

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

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

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## The South Western Baptist

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For the South Western Baptist.

Forgive us our Trespases as we  
Forgive those who Trespase  
against us.

My dear, surely you do not intend sending that note. Is his provocation sufficient to justify you in sending it?

As it is his provocation, it is enough; perhaps from another it would not have been; and besides, you know our trial is to come off on Saturday, and his kind friends speak so highly of his forgiving spirit. I want to give him enough to call it into exercise.

But those matters you refer to were settled long before he joined the church; certainly you do not want them brought up again.

No, not brought up, but brought back to his memory, to remind him that some one else has a forgiving spirit; and to let him know that if I did forgive, I have not forgotten.

As the cutting note passed out to the offending brother, the anxious wife stood, silently wondering how she might best speak, peace be still to her husband's troubled passions; for she thought he had acted hastily, and wished him to reconsider the matter.

But her anxiety fled, and hope lit up her sad face, as her husband drew forth the Bible, and placed it on the desk before him, with the remark, that he must "post himself, for he knew he would be forced to fight alone."

She left the room with a light step and a glad smile, for she knew if the Bible was to be his guide, his enemy had nothing to fear. And when alone, she earnestly prayed that the word of God might be armed with a quickening power. She prayed that he might be enabled to forgive as she trusted he had been forgiven.

Here is a note! and I fear by the source from whence it came, and from what the brethren said yesterday, that it is a dagger.

Perhaps you had better return it, without drawing it from its scabbard, remarked the addressed.

No! that would only increase his anger. And as he has given me this much I will keep it for him. I would be glad that all his animosity was condensed within the folds of this paper, that I might commit it to the flames; for his anger is the greatest grief I have. I think of it day and night, and in prayer his cause is ever pleaded before that of my dearest friend.

I consider it a dishonor to the name of any Christian to pass his neighbor with head averted; and especially if that neighbor be a relative. It matters not that friend's excuse, and a selfish conscience exonerates, for Christ has commanded us to love one another; and if we profess to be his followers it is an approach upon his cause; but I have done all within my power; even more than duty required, so I now commit it into the hands of Him who maketh all things to work together for the good of those who love Him.

And he dropped the note with the seal unbroken into his drawer.

On Church-day, he who had so resolutely set to work to arm himself for the conflict, was not to be seen.

The committee reported, angry and unyielding, and he was excluded.

This unexpected stroke seemed more than the wife could bear. Her faith began to waver, for she had trusted so confidently in God, and now she felt that he had forsaken her. As she kneel-

ed before Him, her lips moved not; though her heart's desire poured forth with all the eloquence of silence, found its way to the throne of God, and she arose calm and resigned.

He who had well nigh sealed his own condemnation, in his search for a sentence against his brother, went to the Bible once more, determined to condemn the whole Church, by proving that he was in the right. And opening at 1st John, read: "He that saith he is in the light, and hateth his brother, is in darkness, even until now." He read it again attentively, for it appeared a new light had been thrown upon it, he scarce remembered ever seeing it before. But it was not what he sought, so he passed to the next chapter, and read: "We know we have passed from death unto life because we love the brethren." He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

"Surely it is all against me," said he, resting his aching brow upon his hand, and glancing over the next chapter, read, "If a man say I love God, and hateth his brother, he is a liar."

It was enough; his condemnation was on every page; in every line. He doubted his own regeneration; for by the word of God he was still in darkness.

As this conviction flashed upon him he fell upon his knees in that lone room and in all the earnestness of his heart, exclaimed in the language of the Psalmist, "God be merciful to me a sinner." He prayed that God would forgive him his every sin and enable him to forgive, and Jacob like, he wrestled, until the dark cloud was removed, and he prayed for his enemies with all the fervency of his soul.

With the dawn of a new day the humbled man went forth on a God-like mission—a mission of forgiveness.

The anxious wife passed nervously from room to room, fearing lest her husband's hope would be blighted, and his hatred increased tenfold.

But it was the work of God. He had gone before and prepared the way.

His supposed enemies received him with more than the warmth of cherished friends. He now felt that he could love his neighbors as himself.

He told of his struggles to overcome the sinfulness of his nature, of the dark cloud that had so long enveloped him, shutting out the beauties of heaven and binding him to earth. But when he spoke of that hated note, he said that it grieved him most of all. You could not have received it for its contents were more than a martyr spirit could have brooked.

To his great astonishment, it was brought forth sealed as he had sent it. And when he learned that it was kindred placed it there, he was forced to exclaim, "thou art more righteous than I." The youthful David had conquered the mighty Saul.

But you shall know it all, the secret sins of my heart said he, tearing it open and reading it. I charged you with malice, but it was only the pent up malice in my own breast that prompted me to do it. As I had never forgiven, I thought not of its being in the power of man.

