

SOUTH WESTERN BAPTIST.

S. HENDERSON & E. T. 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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For the South Western Baptist.
Mr. Spurgeon.

BRETHREN EDITORS: I send you a passage from a Lecture on London, by Rev. T. L. Cuyler, D.D., New York city. As the judgment of an able and eloquent Pedobaptist minister, it will prove interesting to your readers.

M. P. JEWETT.
Poughkeepsie, Feb. 3, 1858.

Our next ride shall be to one of the Churches of London; we take a carriage and enter Surrey Gardens; we stop before a building about the size of the Academy of Music, New York; capable of seating five thousand people, and will hold six thousand. A row of connected carriages is drawn up in front. We have a ticket, good for four Sabbaths, which can be procured for one shilling; we enter and find a large congregation assembled; many of them from the common class of people; some with hats on, reading the papers; and the general appearance anything but that of a Sabbath congregation. Soon there is a little stir at the farther end of the building, and a young man enters. There is nothing remarkable in his appearance; short, thick, black eyes, and hair which parted in the middle, in rather an effeminate manner.—We were to meet Napoleon walking in the garden of the Tuilleries, we should never think that behind that metallic face, and sleepy eye, was hidden the brain which makes every throne in Europe tremble. And now as we gaze upon this youthful preacher, we wonder if anything can come out of that Nazareth of a head. But wait a little. In a few moments he rises, and in a clear, distinct voice he gives out the hymn:

"When I survey the wondrous cross,
"On which the Prince of glory died,"

The vest congregation, as it were, take the words from his lips, and bear them heavenward. The first stanza being sung, he says: "You will please sing the next verse in a more subdued tone;" which is done. He then reads a chapter and expounds briefly. He is remarkably fluent in exposition; closes his remarks with, "My friends, I thank God, I never lifted my hand against a Jew. My friends, remember the Jew; he is a relative of my Savior." Then follows a prayer, and though we should not attempt to criticize what is beyond criticism, we say, it is, in the main, a simple, earnest petition to Heaven. After prayer he gives out his text, with this preamble: "My friends, I have been for the past week in Lincolnshire, hard at work,—also in Lancashire. I have not had a moment to rest. Other men take one day in seven, but I have not had one day in seventy. By-and-by I intend to strike for a 'wee-bit' of time, but now, though I am worn and weary, I shall try to address you from Matt. 27:27. The sermon, save some extravagance in language, some coarseness in illustration, is an earnest, faithful exposition of the truth as it is in Jesus, uttered boldly and fearlessly.—His command of language is wonderful. It seems as though back of those eyes, there must be a word-mill, which gives out the words, so rapidly do they flow; always the right word, and never a thing mislaid or recalled. This young man, only twenty-four years of age, has preached in one day to twenty-five thousand people, and, in fact, has the world for his audience!

His unparalleled popularity may be

traced to several causes. First, he has a wonderful voice, filling the most remote parts of the building and penetrating even beyond the crowded doorway into the gardens beyond.

2. His fluency. He has a greater command of language than any man I have ever listened to.

3. The novelty of his youthful appearance, and his originality. He has also a vein of wit which is very effective. Said he: "My friends, if you wish anything done well, do it yourself. If Noah had appointed a Committee to build the Ark, it would never have been completed." Another time, having been requested to reprove the fashionable style of bonnets now in vogue, he remarked: "My friends, I have been requested to notice in some way, the style of ladies' bonnets, but I really think it unnecessary, as I see no bonnets here to notice."

He is also very fearless and earnest in the utterance of truth. He occupies a most responsible position, and whenever he stands up to preach he has the world to listen. He is the youthful David, raised up to slay the giant. May he ever be guided to seek the five smooth stones from the brook, which flows fast by the Oracle of God.

For the South Western Baptist.
Which is the Apostolic Church?
NUMBER I.

That God had a people chosen in Christ before the foundation of the world and will continue to have through all ages, in whom to preserve his truth, is beyond the possibility of a shadow of a doubt. When we unfold our thoughts, and concentrate them upon the incomprehensible providences of God, through the labyrinth of time, and contemplate upon His justice, wisdom, mercy, goodness and power, we are proud to adopt the language of another, "Lord what is man that thou art mindful of him, or the Son of Man that thou visitest him?"—When our blessed Savior made his advent in the world, he found the situation of the Jews, notwithstanding their great advantage of having the Oracles of God delivered to them, not much superior to that of the Gentiles: at which time the civil government of Judea, was vested in the hands of Herod the Great, who swayed the kingly sceptre over his subjects then, in a manner equalled only by the magnitude of his crimes. We shall not, as our caption indicates, go beyond the birth of Christ on this occasion; however, of all the ancients, Socrates in doctrine of the unity and perfection of the Deity, and immortality of the soul, comes the nearest to Christianity. John the Baptist announced the coming of the Messiah, by preaching in the wilderness of Judea, in the fifteenth year of the reign of the Roman emperor Tiberius. As John went preaching his fame reached the ears of the Sanhedrim, the great council of the Jewish nation, who sent to interrogate him, whether he was the Messiah, and if not, who he professed to be, John answered by directing their attention to the prophecy of Isaiah, declaring that he was only the herald of his sovereign; and the voice of one crying in the wilderness, prepare ye the way of the Lord. At the age of thirty, Jesus came unto John to be baptized of him in Jordan, but the forerunner hesitating, says, I need to be baptized of thee, and comest thou to me. Jesus, however, reminded him, that his baptism was to serve as an emblematic figure, of the manner in which he was to accomplish the work of human redemption; for as in baptism the individual is buried under, and raised again from the water: even so, it became him to fulfill all righteousness, by dying for the sins of his people, and rising again for their justification. This is the pattern that our Savior gave to his people, that they might follow it in all time to come.

While the Lord of glory was upon earth, he was employed in healing the sick, cleansing the leper, casting out devils, forgiving sins, raising the dead, loosing the tongues of the dumb, causing the lame to walk, the blind to see, the deaf to hear, and preaching the gospel of the kingdom, in a word, "he went about doing good." He taught gentleness, humility and long suffering; so much so, that he actually suffered himself with Peter to be taxed on one occasion, lest he should offend those in authority, and not having money where to pay, he directed Peter to cast a hook in the sea, and take the "fish that first cometh up," in the mouth of which was found a piece of money, which paid tribute for our Lord and Peter. From the time his mother lost him in Jerusalem (and after which he was found in the Temple among the Doctors of the Law,

asking and answering questions) to his death on Mount Calvary, he never resisted an insult or wrong physically save once, when he found his Father's house made a den of thieves, instead of that of prayer, he drove the intruders out, and upset the tables of the money changers.
CLEOPHAS.
ORION, Feb. 1st, 1858.

