B., these are awfully hard times; we must retrench, or most of us will be ruined.

B. Indeed the times look equally; but I mistake not, we, ourselves, are the guilty sinners—our pride, and consequent extravagance in

show and hot pursuit after the world, have brought all this upon us, and we should surely now retrench.

A. Well my brother, as for me and my house, we have already commenced lopping off—even for benevolent objects I must retrench considerably, for some years I have given to the amount of ten or twenty dollars for charitable purposes, and for our Pastor, as much as twenty dollars a single year; but I see I must reduce my subscription.

B. If we, ourselves, have brought these hard times upon the country, is it, I ask, just to retrench, or lessen our contributions to charitable purposes, or to the support of the gospel? My brother, retrenchment must not be in matters of religion, or we need not expect our Savior's approval. He has continued the daily bread we need, and of course is not worthy of such treatment. "Our Saviour made himself poor that we might become rich." We must work in his vineyard, if we do not, he may retrench towards us.

A. Well, brother B., I have worked hard for what I have, and can't afford to give away all I have—I have a family to support, and if I don't, I am worse than an infidel. I work only about 20 hands, and this year made me more than about 40 bales of cotton!

B. And brother A., could not the Lord have cut you off entirely and killed half or all your hands; but he has been more merciful to you than he was to his servant Job; anciently—he has given you a competency, but your all may be taken this year, and you are not to complain. Now, my brother, I think the best way for us to do, is to try and do our duty and be thankful for what we have.

A. Well, some of our brethren say we must have a new meeting house soon; and truly an old one is not a very good one; but I think it may be a year or two longer, any how I am not able to do much myself; besides, I have children, and I have to pay for their schooling, and will be hard run to get along, without paying for a new meeting house.

B. My brother how much did your house and lot cost you on which you reside? Some three or four thousand dollars, perhaps, and can you be satisfied to live in a fine house, and the Lord's house so uncomfortable and decayed? This ought not so to be; and besides, my brother, substantial good churches in a town add more to the value of it than any thing else; more to the individual lots than most of us give for these churches—so our obligations are two fold.

A. Well, my brother I acknowledge the corn, but I love self so much and money so strongly that my stinginess is unreasonable.

show and hot pursuit after the world, have brought all this upon us, and we should surely now retrench.

A. Well my brother, as for me and my house, we have already commenced lopping off—even for benevolent objects I must retrench considerably, for some years I have given to the amount of ten or twenty dollars for charitable purposes, and for our Pastor, as much as twenty dollars a single year; but I see I must reduce my subscription.

B. If we, ourselves, have brought these hard times upon the country, is it, I ask, just to retrench, or lessen our contributions to charitable purposes, or to the support of the gospel? My brother, retrenchment must not be in matters of religion, or we need not expect our Savior's approval. He has continued the daily bread we need, and of course is not worthy of such treatment. "Our Saviour made himself poor that we might become rich." We must work in his vineyard, if we do not, he may retrench towards us.

A. Well, brother B., I have worked hard for what I have, and can't afford to give away all I have—I have a family to support, and if I don't, I am worse than an infidel. I work only about 20 hands, and this year made me more than about 40 bales of cotton!

B. And brother A., could not the Lord have cut you off entirely and killed half or all your hands; but he has been more merciful to you than he was to his servant Job; anciently—he has given you a competency, but your all may be taken this year, and you are not to complain. Now, my brother, I think the best way for us to do, is to try and do our duty and be thankful for what we have.

A. Well, some of our brethren say we must have a new meeting house soon; and truly an old one is not a very good one; but I think it may be a year or two longer, any how I am not able to do much myself; besides, I have children, and I have to pay for their schooling, and will be hard run to get along, without paying for a new meeting house.

B. My brother how much did your house and lot cost you on which you reside? Some three or four thousand dollars, perhaps, and can you be satisfied to live in a fine house, and the Lord's house so uncomfortable and decayed? This ought not so to be; and besides, my brother, substantial good churches in a town add more to the value of it than any thing else; more to the individual lots than most of us give for these churches—so our obligations are two fold.

A. Well, my brother I acknowledge the corn, but I love self so much and money so strongly that my stinginess is unreasonable.

## The Minister's Soliloquy.

Which ever way I turn my eyes, the prospect appears dark to my sight. I know not what to do. I feel inclined in my heart to relieve myself of the burden of secular cares that press heavily upon me and blinders my usefulness; and to give myself wholly to the work of the ministry. But obstacles that seem insurmountable lie in my way.

I have a family consisting of a wife and several children, who are depending upon me for support. My means are very limited, and I must have a sure and ready income to enable me to provide for their comfort. Now the question is, what must I do as the most proper way of providing for them? Some tell me: "by all means give yourself up to the work of the ministry, and depend upon the churches for a support." But this advice my judgment cannot approve. I have had some experience and observation in the service of churches; and my own losses and the losses of others satisfy me, that a full reliance cannot be put upon churches generally. There are honorable exceptions I admit. And if I should be so fortunate as to get with those churches that do their duty fully I could afford to venture. But where are they? Could I reach them, or come up to the measure of their wishes even after I had taken the pastoral care of them? Upon this point there is much room to doubt. So the chances of getting into a remunerative position are evidently few, compared with the chances on the other side. Until I see a better opening than now presents itself to me, I fear to venture.

Other persons tell me I had best continue in my secular business and rely upon that for support. Well, if I do this I must necessarily give up the churches and devote my time and mind and energies to my calling. Nothing less than this will insure success. To follow a different course will result in bankruptcy. Now ought I to take a course that will bring along with it such consequences as these? Surely not. There is no alternative. I must attend to my secular business, and try to secure the living for my family that they look to me and to no one else to provide. I must spend the flower of my life in more worldly concerns. My mind by day and by night must be burdened with secular cares. I cannot have time to study the word of God as I would; nor can I relieve myself of worldly business and fully apply my mind to the investigation of truth, even if I could command time to do so. Hence, when I enter the Sanctuary of God to preach the Gospel, I must go with crude thoughts—with half prepared discourses—and with a cold and opposed heart. I must be cut off from the pleasure and profitability of pastoral "visiting."

I cannot visit churches at a distance and preach to them, nor interchange with their ministers. I cannot go up to the annual conventions of my brethren, because my business will not allow, or because I have no money to spend to pay horse hire or rail-road fare. I cannot aid in sustaining the benevolent enterprises to which I feel a lively interest, without taking bread out of the mouths of my children to do so. And the poor that come to my door for alms, I must send away empty, saying to them, "Be ye fed and be ye clothed." Shall I say more? Nay, this is enough.

I will bear my lot as well as I can—study the word of God as best I can—preach as faithfully as I can—until death shall relieve me of my burden and set my soul free.







**LIFE OF SPENCER H. COOK.**  
I chased the Stereotype Plate, we select orders for the  
new edition of the work or true portraits  
The book containing 454 pages, 12mo., and a special  
Steel Portrait. Price, \$1 25.  
SHEPHERD, BLENKIN & CO.  
Publishers, 115 Nassau St., N. Y.

Dec. 10, 1857.

SAMUEL LANIER. WILLIAM BOYCE.

**LANIER & BOYCE,**  
**COMMISSION MERCHANTS,**  
**KNOXVILLE, TENN.**

Sept. 17, 1857.

**BOOK & JOB PRINTING,**  
Executed at this Office with neatness and dispatch