When in the presence of our mutual friends, and at their earnest solicitations, I extended to you the hand of reconciliation, it was before God a solemn mockery, for at that moment I secretly determined to provoke you beyond a hope of reconciliation, and with this, added he, holding up the note, I expected to have accomplished it. But I thank God, that the shield of his love has so effectually warded off the cruel stroke. A sin for which I trust he has forgiven me, and for which I believe you will.

As the rising sun of a bright spring morning, cast its cheering beams with in that room, the two knelt down and offered up their morning sacrifice to that God who forgives us our trespases as we forgive men their trespases.

RECLUSE.

THE BIBLE, A STUDY FOR LIFE.—Unbelievers, generally speaking, know nothing of the Bible. Nominal Christians, too, often know but little more of it. It demands all our attention. It is the study of life. The simplest Christian, indeed, with the use of marginal references and chronological tables, may trace out much of the vast theme. His heart assists his understanding. The truth of God shining in the face of Jesus Christ, guides his footsteps. But in the full development of the divine system, there is employment for the noblest powers and the longest and most

diligent research. It is remarkable that even the prophets themselves understood not adequately their own sacred oracles. "The prophecy came not by the will of man. They spake as they were moved by the Holy Ghost." They inquired and searched diligently what, or what manner of time, the Spirit of Christ that was in them did signify. Let this teach us humility, and stimulate us to diligence in the heavenly science.—Bishop Wright.

(From the Christian Index.)

An Essay Read before the Missionary Mass Meeting at Cuthbert, Ga., by A. P. Mitchell.

The necessity and encouragement to make individual and pecuniary sacrifice in the Missionary work.

(CONCLUDED.)

Consider secondly the encouragement we have to make sacrifices.

1. We should be prompted to this from the example of Christ. He was rich, yet for our sakes, became poor, that we through his poverty might be rich. Christ hath loved us and given himself for us, an offering and a sacrifice—yea more, the just for the unjust that he might bring us to God. For as much then, said Peter, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.—Thus we are encouraged to labor and toil, to sacrifice, and even suffer, while like our blessed Master, we are doing good. Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and we should so appreciate a knowledge of Jesus, as to be willing to become poor, if need be, that our fellow-immortals—our brethren, might know Him.

If a knowledge of Jesus is worth anything, it is worth everything, and if we have imbibed his spirit, it is that the world might taste and see that the Lord is good. "It is, that they might know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death. Jesus wept over the inhabitants of Jerusalem, while he beheld them as sheep without a shepherd, and can we be partakers of the divine nature, yet have no heart to sympathize and no tear to shed over the lost and ruined of the Adamic race?

2. We should be encouraged in the Missionary work from the success that has crowned our efforts.

Though the spirit of modern Missions, as they are called, glowed in the hearts of Baptists two hundred years ago, it was not until about the close of the eighteenth century, that a permanent Missionary Society was organized. Carey and Judson and Rice, each in his turn, went forth bearing the precious seed. Soon were they followed by others; and thus within the last half century, the Missionary spark, as it were, has been kindled into a flame, that burns in the hearts of God's people, to-day, not only in England and America, but in China and Burmah and Africa and the Islands of the Sea.—They have gone forth weeping, bearing precious seed, but they shall doubtless return, bringing their sheaves with them. Brethren, we have not labored in vain; but when we look to our success, we should give God the glory, and be encouraged to sow in the morning and withhold not our hand in the evening. There are now, it is said, two thousand Missionaries with two hundred and fifty thousand members among the heathen. Surely there shall be a handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

3. We should be encouraged in the Missionary work in view of the purpose of God to accomplish it.

Though Voltaire sneeringly predicted that Christianity would disappear before the nineteenth century, yet God has said "my kingdom is an everlasting kingdom," and the kingdoms of this world shall become the kingdom of the Lord. "Thy people shall be willing in the day of thy power." In the day when the Gospel, which is the power of God, is in faithfulness proclaimed, whether in home or foreign fields, its effect shall be to make his people a willing people; for "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He shall see of the travail of his soul, and shall be satisfied." God has ordained the means for the accomplishment of the ends, even the story of the cross to captivate the minds and hearts of his own elect. "For the preaching of the

cross is to them that perish, foolishness, but unto us who are saved it is the power of God." For the Jews require a sign, and Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks, foolishness, but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. Shall the Church then, as the instrumentality in this work, wait for some sign to be given? God has said, "to-day is the day of salvation; go ye, therefore, unto all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, God's power to save, is in the Gospel of Christ; but how shall they believe on him of whom they have not heard? Brethren, the fields are already white unto harvest, and while sinners invite and God commands, let us not withhold our prayers, our efforts, nor our means; but give, and it shall be given to you again, good measure, pressed down, shaken together, heaped up and running over.

## A Question to be Answered.

Let me put this question to every soul who reads this paper: "Are you living, or are you dead?"

Suffer me, as an ambassador for Christ to press the inquiry on every conscience.