For the South Western Baptist.
An Address to the Young Men of our Country.

MY DEAR YOUNG FRIENDS:—Actuated by the purest of motives, as one having your interest entwined around his heart and your eternal happiness ever in view, I design pointing out for your wise consideration, the propitious, but responsible position which you occupy. In the first place, you should consider the favorable country in which you live.—To be a citizen of our glorious America is a privilege to which great honor is attached. Your birth-right, with its peculiar advantages and enjoyments, is looked upon and envied by thousands of youths from an oppressors land. Besides, yours is the pure soil of liberty, where you breathe the soft air of freedom, and move in republican glory. But these appreciations were not acquired by means of ease and tranquility, no, search ye the records of American history, and ne-thinks you will hear the loud cannon's roar, and see the clear streams of the mountain, spattered over with the blood of pilgrims. Yes, you will see the father and son lying side by side, upon the snowy battle field, and making a heroic sacrifice of their lives, for the liberty which you enjoy. They were banished, like maddened heretics from the shores of Great Britain, who, to suppress their religious principles, quickly followed them across the briny deep to their homes in the West. But the Americans having tasted of the sweets of the Tree of Liberty, resolved to die under its branches, and for seven successive years they watered the earth with their blood. After which, they raised over this field of blood shed, the standard of religious liberty.

And now my young friends, this is the favored land which a kind Providence has given you to enjoy. Your privileges are not to be molested by any foreign power; you owe no obedience to kings, popes, nor prelates, but are your own independent freemen. And as such you should consider what your freedom has cost, and then, stand like the unyielding rocks, to break the mad waves of unrepentantism which dash against your shores. Are not these considerations enough to arouse our quickest and greatest energies into immediate action? Surely they are fraught with incidents that would stir the gold-est heart. But, alas! when my mind's eyes glance over the present rising generation, it sees nothing but the most alarming indifference on the part of our youth! Their devotions and exertions for the future prosperity of their country, are surprisingly feeble. They seem to think that the present corpse of wise men, who hold the reigns of our government, will hold them forever! But this is quite a mistaken notion, my friends; they will soon be numbered with those that were. And now, are you preparing to fill these honorable stations?—Are you improving every golden moment to prove yourself a worthy subject for the emergencies in republican progression? Can you lay hold of the helm of our government and pilot her safely through seas of blood for the next half century? Can you represent, make laws and establish systems for more than a million of wise, enlightened and religious freemen? Can you, with a single word, or stroke of the pen, still the raging tempest, stop the mouths of cannon, and hush the loud roar of battle? If you are incompetent for these important stations, who are to fill them for you? Are they to be supplied by superficial coxcombs, or by those who are enemies to our republican form of government? Then will your country be infested with new creeds, new theories; and finally, the tree of your liberty will fall! Do you ask "wherefore?" I answer, ignorance!—Young men bestir yourselves. If you are a loafer, get into business, and learn to be useful; besides, nobody likes the loafer. If you are a toper, break off therefrom; it will destroy your mind and disqualify you for the citizen of a republic. Learn to practice economy, industry and honesty, and I'll vouch for you a happy and prosperous life.

Very respectfully yours,
J. J. CLOUT.

LA PLACE, ALA., Feb. 1858.

For the South Western Baptist.
WARRINGTON NATY YARD, FLA.,
JANUARY 28, 1858.

Dear Brethren of Alabama: Presuming you are solicitous of additional information respecting the condition of the cause of our Savior and its prospects here, and at Pensacola, to what you obtained last year by bro. Thornton, while passing, I hastily furnish you this.

The Church in this place is, greatly blessed in having recently procured the services of elder Vincent Palm, of Virginia, who is an able, efficient and experienced minister for Pastor, under whom in their Savior they are active and cheerful in the discharge of the duties of Sabbath School, Bible Class, and all duties of the sanctuary. And are compelled to obtain a house that will afford more room in order to accommodate the demands of the increasing congregation until they can under their Lord be able to build for themselves.

Pensacola, where that man of God, Aaron Hendrix and his companion have long toiled and suffered, for the cause of their Savior, and been often forced to weep when they remembered Zion, on account of its desolate condition with them, has now for its pastor elder Z. G. Henderson, who, upon entering on the very responsible duties of his call, found the house he was to use to be only a hulk, having never been painted, no bell nor belfry, poor accommodation for seats; and not even a relic of Sabbath School library, or persons accustomed to teach. In the strength of Israel's God, he immediately engaged in repairs, and has coiled the house overhead, and plastered the wall. Is now negotiating for a bell and the erection of a belfry, and suitable seats: has obtained a Sabbath School library, and is conducting a Sabbath School. Two Christians from the M. E. Society have already connected themselves with the Church by experience, and will soon be baptized; and lively prospects for more. He seems truly, to realize that he can do all things, Christ strengthening him. He is attracting attention, and exerting an influence for his Savior rarely witnessed in a minister. Under all the circumstances with which he is connected, I feel greatly for his success, and am conscious that he will sink under the responsibilities unless he is sustained by his Savior; and if he falls, great will be the fall. I believe that your prayers and contributions are the means through which God designs his sustenance.

Now brethren, I feel that this discharge a duty incumbent on me. This now at your door. In connection with the above, take into consideration the future prospects of Pensacola, when, soon the iron horse will be heard to weigh daily, and the increased population which will result therefrom demands increased exertion in the great work of our Redeemer's Kingdom, that the wants of the increasing population may be met.

Brethren, weigh well these truths, and govern yourselves accordingly.
In the Gospel, E. H. WARREN.

COMMON SENSE.—This is the most valuable of all kinds of sense. No matter how much other sense a person has, if he has not common sense, he will constantly be making ludicrous mistakes and getting himself and his friends into trouble. On the other hand, though a man may have a mind of quite ordinary capacity, and this but imperfectly furnished, yet let him have a large measure of common sense—he will usually succeed well in the world. A minister above all men, should have good round about common sense, or he will be in hot water most of his life, and get churches into the same unpleasant condition. Good common sense, too, is highly important to the Statesman. It was this which invested Roger Sherman of our State with so much influence. "That"—said Mr. Jefferson, when on one occasion he was pointing out to a stranger the distinguished members of Congress—"that is Mr. Sherman of Connecticut, a man who never said a foolish thing in his life."

"DAY ONE SINGLE VERSE."—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labors would be lost, and asked him, "Had you not better give it over?" "No, massa," said he, "with great energy, 'me never give it over till me die'; and pointing with his finger to John 3:16, "God so loved the world," etc., added, with touching emphasis, "It is worth all de labor to be able to read dat one single verse."

"Treason! Treason!"

In a recent number of the Tennessee Baptist, we find the following extraordinary statement from the pen of the editor:

"That a scheme is being plotted, and the elements at work to open communion to the Baptist Denomination in America, we have long had reasons to fear, and that a large body of Northern Baptists are upon the verge of the plunge into open communion at the table, as well as in baptism and in the pulpit, we have long been satisfied; and that there are men in the South ready to second the move, cannot be questioned—men whose published sentiments are even now preparing the way before the denomination."

We have not so judged our brethren. It has never entered into our heart, that there are Baptists of the South, in love with treason, and keeping up a show of loyalty to the denomination only because they lack the traitor's daring.—How could we impeach their honor as christian gentlemen, by such suspicions, without denying to others the very confidence which we claim for ourselves? Close-communion is avowed among their principles. It is observed in their practice. Their pens vindicate it, through the press. The pulpit hears their voices, urging its unanswerable defenses. And when occasion calls for disciplinary action, they maintain its ascendancy in the churches by their votes. Now, if, under these circumstances, we could believe that they are ready, when bolder men take the lead, "to open communion to the denomination," we should feel ourselves obnoxious to the censure conveyed by Lord Bolingbroke, in language no less just than strong: "Always to think the worst, I have ever found to be the mark of a mean spirit and a base soul."

The editor of the Tennessee Baptist, however, has enjoyed advantages, not within our reach, for ferreting out men of this ignoble type. He has seen "published sentiments" from these disguised open communists, "preparing the way before the denomination," for the flagrant declension from Scriptural teaching, on which their heart is set—while nothing of the sort has met our eye. Betrayed by their own awkward policy, or detected by his penetrating vision, they stand unmasked, with evidence of guilt so conclusive against them, that (as he tells us) it "cannot be questioned." Say then, that we set his statement down as true. It remains that we discover, to our satisfaction, the men who "frame their faces to all occasions," holding, yet hiding, hostility to close communion. They are somewhere about us—but where? To do the work of detection thoroughly, of whom must we not "stand in doubt?" Who can claim to go free of suspicion? Who, in Eastern Virginia, or Western? Reader, shall we look with distrust on you? Why not, if this grave accusation be just? But no—no—no. We cannot stoop to that! We cannot carry among our brethren, a heart debating their integrity, and weighing the question, whether or not, we shall account them hypocrites! If such a spirit should get abroad in the denomination, no bonds could preserve its union for a fortnight.

But fortunately, (on second thought,) there is little cause for this universal jealousy. These men, according to the editor of the Tennessee Baptist, have "published" the sentiments that betray their secret preferences. He can, of course, give their names to the world, and the proof of their treachery. This is due to the innocent, lest they be brought into unmerited reproach. It is just for the guilty, too; that they may not escape the penalties of treason to the denomination. We think ourselves entitled to demand it, therefore. And until this demand brings out the information bearing on the question, the editor of the Baptist will permit us to say that we do not believe his accusation of the brethren. He labors, surely, under some delusion in the premises.—Without evidence, we cannot credit what, so far as we know, is the severest thing alleged, within a twelve month, against the honor of Baptists, North and South. Our "vilest traducers," as a people, have said nothing, during that time, more ruinous to our christian reputation, and until sufficient testimony fastens on the denomination this great, gross shame, we must repel it.

The statement of the Tennessee Baptist has attracted the notice of the Presbyterian Herald, (Louisville,) and the Banner of Peace, (Nashville.) These papers felicitate themselves with the idea that our denomination is "tending to open communion." Will our brother

leave this impression upon the minds of our opponents, to the manifest injury of the cause? Can he, in silence, permit Baptists, as a people, to be wounded through him? wounded needlessly? wounded (we are constrained to think,) unjustly?

We are pleased to see that the organs of the denomination at Knoxville, (Tennessee,) St. Louis, (Missouri,) Chicago, (Illinois,) and Cincinnati, (Ohio,) concur with us in pronouncing this imputation upon the doctrinal integrity of Baptists unfounded.—Religious Herald.

Biblical History.

The Princeton Review, in noticing Neal's Lectures on Biblical History, recently published, brings out the following results from several historical tables, showing how the longevity of the antediluvians supplied the want of historical records. A skeptical suggestion arises from the idea that the story must have passed through many narrations, and that few opportunities of comparing and correcting one account with another were enjoyed. Look at the table as illustrating these points. And first the number of times the story must be repeated by different persons. Noah and his three sons could receive the account of the creation at the second rehearsal, and through several distinct channels:

1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.
2. Adam, during six hundred and five years could discourse it to Caanan, and Caanan could discourse it one hundred and seventy-nine years to Noah.
3. Adam could rehearse it for five hundred and thirty-five years to Mahaleel, who had two hundred and twenty-four years to impart it to Noah.
4. Adam had four hundred and seventy years to instruct Jared in these sublimely facts, and Jared was cotemporary three hundred and sixty-six years with Noah.

Through these four distinct channels Noah could receive a distinct account from Adam.

5. Adam lived till Methusaleh was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of a created existence, and Methusaleh lived six hundred years with Noah, and one hundred with his three sons. And once more:

6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred and ninety-five years, with Shem, Ham and Japhet. Through these six channels, the account could be brought down to the time of the flood.

All the generations from Adam to the flood were eleven. Of all these, Adam was cotemporary with nine, Seth nine, Enos ten, Caanan ten, Enoch nine, Methusaleh eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine cotemporary generations from Adam to the flood, which would give in one lineal descent, eighty-one different channels through which the account might be transmitted.

"All experience proves that when Infant Baptism is administered in a Scriptural way, it is a most wholesome and beneficial ordinance—among the very bulwarks of Protestant Christianity."

We find the above paragraph in an article going the rounds of the Presbyterian papers. What is the Scriptural way of administering Infant Baptism? That is just the thing we want to know. The sentence is a perfect truism. Of course, anything done in a scriptural way is wholesome and beneficial, whether it be widow burning, doing penance, or praying to the Virgin Mary. But the "scriptural way" in such cases is, not to do them at all. Give us a few texts showing the scriptural way of administering Infant Baptism, as definite and clear as those showing how Philip baptized the eunuch, and the question is decided. One of "the very bulwarks of Protestant Christianity" ought to be sustained by many such, but we will be satisfied with a few, provided they are not of the same character as those produced by the Romanist to establish the existence of Purgatory.—Journal and Messenger.

WE WANT HOLINESS.—It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons, and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions and little spiritual life.—Gayer.