There are only two ways to walk in, the narrow and the broad—two companies, in the day of judgment, those on the right hand and those on the left—two classes of people in the professing churches of Christ; and to one of them you must belong. Where are you? What are you? Are you among the living or among the dead?

I speak to you yourselves who read this paper, and to none else: not to your neighbor, but to you—not to Africans or New Zealanders, but to you.—I do not ask whether you are angels, or whether you have the mind of David or Paul; but I do ask whether you have a well-founded hope that you are new creatures in Christ Jesus: I do ask whether you have reason to believe you have put off the old man and put on the new—whether you are conscious of ever having gone through a real spiritual change of heart—whether, in short, you are dead or alive.

Think not to put me off by saying, you were admitted into the church, and received Grace and the Spirit in the sacrament of baptism—you are alive. It shall not avail you. The Lord Jesus Christ himself says of the church in Sardis, "Thou hast a name that thou livest, and art dead." The life you talk of is nothing if it cannot be seen.—Show it to me, if I am to believe its existence. Grace is light, and light will be discerned. Grace is salt, and salt will be tasted. An indwelling of the Spirit that does not show itself by outward fruits, and a grace that men's eyes cannot discover, are both to be viewed with the utmost suspicion. Believe me, if you have no other proof of spiritual life but your baptism, you are yet a dead soul.

Think not to tell me "it is a question that cannot be decided, and you call it presumptuous to give an opinion in such a matter." This is a vain refuge and a false humility. Spiritual life is no such dim and doubtful thing as you seem to fancy. There are marks and evidences by which its presence may be discerned by those who know the Bible. "We know," says John, "that we have passed from death unto life." 1 John 3:14.—The exact time and season of that passage may often be hidden from a man. The fact and reality of it will seldom be entirely an uncertain thing. It was a true and beautiful saying of a Scotch girl to Whitefield, when asked if her heart was changed: "Something was changed, she knew; it might the world, it might be her own heart; but there was a great change somewhere, she was quite sure, for every thing seemed different from what it once did." Oh cease to evade the inquiry. Anoint your eyes with eye-salve, that you may see. Are you dead, or alive?

Think not to reply, "You do not know; you allow it is a matter of importance; you hope to know some time before you die; you mean to give your mind to it when you have a convenient season; but at present you do not know." You do not know! Yet heaven or hell is wrapped up in this question. An eternity of happiness or misery hinges upon your answer. You do not leave your worldly affairs so unsettled. You do not manage your earthly business so loosely. You look far forward.—You provide against every possible contingency. You insure life and property. Oh why not deal in the same way with your immortal soul?

You do not know! Yet all around you is uncertainty. You are a poor frail worm—your body fearfully and wonderfully made—your health liable to be put out of order in a thousand ways. The next time the daisies bloom it may be over your grave. All before you is dark. You know not what a day might bring forth, much less a year.—Oh, why not bring your soul's business to a point without delay?

Begin the great business of self-examination. Rest not till you know the length and breadth of your own state in God's sight. Backwardness in this matter is an evil sign. It springs from an uneasy conscience. It shows that a man thinks ill of his own case. He feels, like a dishonest tradesman, that his accounts will not bear inquiry. He dreads the light.

Make sure work. Take nothing for granted. Do not measure your condition by that of others. Bring every thing to the measure of God's word. A mistake about your soul is a mistake for eternity. "Surely," says Leighton, "they that are not born again, shall one day wish they had never been born."

Sit down this day and think. Commune with your own heart, and be still. Go to your own room, and consider.—Enter into your own closet, or at any rate contrive to be alone with God.—Look the question fairly, fully, honestly in the face. How does it touch you? Are you among the living, or among the dead?—RYLE.

Apollos,  
OR, DIRECTIONS TO PERSONS JUST COMMENCING  
A RELIGIOUS LIFE.

1. Remember that the commencement of the Christian life is to be like the "dawning light, which increaseth more and more to the perfect day." Therefore, when the hope of peace and pardon dawns in the heart, do not consider the great business of life as accomplished, but only as begun.

2. Do not expect so sudden and remarkable a change, as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But, usually, the Christian character is full of contrarieties. There is a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

3. Evidence of piety is not so much to be sought in high emotions of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every-day life, to regulate our thoughts, feelings and conduct by the word of God. It is the nature and not the degree of our affections which is to be regarded in the examination of our evidences. Some persons are so constituted, that they are not susceptible of very strong emotions, and ought not to expect them, in reference to religion, any more than other subjects that interest the mind. The best way to know our feelings is, to see how they influence the conduct. "By their fruit ye shall know them."

4. Do not expect to find in your own case, everything you have heard or read of in the experience of others. For, it may be, many things we hear and read of are not correct feelings, and do not afford just grounds of confidence to any one; and if they are correct experience, it may be the experience of a mature Christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are formed alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of Christian experience in one person, as to seek all the varieties of human features in one face.