Boldness in the Day of Judgment

Men will then be intimidated who were bold before; for the worst men have often been the most courageous. The kind of courage which served them in the day of sin, will not serve them in the day of judgment. Men that have dared to tread on trembling ground amidst earthquakes will then call on the rocks to cover them from the wrath of the Lamb. They will then recall the guilt that distinguished their past life. How many acts of courage in the life tend to diminish courage at the Last Day! There is a great deal of courage that proper thoughts of the Last Day would quickly dissolve, and if you saw such a courage you would endeavor to suppress it, and how, my friends? You would wish to throw in something that would dissolve this boldness, such, for instance, as a solemn reference to this Last Day. If anything like signs of the Last Day were to appear, how many wicked designs would be stopped! No event ever required such boldness. If a man could be prepared gradually for an awful event, he would not feel the terror so much; but if something burst like thunder upon him, that would excite timidity and dread. Now, such will be the coming of the Last Day. It is described as coming like a thief in the night. It will find the children of men little prepared for such a vision. Then the grandeur,—the mighty splendor,—the prodigious commotions and convulsions,—all the magnificence preceding—and the great Judge himself,—all will tend to destroy the energy of souls that have not the courage of love.

Foster.

Bunyan's Tomb.

In Bunhill fields, a burying ground in London, repose the mortal remains of the great and good John Bunyan. He died August 31, 1688. It would be very natural to suppose that so eminent a man would have a magnificent monument above his grave to distinguish it from the multitude. But such is not the case. His tomb is very plain. On it is carved the brief inscription, "JOHN BUNYAN, AUTHOR OF THE PILGRIM'S PROGRESS." The tall grass is thickly grown around it, and the green moss has covered it with patches of velvet. But he needs not a monument of stone that he may be remembered. No one that has read his works will forget him. The "Pilgrim's Progress," the most popular of his productions has passed through fifty editions prior to 1784. As a preacher Bunyan had few superiors. He was exceedingly popular with the masses.—"I have seen," (says an eye witness) by my computation, about twelve hundred persons to hear him at a morning lecture, on a working day, in dark winter time. I also computed about three thousand that came to hear at a town's end meeting house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get to the pulpit." Dr. Southey remarks that had it not been for the encouragement that Bunyan received from the Baptists he might have lived and died a tinker.—Baptist Almanac.

Refusal to Commune.

A correspondent asks our "views, as to what a church ought to do with a member, who persistently refuses to partake of the Lord's Supper." We respond to this call, by the following extract from the Minutes of the Philadelphia Baptist Association, for 1787. Our own convictions are expressed in it.

"Query from the church at Lower Dublin: 'Whether a person declining communion with the church, be it for what cause it may, ought to be excluded, while his moral and religious character in other respects is unexceptionable?'—Voted in the affirmative."

We say, farther, in reply to the enquiry of our correspondent, that to "grant such a member a letter of dismission, if demanded to avoid communing," seems, in our judgment, inconsistent with the duty of the church; since it would be an endorsement of persevering disobedience to an express precept of Christ, as in "fall fellowship and good standing." Our churches need tenderness, diligence and patience, in the attempt to recover their members from disorder; but where these fail, the highest expediency and the only true principle equally demand, the firm, unflinching exercise of "punitive discipline."—Religious Herald.

HIDDEN TREASURES.—There is often concealed beneath a rough, unpromising exterior, a gem of incomparable value. A force, untamed, impetuous nature has sometimes a soul, where are fountains of warm affection yet unstirred, a depth of tenderness never yet called out, and a warmth and devotion of nature, that wants only an object to expend themselves upon.

We ought to believe that is best for us, which it pleases a wise, good, and gracious God to give us, or which he permits to come upon us.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, FEBRUARY 19, 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—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.

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.

Will Elder J. M. RUSSELL forward us the documents he wishes published, as we can not procure the work which contains them.

The Bible Board of the Southern Baptist Convention.

The references which have been made to the Bible Board during the discussion of the pending Sunday School question make it necessary for us to recur to that Board again, for the purpose of setting it right before the denomination. During our recent visit to Nashville, we ascertained that the Board had really anticipated us in regard to the questions on which we called for light. And it is due all parties that the facts we learned while in that city in reference to the operations of that Board, should be brought out, regardless of who shall be incriminated. We shall detail them with as much conciseness as possible, and in as kindly a spirit as we are capable of exercising. That Board and its officers are the agents of the Baptist denomination in the South, in the execution of one of the most cherished objects of Christian benevolence in which we are engaged, and it is right and proper that its acts and doings be laid before its constituents.

In stating these facts, we shall for bear any comment, further than may be essential to a proper exposure of the matter involved.

As early as August or September last, the Bible Board appointed a special committee to enquire into the nature of those instructions under which their agencies were circulating religious and denominational books other than the Bible—and as to whether the proceeds of the sales of such books could be recognized as Bible operations, and made the basis of representation in the Southern Baptist Convention. It will be seen, therefore, that this committee was appointed before the Sunday School Convention was held, so that it has not sprung out of any discussion in reference to the actions of that Convention. About the time this committee was raised above referred to, (say August or September,) we received a letter from brother Dayton, the Cor. Secretary of the Board, asking us for our construction of the report of the committee on "the future operations of the Bible Board," adopted at the Convention in Montgomery in 1855, as we drafted the report, being chairman of the committee, apprising us that there was a difference of opinion among the Board as to its meaning. We immediately answered his letter, giving the only construction that we supposed the report admitted of, and the very construction, too, which the special committee subsequently placed upon the report in their final report to the Board. Our answer was never laid before the Committee or the Board.

From several causes, the special committee did not report until December, we believe. By the kindness of some members of the Board we were permitted to see that report, for the purpose of disclosing its material facts. The report is a lengthy one, and we cannot reproduce it from mere memory, even if we felt disposed to; but we took some memoranda which embrace its substance.

After a most critical analysis of all the proceedings of the S. B. Convention in regard to their operations—as to whether said Convention had ever instructed the Bible Board to become the agents of Publication "Houses" or "Societies," private, denominational, or otherwise, recognizing the proceeds of the sales of the publications of such concerns as Bible operations—the committee came to the conclusion, that no such instruction was ever given that Board by the Convention. The Board then proceeded to define their position upon the whole matter, in substance about as follows: That this Board never have recommended, and do not, now recommend, the distribution by its auxiliaries, of any denominational or other books, apart from the Bible, except those of our own Baptist Publication Societies: That having made no arrangements with either of our Publication Societies, or with any Colporteurs, they are wholly unprepared to enter directly into the work of

distributing denominational books:—That they never will engage in the distribution of any books, denominational or otherwise, the style and doctrine of which they do not approve: That the Corresponding Secretary be instructed to occupy the space allotted us in the "Home and Foreign Journal," in direct efforts for the Bible, and not generally in reviewing or noticing the character and influence of other books: That those funds only which are collected for Bible purposes, and that come directly or indirectly into our treasury, and not those originated or employed for the circulation of other books than the Bible, be regarded as a basis of representation in the Convention: And finally, they reiterate the language of a resolution passed at the first meeting of the Board for its organization May 13th, 1851, to wit: That the Corresponding Secretary be required to give his undivided time and attention to the duties of his office.