5. Do not expect that the evidence desired will all come immediately and at once. It must come progressively, as the result of continued effort in obedience to the will of God.

6. Do not suppose that religion is a principle of such self-preserving energy, as that when once implanted in the soul it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care, and diligent and patient cultivation, than can those rare and valued plants, that demand the physical efforts and culture of man.

God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means. He will not do it any more than he would cause the

harvest to whiten in the field of the sluggard. Indulge, therefore, no such ideas of inability and dependence on God, as shall impair a full sense of perfect obligation to do whatever can be done in working out your own salvation. God never assists any but those who make efforts to aid and advance themselves.

The above is from a valuable little book, just published by Gould & Lincoln.

This Ought Ye to have Done and  
not Leave the Other Undone.

We ought to champion our denominational peculiarities. But surely it is more important to be Christians. We fear many substitute partisan zeal for Christian devotion. The Mississippi Baptist has the following excellent thoughts upon this subject:

"While it is our duty to combat every error that shows itself in or out of our ranks, and contend like earnest men for the Lord's requirements pertaining to the regularity and ordinances as delivered unto us, yet this is not all of our duty. We may be Christians in name and in form, to every positive requirement of outward observance, and yet be wanting in the weightier matters of the Gospel. We may be Christians outwardly while within there may be one thing needful wanting. It is our humble opinion, that if we, as a denomination, had as much spiritual Grace, and holy devotion to the cause of Christ in its every relation, if we were to walk clear of reproach and worthy of our vocation as closely as we teach the truth on controverted points, and as clearly as it is that we have the truth on these subjects, that a generation would hardly pass away, before all of the more pious of other communions would be in our fold, walking according to the doctrines of our Church, and rejoicing in our midst. On the subject of baptism, its mode and subjects, we are invincible. The learned world has long since yielded the point. We have so often met those who oppose us here, and defeated them, that there is evidently a disposition on their part to be silent on the subject, with here and there an exception. What is now necessary but that we prove by a pious walk and a godly conversation, that we are not only witnesses, bold, and fearless, for those parts of God's word so often perverted and nullified by the teaching and practice of others, but that we are men of God in spirit as well as truth, clothed with humility, and of contrite spirits. Bold as lions in defending the truth, and fearless in its proclamation, yet gentle as lambs in our daily walk, and as harmless as doves in our intercourse with mankind. 'A peculiar people, zealous of good works,' elected of God, to be conformed into the image of His Son? Let these principles be in us and abound, let us be as living epistles of righteousness known and read of all men and the world would soon be subdued and no force could stand before us. One would chase a thousand, and two put ten thousand to flight."

## Wisdom of the Ancients.

SCIPIO.

The excellent education which Scipio the second had received under the care of his father Paulus Emilius, and the instructions he had imbibed from Polybius, enabled him to fill up the vacant hours from public affairs profitably, and to support the leisure of a private life with pleasure and dignity. This is the glorious testimony given of him by an historian. "Nobody knew better how to mingle leisure and action, nor to use the intervals of rest from public business with more elegance and taste.—Divided between arms and books; between the military labors of the camp, and the peaceful occupations of the closet, he either exercised his body in the dangers and fatigues of war, or his mind in the study of the sciences."

SCIPIO AFRICANUS.

The first Scipio Africanus used to say, "That he was never less idle than when at leisure; nor less alone than when alone." "A fine saying," cries Cicero, "and well worthy of that great man. It shows, that when inactive, he was always employed; and that when alone he knew how to converse with himself." A very extraordinary disposition in persons accustomed to motion and agitation, whom leisure and solitude, when they are reduced to them, plunges in a disgust for everything, and fills with melancholy; so that they are displeased with everything in themselves, and sink "under the heavy burden of having nothing to do." This saying of the first Scipio seems to me to suit the second still better, who having the advantage of the other, by being educated in a taste for polite learning, and the sciences, found in that a great resource against the inconveniences of which we have been speaking.

## Pedobaptist Confessions.

Rev. J. A. Alexander, in his (recent) Notes on the Acts of the Apostles, makes sundry admissions, not likely to help the cause of Pedo-baptism.

Thus, on chapter xi, verse 39, he says: "The promise was addressed to themselves and to their children, as in the covenants of the Old Testament, an expression favoring the supposition that their children were to be baptized with them, but not necessarily requiring it, as some, though less naturally, understand these words of later generations."

No passage can be a proof-text for the baptism of infants, which does not "necessarily require" it. Our opponent therefore, appeals in vain to the second chapter of Acts, as decisive in their favor. By Dr. Alexander's concession, it leaves the question open.

Again, in reference to the household of Lydia, our author, on chapter xvi: 15, says:

"There is nothing in the text to decide the controverted question, whether children were baptized on this occasion. Both parties reason in a circle from foregone conclusion; one contending that as infants are incapable of faith, there either were none, or they were excluded from the ordinance; the other that as households include children, we have no right to except them from the general statement."

Here, then, another proof-text of our opponents is swept by the board.—Those who bring this narrative to "decide" against us, rest their argument on "nothing." We have the authority of Dr. Alexander, for saying that they

"reason in a circle from foregone conclusions." So far as he is qualified to judge, their logic in the premises bears the stamp of sophistry.

But, lastly, with respect to the baptism of the jailor and all, "all his," our author says, on verse 33 of the same chapter:

"What is most important is, to settle this disputed question, upon other grounds and higher principles, and then explain these historical details accordingly."

Now, it is clear that, even if the baptism of infants were an apostolic observance, there might have been no instance of it, in the household baptisms of the Acts; for there are frequent examples of household baptism in the current history of our denomination, where nothing of the kind takes place. If the question were settled against us, then, these "historical details" would still need to be "explained" as much as ever. But let this pass. It has been on the part of our opponents that the household baptisms of the Acts, have been drawn into the controversy as proof-texts. And here Dr. Alexander degrades them from that rank. "Other grounds" and "higher principles" are necessary to set the question at rest—necessary to explain these household baptisms themselves. In other words, according to Dr. Alexander, all the cases which have been alleged to show that the apostles baptized infants, need the very proof which men have professed to find in them.—*Red. Herald.*

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Is there a more ingenious affecting pleasure, and one more worthy of a wise and virtuous man, than that which results from reading and the conversation of the learned?

SENECA.

Seneca, in his letters to Lucilius, assures him, there was not a day in which he did not either write something, or read and epitomize some good author.

PLINY.

Pliny, in one of his letters, where he gives an account of the various methods he used to fill up every vacancy of time, after several employments which he enumerates: "Sometimes," says he, "I hunt; but even then, I carry with me a pocket-book, that whilst my servants are busied in disposing the nets, and other matters, I may be employed in something that may be useful to me in my studies; and that if I miss of my game, I may at least bring home some of my thoughts with me, and not have the mortification of having caught nothing."

A memory well stored with Scripture, and sanctified by grace, is the best library.

When the Word of God is sweet as honey, the vanities of time are bitter as aloes.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, May 6, 1886.THE BIBLE AND BOOK DEPOSITORY  
I constantly receive fresh supplies of Bibles and  
Bible books, embracing all the recent val-  
uable publications. Orders will be promptly filled.  
Address: MESSENGER BROS., Dry Ad.  
May 1st, 1886. Selma, Ala.SOUTHERN BAPTIST PUBLICATION SOCIETY  
The Eleventh Annual Meeting of this Society  
will be held, in connection with the Virginia  
Baptist Anniversary, in the town of Hampton,  
near Norfolk, Va., commencing on Friday, June  
4th.  
W. TRAYNOR, Rec. Sec'y.  
CHARLOTTE, April 25th, 1886.Meetings day and night have  
been held in the Baptist Church in this  
place for nearly six weeks. 28 have  
united with the Church, 21 of whom  
have been baptized.

## New Volume.

With this number we commence a new volume, volume 10. We congratulate the friends of the *S. W. Baptist* upon its success. It has a much larger list of subscribers than ever before. Its increase has been gradual, constant and sure. Its influence is constantly extending, and new subscribers are daily arriving. The Editors make no new promises for the future. They reaffirm their old standing promise: *to do all they can under the circumstances.* They are happy to know that they have many warm, working friends, and they now return their thanks. We say to our friends who owe us, *pay up.* We could say much in introducing a new volume, but forbear for the present. We shall develop our feelings and wishes as we go on in our labors. We intend to live and flourish, God being our helper. Hitherto He has helped us, and we will trust Him still. Our words are ended, and we go to work.

The reader will see that SHELTON, BLAKEMAN & Co. have advertised a new volume of sermons. DERRY & JACKSON have also announced a new work. Both these volumes are the fruit of the late Great Awakening in New York. The public may expect much from these works, and we trust it will not be disappointed.

That enterprising mercantile firm, ATKINSON & TAYLOR, Columbus, Ga., has a new advertisement in our paper, which see.

Our friend and brother, J. T. S. PARK, of Orion, is doing us good service in his section. Our brethren indebted to us in his field, will please forward their dues through him.

A SURPRISE.—Last week, LESTER, Baker and Confectioner, agreeably surprised us by sending to our office quite enough ice-cream for editors and printers. It was the best article of the kind, and can always be found at LESTER'S.

A RUMOR.—A correspondent from Tennessee, (not Nashville), informs us, that it is currently reported that Elders A. C. Dayton and J. M. Pendleton are soon to be connected with the Tennessee Baptist as co-editors. This we take it to be the reward of their fidelity to Mr. Graves; and most richly have they earned it. Would it not be well when this consummation so devoutly to be wished shall be effected, to change the name of the paper from the "Tennessee Baptist" to the "TREMENDOUS Baptist?"