We also learned while in Nashville, from credible authority, that upon sifting all the vouchers in the possession of the Treasurer of the Board of all extraneous matter, and reducing the amount received and disbursed by that Board for purely Bible operations, instead of reporting to the last S. B. Convention at Louisville, \$33,135.27, as the aggregate of the last year's operations, there could not have been more than four or five thousand dollars properly reported!

If we have over-stated, or understated the matter, brother Charles A. Fuller, the Treasurer of the Board is more than welcome to correct us in our own columns. There is quite a difference between thirty-three thousand and four thousand dollars! But we forbear any comment.

If Two Halves be taken from a Whole, What will Remain?

Such was the question we involuntarily asked ourselves recently, upon learning two facts. One of these facts we have already quoted from the Tennessee Baptist, and commented on. Here it is: "The occupancy of other houses of worship by our ministers on special occasions, is not involved in pulpit communion." The other fact is that the Baptist Church in the city of Murfreesboro, Tenn., under the pastoral charge of bro. J. M. Pendleton was offered to, and accepted by the Annual Conference of the M. E. Church, during its recent session in that city to be occupied as a preaching place for their ministers. Of course this must have been done by the consent of bro. Pendleton—and if so, it shows that, on "special occasions" our good brother's religion gets the better of his theory. Now, observe, the editor of the Tennessee Baptist declares that "the occupancy of other (pedobaptist) houses of worship, on special occasions, by our ministers, is not involved in pulpit communion"—bro. Pendleton's church is tendered to a pedobaptist denomination with his acquiescence, or a "special occasion," to be occupied by their ministers; and as a matter of course, "the occupancy of [Baptist] houses of worship on special occasions," by pedobaptist ministers, "is not involved in pulpit communion;" the question, then, recurs, what remains of "old landmarkism?" And again, what are we to understand by "special occasions?" Why, we suppose such as are out of the regular routine of ministerial labor; such as Conference, Conventional, Associational, protracted meetings, &c. Those occasions embrace pretty much all the "pulpit communion" which has ever been practised either by the Baptist or any other denomination. As a general rule, the preachers of each denomination do its preaching. The exceptions are, when preachers of other denominations officiate—that is, when the ministers of one denomination officiate in the pulpits of another denomination, it is on "special occasions."

By the way, if the very authors of "Landmarkism" find it so difficult to adjust the principle to all "occasions," will it not involve the other adherents of the principle in a world of trouble? We admonish our brethren that we had better adhere to the landmarks of our fathers—our Mercers, Holcombes, Travises, McCannicks, &c., &c.,—who certainly studied the Bible to little purpose if they failed to discover the least trace of the "landmarkism" now demanding currency, if it is taught at all in that blessed volume.

A correspondent of the Christian Index, "J. P.," propounds five queries to the editor of that paper, and requests us to answer them also. We decline doing so, for two reasons. It is all we can do, and more too, to answer the queries that are propounded directly to us; and doubtless the editor of the Index has given his correspondent entire satisfaction.

"CHURCH DISCIPLINE."—We have received a series of articles upon this subject from a beloved brother whose vigorous pen has heretofore enriched our columns. We shall commence their publication next week. They will be read with deep interest.

The Tocco-Baptist.

By R. B. MAYS, Yazoo City, Miss.

This little volume, of 172 pages, is by no means an ordinary production. Its author shows himself eminently skilled in all the rules of logic. The compactness of its arguments reminds one occasionally of the severe simplicity of Lock, Reid and Stewart.

We can do nothing more than barely indicate the line of argument propounded by the gifted author. It is conducted in a kind of colloquy between a Calvinist, Arminian and Baptist—the Calvinist and Arminian representing pedobaptists. The Calvinist and Arminian—Presbyterian and Methodist—become concerned about their Baptist neighbor, and resolve to call on him and convince him of his errors. The volume before us contains the result of the interview. The Baptist grants all that his neighbors demand as to the analogy between circumcision and baptism—to wit: That circumcision stood in the same relation to the "Jewish church" that baptism does to the "Christian church." The question then recurs, as the rite of circumcision was applied to the carnal offspring—infants—of Jewish parents under the law of Moses, are we hence to conclude that baptism is to be applied to the carnal offspring—infants—of Christian parents? The author by a course of reasoning which is perfectly overwhelming maintains that "spiritual birth stands in the same relation to Christian baptism that natural birth did among the Jews to circumcision." Hence he announces himself as a "Tocco-Baptist"—i.e., one who advocates the baptism of "new born babes in Christ." p. 37.

The author, Judge Mays, is a member of no church, but a sincere believer in the Christian religion—and the volume before us shows that he has not "searched the Scriptures" in vain. The book will have an extensive circulation. It is published by John Wilson & Son, Boston. We advise all our book stores to procure a good supply. It needs no prophet to decide whether it will sell.

The Known and the Unknown.

The connecting link of the unknown and the known is Fable—Myth. History gives light, because it records facts—deeds done. Fable leaves all beyond History in darkness, doubt and uncertainty. History can be corrected if erroneous; Fable cannot, as it only exists in the imperfect memory of man. Nevertheless, Fable is better than no knowledge of the past. It is one of the profoundest mysteries of Providence, that a large portion of the history of man is not even recorded in Myth. All is darkness. The first knowledge we have of some nations, is from the instantaneous bursting of the light of History upon them. While the origin and progress of others is dimly taught in Fable. Beyond Herodotus, except what is taught in the Bible, how little we know of the nations of Earth. The flickering lamps of Fable and Myth are our guides. But dark and uncertain as the history of man may be, the history of one thing is clear as the sun-light: The history of Redemption. It unites the Past with the Future. It reveals the life that now is, and that to come. It brings life and immortality to light, through the Gospel.

The address of elder E. W. HENDERSON, late of Ala., is Hillsborough, Miss.

PENSACOLA.—From a communication on our first page, and by a private letter, we learn that Z. G. HENDERSON who has lately taken charge of the Baptist Church in Pensacola, Fla., has gone to work with his usual zeal and energy, and that success has rewarded his labors already. But he has much to do, and needs the sympathies and prayers of his brethren in his new and responsible field of labor. May God assist our young brother to build up the Master's cause in that long neglected place.