## Progress of Reform.

In the Millennium Harbinger of April, "Jacob Greath" is out hard and heavy upon his Campbellite brethren for inviting to the Lord's Table persons of other denominations who have not been immersed. "Jacob Greath" is right. We are astonished at Campbellites for communing with Pedobaptists. As long as they do so, if Baptists had not other good reasons that would be a sufficient one why our brethren can never affiliate with the "Reformation."

On other pages of the same issue we see elements of discord. Over a quarter of a century past that great Surveyor General, A. CAMPBELL, took his Jacobstaff, went to surveying and discovered the "Ancient Gospel," and "Re-set" a Landmark which he dubbed the "Ancient Order of Things." All his followers and admirers shouted peans of glory to it. All went on well for a while. But soon a few smaller pated men who had studied the Mathematics of Greece and Rome (Babylon) took their Jacobstaffs and went to surveying. (Why not? Campbell had surveyed.) They soon, amid the musty records of heathen Mythology and Popish Dogmas, discovered some "Ancient Landmarks," and "Re-set" them, and their followers shouted to their praise. The old Surveyor remonstrated, but to no purpose, surveying went on. There was a Thomas, Ferguson and many others. And of late Dr. Richardson has fallen out with some of the Landmarks of the Surveyor General, but being heartily disgusted with so many Landmarks he refuses to "Re-set" a new one. But President Fanning, a little more modern in his notions, Jacobstaff in hand, has been

surveying German Neology, and appears to be delighted with it. He wishes it to run parallel with the Landmarks of the "Reformation." The old Surveyor General, however, is unwilling, and remonstrates lustily against it. Fanning is firm, and will soon, no doubt, exalt his German Landmark above the Bethany Landmark. This is the "progress of reform." Is there no lesson to be learned from this?

## Elder Dayton and the Bible Board—Again.

In complying with the polite request of bro. De Votie, it is due to ourselves that we state the prominent fact connected with the Bible Board as disclosed during this present unhappy controversy. They are these: Bro. Dayton wrote an elaborate communication for our paper in which he discussed, *in extenso*, the "Duties of the Corresponding Secretary" of that Board—his own duties. We accepted that communication, and accompanied its publication with some of our views upon that subject. This we had a right to do. And as we believed that every subject that is worth discussing at all, is worth discussing well, we determined to go a little deeper than the mere surface, and stated substantially in that article and a subsequent one, that if the last "biennial report" of the Bible Board were sifted thoroughly of all extraneous matter—that is, if those items in it which were simply transferred from the published reports of other Boards, Societies, &c., and with the collection and disbursement of which the Bible Board at Nashville had nothing whatever to do—there could not have been more than four or five thousand dollars fairly reported as having been expended in "purely Bible operations" for the "last year." The editor of the Tennessee Baptist denounced our statement as a "slander upon the Bible Board," affirmed that we were "a slanderer of our brethren," and demanded a retraction of the statement. We then proceeded to analyze this last "biennial report," and the following was the result, in round numbers:

Amount reported in the Minutes of the last S. B. Convention at Louisville, as the operations of the Bible Board for the last two years, \$33,135 27  
From this must be deducted the following amount collected and disbursed by other Boards and Societies, for the sale of Bibles and Bibles, with which the Bible Board had nothing to do,—or was transmitted through that Board by the donors to other objects, \$25,769 21  
Which being deducted from the grand aggregate leaves, \$7,366 06  
Of this amount, there was expended in salaries, pay of agents, printing, &c., \$4,735 54  
Which being deducted from the above leaves, \$2,630 52

So that it was one hundred per cent. worse than we at first supposed, before we analyzed the report. That is to say, instead of saying that there could not have been more than four or five thousand dollars reported to the last Convention at Louisville, by that Board as having been expended in purely Bible operations, we could have said there could only have been \$2,630 52 reported, over and above expenses, as having been expended in "purely Bible operations," not for one year, as we at first stated, but for two years!!! These "figures and facts" we have stated and defied contradiction. But instead of meeting them fairly as men, we are gravely and *pathetically* informed that bro. Dayton cannot see why we wish to give him pain, for that he never injured a hair of our heads!

Again: Mr. Graves, in a recent number of his paper promised to give our "entire article" to his readers, in his "next issue" in which we had analyzed that "biennial report," together with his or bro. Dayton's answer to it. Two or three of his issues have come to hand, and not a line of these "figures and facts" have been published! He knows that they cannot be met, and he is therefore afraid to risk them before his readers. And notwithstanding the overwhelming proof of our position, we now stand charged before his readers, as "a slanderer of our brethren!"

These, then, are the facts. If blame is to be attached to any person for disclosing them, that person is the Corresponding Secretary. He proposed his "duties" as a proper subject of discussion in our columns—we accepted it, and have tried to go to the bottom of it.