The Southern Dial comes to us in a different form from the specimen number first issued. It is a handsome, well printed sheet, and filled with interesting matter. We are glad the enterprise is now fully on foot, and hope it will succeed. We copy below a part of the Prospectus, which will give the reader an idea of the terms, &c. We add, the Dial has a large list of contributors, the ablest that could be secured in the South:

"THE SOUTHERN DIAL will hereafter be regularly issued in its present form, twice a month, at \$2 a volume of 24 copies—\$10 will pay for 6 volumes. All remittances at my risk. Exchanges, remittances and all communications and letters, should be directed *hereafter*, either to my personal address, or to 'The Southern Dial,' both Wetumpka, Ala. Let this be remembered; for although the Dial is published in Montgomery, my office is at my home in Wetumpka.

As soon as I receive pay from 5000 subscribers, I shall enlarge the sheet on which the Dial is printed to the Medium size, or convert it into a Weekly. I solicit a share in the advertising business—especially from Professional gentlemen, and Southern Schools and Colleges. As the Dial will be of very extended circulation, it will be to the interest of business men to give it patronage. Also it will have an Advertising Sheet attached, so as not to reduce the reading matter. The following are the terms of advertising. In Advance out of the State, and at the end of each quarter within it: For one square of 12 lines or less, first insertion, \$1; for each additional insertion 50 cents. Yearly, half yearly, quarterly and monthly advertisements inserted, at the usual city rates. J. D. WILLIAMS.

Query.

An old ministering brother and personal friend sends us the following query:

"Is it right and proper for members of the same church to go to law in common courts of justice—i. e. sue for money as soon as it is due? Do give us some light on the subject for our benefit, and oblige."

Your's in Christ,

ENQUIRER.

Correct views upon this question would save a great deal of unnecessary heart burnings among church members. We propose submitting some views upon the subject, which we hope will be carefully pondered by our readers before they decide for or against them.—And

First, let it be observed that there is a great difference between the jurisprudence of our enlightened Christian country, and the jurisprudence of heathendom, as it existed eighteen hundred years ago when Paul wrote his first epistle to the Corinthians, Ch. 6: ver. 6, 7: "But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another," &c. Paul was discouraging a litigious spirit about mere trifles among Christians—instituting legal processes against each other on all frivolous occasions—and thus bring the Christian name into contempt before "unbelievers,"—and thus, also, Christians would appear to be as ambitious, or covetous, as the heathen themselves. In our favored country and age, however, the civil laws are so largely pervaded with the principles and maxims of God's word, that no such advice, we are persuaded, would be given by an inspired man, as would persuade Christians from permitting these laws to decide civil questions among them.

Secondly, We must distinguish between a querulous, litigious spirit, and one that simply seeks even handed justice. To make this matter plain:—Here are two neighbors living close together, who, upon every occasion of supposed invasion of rights, have been 'lawing' each other for years. Perhaps a dozen suits are now pending between them. Now, such conduct is utterly inconsistent with Christian character. If they are professors of religion, they are bringing their profession into disrepute. But here are two other neighbors,—both members of the same church. They have had some dealings with each other, and the one falls in the others debt, and he executes his note to him payable twelve months after date. Now, observe, the pavior has placed his obligation in a legal form, thereby binds himself to abide a legal award. If he fails to comply with his solemnly executed bond, he becomes the aggressor, and it is no sin for the other, in our judgement to use the remedy which the delinquent has voluntarily placed in his hand. And especially is this true in this country, in which all the leanings of the law are in favor of defendants.

Thirdly, If we do not make this distinction between a litigious spirit and a simple appeal to law to enforce a previous voluntary obligation, we must see at once, that such a broad principle of forbearance, as the apostle lays down in the clause immediately following the language just quoted, "why do ye not rather suffer yourselves to be defrauded?" may be used to cloak the worst forms of dishonesty. The general spirit of the Gospel in regard to all such things is thus expressed by the same Apostle, "Owe no man anything but to love one another." Rom. 13: 8. We can scarcely suppose an inspired man would inculcate the doctrine that would practically nullify a moral obligation.

On the whole, brethren ought to forbear going to law as much as possible by paying their debts, and thus rendering it unnecessary, or even waiting with each other as long as possible, especially when to exact the payment of dues would subject the party to great inconvenience or serious loss—but under ordinary circumstances to "sue for money when it falls due," when there is no private understanding between the parties to the contrary, is, in our judgment, no necessary violation of the law of brotherly love. It is only requiring a man to comply with his own previous voluntary obligations. And we do not think that such cases should break the fellowship of the parties for each other.

Such are the views we have entertained upon this subject for many years—indeed ever since we first investigated it as a practical question. We trust our esteemed correspondent will weigh them well. We have never ventured to publish before, for the reason that we did not care to obtrude them upon our readers, knowing as we did that many good brethren would likely disagree with us. If any of our brethren desire to discuss the subject in our columns, they are welcome to do so.

When the furnace is hottest, deliverance is nearest.

Is Division Strength?

The Chicago Christian Times remarks, that whereas the Methodists have in the West three weekly papers, one located in Cincinnati, one in Chicago, one in St. Louis; and the Chicago paper has a subscription list amounting to about or quite 15,000; the Baptists have on the same field six weekly papers. In addition to Cincinnati, Chicago, and St. Louis, we have one paper in Indianapolis, one in Detroit, and one recently started in Bloomington, Ill. As a result of dividing up our strength, these papers are hardly able to live, and the publisher of one of them informed us that the outgoes in the last six months had been \$1,500 more than the income. Which policy in this thing is the wisest and best—the Baptist or the Methodist?

The above we publish from the Examiner. Let it be a warning to the Baptists of the South. We will not say that we now have too many papers; yet, thing, however, can safely be said: We have more than are well sustained.

Pastoral Permanency.

The following paragraph from the Christian Chronicle expresses our opinion on a question which has been somewhat mooted. Introductory to this, the editor makes some remarks on the same subject, and says:

It was our purpose to speak more particularly with reference to the idea of calling a pastor from another people over whom he is settled and has been for years gone by. It is the opinion of many, that an invitation should not be extended by one church to the pastor of another church, and thus deprive them of his labors. It is regarded by them as wrong, both as an interference and as a destitution of moral principle. We are not of those who entertain this opinion. We believe any church has the right, and that it is its privilege to call to the pastoral office any man who may receive their suffrages to the position, and that the responsibility rests wholly with the pastor receiving the invitation in making the decision. We are in favor of pastoral permanency to a large degree, but not of settlements for life, nor beyond usefulness. We are suffering as churches and as pastors this very day, and have for a long time past, most egregiously, by frequent removals, but after all, removals, in some cases, are justifiable.