We must say, however, that we dissent from the views expressed in this document. Our "figures and facts" have never been answered by either elders Dayton or Graves; and until this is done, we respectfully ask, how bro. Dayton can be properly commended as "an efficient and laborious Secretary?" The Southern Baptist Convention, we do not believe, ever employed him to "originate" Colporteur Societies to sell books other than the Bible. Still, we comply with the polite request of bro. D., with great pleasure.

We are requested to state, in connection with this publication, that the "Georgia Baptist Bible and Colporteur Society," *resolved unanimously to withdraw its auxiliaryship from the Bible Board.* Bro. De Loache the General Agent of that Society at Macon, is a most efficient officer, and bids fair at no distant day to place this Society in the front rank of all such institutions. A copious sup-

ply of the best books of the age is always kept on hand at the depository. But here is the communications:

DEAR BRO. HENDERSON: I know no brother more ready than yourself to place the conduct of a worthy brother in the most favorable light. You will doubtless take great pleasure in publishing the resolutions herewith sent.

Your affectionately,  
J. H. DE VOTIE.

THE RESIGNATION OF REV. A. C. DAYTON.  
"WHEREAS, bro. Dayton has resigned the Corresponding Secretaryship of the Bible Board of the Southern Baptist Convention, to which our Society is auxiliary, and whereas, he has been mainly instrumental in effecting what has been done for the Bible cause in Georgia for some years, and was almost the sole agent in originating the Georgia Bible Board and Colporteur Society, and has since contributed to its success by visits and correspondence. Therefore,

"Resolved, That we have the fullest confidence in him as an efficient and laborious Secretary, and we part with him reluctantly, having great respect for him personally, and affection for him as a Christian and minister of the Gospel."

The above was passed unanimously at the annual meeting of the Georgia Bible Board and Colporteur Society at Americus.  
S. LANDRUM, Rec. Sec.

April 25, '86.

## Treasurer of the Bible Board.

We have just been handed the following communication written by brother CHARLES A. FULLER, Treasurer of the Bible Board, Nashville, Tenn., in answer to a letter, addressed to the President of that Board, Dr. Howell, by Rev. John E. Dawson. We invite the special attention of our readers to its perusal. Our readers will all soon see and fully comprehend our course in this whole matter. We have known some of the facts disclosed in this document ever since our trip to Murfreesboro' and Nashville, last January, but preferred that they should be brought out by the Board or some of its members. We have heretofore confined ourselves to the published reports of that Board for our "figures and facts." But here is the communication:—

"NASHVILLE, April 23, 1886.

"REV. JOHN E. DAWSON—

"Dear Sir and Brother: Your letter of 14th instant, addressed to Rev. R. B. C. Howell has been kindly placed in my hands for perusal, and I beg leave to submit a few remarks in reply.

It has been my earnest desire to keep aloof from any public participation in the controversy respecting the operations of the Bible Board, the acts of its Corresponding Secretary, or the report of its financial condition, in regard to which so much has been said in our denominational papers. I had hoped to be permitted to remain silent, as my wish has been, and is still, to avoid any expression of dissent from the course brother Dayton, as Corresponding Secretary, has seen proper to pursue in conducting the affairs of the Bible Board; but learning from your letter that efforts are being made to shift the responsibility from one officer of the Board to another, and believing that private correspondence is being used for the purpose of creating the impression that "The Treasurer [of the Bible Board] has practiced the fraud, not brother Dayton," in justice to myself, I can no longer remain silent. Willing at all times to bear any responsibility that may be properly attached to me, I am unwilling to assume the burdens of others, unless some better reasons can be given for my doing so than I can urge against such an unfair determination.

The facts and circumstances connected with this affair are substantially as follows: In making up his reports for the Convention, the Treasurer of the Bible Board has always been governed by reports made to him by the Corresponding Secretary of the Board. Such was the case in the report prepared for the Convention at Louisville—brother Dayton furnishing those items and figures not previously appearing upon the books of the Treasurer, and for the accuracy or propriety of which he alone is responsible. Further, my recollection is, that the last Report of the Treasurer was made out, for the purpose of being submitted to the Board, only a short time before the meeting of the Convention. After being thus prepared—containing only the items properly appearing upon the books of the Treasurer—the Corresponding Secretary reported those particular items which have given rise to this controversy. The introduction of those items made it necessary for the whole Report to be re-copied. The Treasurer had made arrangements to leave home for New York the next day on matters of an urgent business character, and therefore found it impossible to complete the work in season for the Convention. After his return home, the report was again copied in full and printed in the Minutes. Neither the abstract prepared for the Convention, nor the Report itself, as printed, was ever submitted to the action of the Bible Board, that I am aware of, excepting so far as specific items may have been contained in the general Report of the Corresponding Secretary.

In re-copying the Report for publication, the Treasurer was particular to specify each item, for the purpose of drawing attention to the fact that sales of books were made to appear as a part of the legitimate operations of the Bible Board, which he believed to be wrong, to which he was personally opposed, and never sanctioned, either in or out of the Board, except by obeying the instructions of the Corresponding Secretary.