UNIVERSALISM CONSIDERED IN THE LIGHT OF THE SCRIPTURES. By Joel Lee, of Burnt Corn, Ala.

The above is the title of a pamphlet of 19 pages, written by a venerable brother 80 years old. It is a clear and Scriptural argument, and will do good. The style is plain, void of extraneous matter. We hope it will be extensively circulated.

New Magazine.

THE ACROBA: A Monthly for the Mothers and Daughters of the South and West.

This handsome and well filled Magazine is published at Murfreesboro, Tenn., by T. M. HUGHES, at \$2 a year, in advance. It is edited by Mrs. E. M. EATON, assisted by other talented ladies of the South, as contributors. The number before us, the first issued, is filled with able articles, original and selected, which have a good moral tone, well calculated to elevate the moral feelings, and highly cultivate the intellect.—From the known ability of the accomplished editors, with her choir of contributors, we shall expect a first class Magazine. We wish the enterprise abundant success.

Revival Summary.

PENNSYLVANIA AND NEW JERSEY.—From a number of churches come reports of revivals, as Newark, Bordentown, Pittsgrove, Hamilton Square, Pemberton, Holmesburg, Lower Dublin, West Philadelphia. Rev. James French has been assisting in a series of meetings in the Union Baptist church, Northumberland Association, and sixteen converts have been baptized there of late. Of Sansom Street Church, Philadelphia, and the recent ministrations there, the Christian Chronicle makes the following record:

There is a deep religious interest prevailing with this church at the present time. The Rev. T. L. Breckenridge preached evenings last week, and with most favorable results. A multitude flocked to the preaching of the word, and many were impressed with its power. Quite a number professed conversion.

Rev. J. Dayton Merrill, a late graduate of the University of Rochester, was ordained pastor of the Manassas Baptist Church, New Jersey, January 19th.

The Watchman and Reflector reports:

ILLINOIS.—On the last Lord's day in December, 1887, the Baptist Church in Decatur opened the main audience room for their new meeting-house. A large congregation was present both morning and evening, and excellent sermons, appropriate to the occasion, were preached by Rev. H. G. Weston, of Peoria, and President Burroughs, of Chicago.

WISCONSIN.—We have been holding a series of meetings for the three weeks past in connection with the minister of the Congregational church in Waukegan, and am happy to state that the Lord is with us, reviving both of our churches, and sinners are being converted. Our meetings deepen in interest every night, and we have not desired to fix any limits to the extent of the work before us.

The New York Examiner reports revivals at Tirvi, New York, 16 baptized, at the Mariner's Chapel, New York, 18 baptized, and at Yonkers, New York, 14 baptized.

In the Tennessee Baptist, Elder Hixson, reports the addition of 36 members by baptism to Palmyra Church, Missouri, and 35 to Little Union Church, Missouri; Campbellburg Church, Kentucky, has received an addition of 26; Big Spring Church, Kentucky, 20, and Newcastle 23.

The Newark Daily Advertiser states that Elder Harvey Fish, pastor of the First Baptist Church in that city, baptized 40 converts on the 17th ultimo.

The Watchman and Reflector reports a revival in the Second Church, Manchester, New Hampshire, 25 have been baptized.

The Western Recorder reports an addition of 16 members to Mount Zion Church, Kentucky, 22 to Providence Church, Kentucky, 30 to Walnut Street Baptist Church, Louisville, and 24 to Palestine Church.

At Vienna, Indiana, 77 candidates have been received by baptism; the Second Baptist Church, Detroit, has received an addition of 37 members by baptism, and Columbus Church, Kentucky, 41; to Pennepek Church, Pennsylvania, 29 have been added.

The Christian Witness reports revivals at Pleasant Hill, Indiana, 28 baptized, and at Kingsbury, Indiana, 35 added, some of them by letter.

The Baptist Watchman reports a revival at Jonesboro' Church, Tennessee, 23 baptized.

The Christian Times reports a general revival at Annawan, in Illinois. In the article communicating the facts, the writer states: "after laboring in many revivals I have never seen an entire community so much under the influence of a religious meeting." From 60 to 70 converts have been added to the Baptist Church, and seven backsliders have been reclaimed. The Methodists immersed 8 converts, and the United Brethren, 10.

The Journal and Messenger reports revivals at Adamsville, Ohio, 20 candidates have been received for baptism. McA'Chick churches, do, 21 baptized. Ironton church, Ohio, has received since November 18th, an addition of 26.

ORDINATION.—Rev. David C. Mabin, a minister of the Episcopal church, who was baptized a few months ago by Dr. Everts, at Louisville, Ky., has been ordained as an evangelist by the Baptist church at Indianapolis.

The First Baptist Church in Fairfax, have recently enjoyed some revival influence. Twenty-five or more have professed to meet with a change. Five of these have been baptized by the pastor, one of the number his eldest daughter.

WESTPORT.—The Lord is continuing to visit us in mercy; the work is steadily going on; interest in prayer meetings is increasing in the different neighborhoods. We have had the blessed privilege of seeing buried with Christ in baptism since the ordination of our pastor, fourteen, and twelve or fourteen more have of late given evidence of a change of heart. Our conference meetings are well attended. At some seasons almost the entire church have been present.

Communications.

To the Friends of Theological Education in the South and South-West.

Brethren: As authorized and requested by the Convention in Louisville, Ky., in May, 1857, I hereby announce the fact that "the State Convention of the Baptist Denomination in S. C.," at their session, July 28th, 1857, did accept the conditions stated, with respect to the selection of Greenville as the site for a proposed Theological Institution. And, by the same authority, I hereby make known that, "for the purpose of organizing this Institution, the constituent bodies of the Southern Baptist Convention are earnestly solicited to send delegates to a meeting which will be held in Greenville, S. C., on Friday before the first Sabbath in May, 1858."

B. MANLY, Chm'n of the Meeting in Louisville, Ky.
CHARLESTON, S. C., Feb. 8th, 1858.
Editors of Baptist Periodicals are requested to give this notice all the publicity in their power, until the time of the contemplated meeting.
B. M.

GAINESVILLE, Jan. 30th, 1858.

BRETHREN: The greatest difficulty with which a preacher has to contend is, that the interest of novelty has long since departed from his theme. Righteousness, temperance, and judgment to come, have been so often reasoned on, that no Felix now trembles at them. Subjects the most vital have sunk into commonplace—truths the most startling subside into truisms.

The success of a preacher, therefore, depends less upon saying new things, than upon saying old things well. To arrange and combine facts already known so as to give them the appearance of novelty, and to infuse into an oft repeated story a life and spirit, which shall startle the ear like a statement heard for the first time, certainly require talents of a very high order, and a creative power scarcely inferior to genius itself. There is as much talent in the ministry as in any other profession. Why only think of it! Suppose a lawyer argued the same points every term of court, not to speak of the first day of every week! Would there be a jury, so rich in patience, as to do him the reverence of listening?

In the beautiful temple of Justice, whose corner stone was laid by him who said, "Do unto others as you would that they should do unto you," is there no unworthy occupant, dawdling away a "professional" life, without doing much to adorn the edifice which shelters him? In the noble art of healing, is there no unskillful Galen, meddling, with fatal hand, among the thousand things of life, and forever silencing their melody? And in Theology, the science of God, of life and immortality of every high mystery, that holds the mind in suspense here and will require eternity to solve—the science which rightly understood will afford the key to all sciences—shall it excite surprise that some do not come up to the dignity of their calling? In meditating upon the august grandeur of that wisdom which we are to teach, often does my mind succumb beneath the responsibility. Who is sufficient for these things?

The difficulty of saying any thing new in the pulpit, has driven ambitious men into heresy. This is the cause of the many wild vagaries that have brought discredit on the pulpit at the North. At the South we have less of this, but we have some conspicuous examples. Had Alexander Campbell remained a Baptist, he would have achieved a reputation, high it is true, as an acute and dexterous reasoner a fearless and eloquent speaker, but he would never have been styled the great "reformer."

The pulpit in this State occupies a very respectable position, both in point of talents and efficiency. Yet our own denomination has lost men that no State or denomination can lose without feeling. We have lost a Manly, whose manner savored of the dignity of years, and a University gown, but whose sermons overflowed with the benevolence of a warm heart, and the simplicity of an honest nature. A Teague, whose sturdy common sense underlay every argument, and gave force to every suggestion, and whose merit was apparent to all but himself—a DeVotie, whose fervid eloquence kindled in the congregation a zeal scarcely less bright than his own—a Keene, whose self-sacrificing devotion many a sufferer, from yellow fever, attests with a swelling heart—a Clement, whose exquisite taste drew such pictures of a holy life, that we "felt how awful goodness is, and saw Virtue in her shape how lovely."

And Chilton and Lattimore, over whose bare the grave has closed, and upon whose rest Faith dwells hopefully.

Rich is the Church which has such men to lose, and fortunate, if after losing them she maintains a respectable position. Our Ministry still compares, not unfavorably, with that of other denominations. It is a source of gratification to those of us who know that the twilight of life must be long, that the severity of our labors, that there are many Young Ministers amongst us giving promise of future usefulness and eminence.

Yours truly,

D. P. BARNES.

For the South Western Baptist.

MISSISSIPPI. Editors: In your issue of December 3d, I notice an article copied from the "Western Watchman," headed "Official Baptism," in which the editor of that paper has endeavored to show-up the inconsistency of "One of our Exchanges." In the answer he gives to the query in said article, to-wit, That if a stranger who had never been ordained to the ministry, should so far impose himself upon a church community, as to administer the ordinance of baptism, upon a discovery of the imposition, subjects should be re-baptized. But that the baptisms of one "regularly set apart to the ministry," are to be regarded as valid, although he may be found in the end to be a bad man. The Watchman calls the above advice "a doctrine," and has given us a very satisfactory elucidation of the "error," or what he calls "a very remarkable doctrine." Is it "Baptism usage" to recognize baptisms administered by a person who has never been set apart to the ministry? Is the church the official who administers, or performs the act of baptism? The baptizer being a mere proxy for the church. Or does the Watchman mean to invalidate all baptisms administered by preachers who have turned out to be "bad men"? This is a "queer doctrine" to some of us. And lastly, does the S. W. Baptist endorse the article from the Watchman? If so, please give us a little more light upon the subject; as the subject alluded to involves a great practical question with which we have almost continually to do.

Yours in Gospel bonds, W. B. LAGR.
ABBEVILLE, ALA., Feb. 9, 1858.

If our worthy correspondent will examine, he will find in the same paper a brief editorial, in which we say we neither endorse nor censure the article alluded to. The main reason we published it was, that our readers might see the different opinions on the subject, and draw their own conclusions. We hope to hear from our brother often.

For the South Western Baptist.

BURST CORN, CORNHORN CO., ALA.,
February 8th, 1858.

Repent Soon or you may be Lost.

Reader, the angels of God are now desiring your salvation. Yes, their golden harps are now tuned to raise a song of joy over your repentance. Oh, then will you not be the first to come to the high arches of heaven to echo that another prodigal has returned? Oh, shall angels long for your salvation, and you be unconcerned about it yourself? Oh, think, Christ himself desires your salvation. Yes, for this he became "a man of sorrows, and acquainted with grief." For this he suffered in the garden and upon the cross. Oh, think what Christ has done for you.

Dear reader, He calls you to-day by his word, by his providence, and by his Spirit. He says that He "is not willing that any should perish, but that all should come to repentance." And oh! shall he call in vain? Oh, is it nothing to you, that He even shed His precious blood, and bore the wrath of God for you? Oh, heart of stone, one that will not melt in view of such condescension, such suffering, and love. Oh, what vile ingratitude, that can behold, unmoved, "the Son of God in tears," offering himself for your redemption.

Think, oh, think, of the glories of heaven. There is the throne of God and the Lamb. There the purifier of the water of Life forever flows. There saints and angels offer their unceasing praises. Oh, there your departed christian fathers, mothers, brothers, sisters and friends mingle their voices with the heavenly choir. There, all unite in singing praises to God and the Lamb. There, every humble penitent, every true believer at last arrives.

True is the consummation of all his happiness. Oh, there he takes his pleasure, forever, to increase with his capacity.

Unconverted reader, it is there the angels wait to rejoice at your conversion. Dear reader, think too, of the misery of an awful hell. Oh, the horrors of that dreadful place! Oh, what tongue can tell, or what pen describe them? Weeping, wailing, and gnashing of teeth constitute the horrid discord of the abodes of the damned. Oh, there, the stings of a guilty conscience; the view of saints in glory afar off; the surrounding gloom of the infernal pit; unavailing cries of despair, all conspire to render your misery complete. Oh, who can inhabit everlasting burnings.

Reader! dear reader, will you sleep on and delay until you are awakened by the howlings, and sufferings of an awful hell which will assuredly be poured out upon the wicked? Alas, alas, what will you then do? how will you then escape, if you "neglect so great salvation?" Oh, do consider the worth of your soul. Its value can only be measured by eternity. Eternity! tremendous sound! Reader, have you ever thought of the length and breadth of eternity? Oh, think before you farther go. When millions of millions of ages