As given in his reports to the Treasurer. And whatever of credit, or of censure, appertains to bringing the items referred to into the operations of the Bible Board, belongs exclusively to the Corresponding Secretary, under whose direct instructions they were inserted, and not to the Treasurer.

Here I might, perhaps very properly, close this letter, but I cannot refrain from replying to your interrogatory—"How was it that the Treasurer was so duped?" Allow me to say, he was not duped. Bro. Dayton knows, as well as every other member of the Board, that my vote has always been given in opposition to commingling Book with Bible operations, either directly or indirectly; but while my opinions on the subject were at all times freely expressed, I did not feel at liberty to discuss with the Corresponding Secretary, (who was presumed to know the will of the Convention better than any one else,) the point of propriety, and especially as I trusted the whole matter would have been reviewed by the Convention itself, and that that body would at once have ordered an entire change of procedure.

Respectfully and fraternally,  
CHARLES A. FULLER,  
Treas. B. Board of S. B. Con.

We beg to add a few remarks: And, 1st. The Treasurer made out his Report, "containing only the items properly appearing upon his books," "for the purpose of being submitted to the Board"—that is, containing what had been received and disbursed by that Board, amounting to some \$17,366 06, as the operations of that Board for the last two years, but the Secretary claimed the privilege of inserting other items to the amount of \$25,769 21, which did not, in the judgment of the Treasurer, properly belong to the operations of that Board.

2d. The insertion of the items in this Report, which have sprung this discussion, is the exclusive work of the Corresponding Secretary, the Treasurer declaring that he "believed it to be wrong, was personally opposed to it, and never sanctioned it either in or out of the Board." This portion of the Report "belongs exclusively to the Corresponding Secretary."

3d. The Report as published in the Minutes of the Southern Baptist Convention was never voted upon either by the Board, or the Southern Baptist Convention!!

The communication of brother Fuller will reflect some light as to whether brother Dayton has been an "efficient and laborious Secretary" of the Bible Board.

## Georgia Baptist Convention.

"Blessings on the man that invented"—Rail Roads! Thus we felt when leaving home after tea Thursday evening, in company with Rev. J. B. Taylor, of the Foreign Mission Board, we arrived at Americus, Georgia, about noon on Friday. At Columbus, we fell in with several brethren, together with an interesting and pleasant group of sisters, going to the great convocation. Among others, we may mention our former associate in the editorial management of the S. W. Baptist, Rev. J. M. Watt. We were glad to look again upon his genial, happy face, and enjoy a long *tele-tele* in regard to the common interests of our Southern Zion. Then there were Elders Borders and Willis on board, between whom the time passed so insensibly that ere we were aware, the Conductor sung out "Fort Valley!" and lo, we were at the "junction," where, meeting with a host of brethren, from almost every portion of the country, we were soon on board the cars for Americus. By the way, on arriving at Fort Valley, and looking at the "sign board" over the hotel, we detected a very familiar name, and upon enquiry found that we were sharing the kind attentions of a near relative of one of our best and warmest earthly friends. We allude to deacon G. T. McAfee, of Talladega. The "host" requested us to make his "compliments" to his kinsman, the "Judge," which is hereby done.

On entering the cars for Americus, and scanning the passengers, we saw many familiar faces from whom we received a most hearty greeting. There was our old friend and brother, Joseph Walker, editor of the "Index," whose cordial grasp of the hand and hearty "how do ye do," reminded us of other happy days of social enjoyment. Hard by sat Elder S. Landrum, Pastor of the Baptist Church in Macon. Next in order came brother J. H. Toon, Financial Secretary of the Southern Baptist Publication Society, to whose indomitable energy and business capacity that Society owes much of its present efficiency. But who is this, whose genial smile and hearty greeting makes one feel as though the friendships of youth are returning to throw over the perplexities of manhood the milder radiance of "auld lang syne?" Why it is brother Smith Sheldon, of the firm of "Sheldon, Blakeman & Co.," New York, whose books are almost as familiar to our readers as household words. But we cannot mention all, for we should not reach Americus this week if we were to attempt it. Suffice it, that we were at the depot before we got half through chatting with our good brethren. Brother J. A. Kendrick was waiting for us, and we were soon pleasantly ensconced within his hospitable mansion, where we sojourned during the

Convention. The Introductory Sermon by that venerable servant of Christ, Rev. Adiel Sherwood, D. D., had been preached the morning before we reached the place. We heard many brethren speak in the highest terms of it. We were happy to renew a former pleasant acquaintance with our aged father in Israel.

In the evening, the Convention was organized by the re-election of its former officers, with the most flattering unanimity, to-wit: Rev. P. H. Mell, President; Revs. J. F. Dagg, Secretary, and C. M. Irvin, Assistant Secretary. The usual committees were appointed, and correspondents received from other bodies during the evening. Elder A. Van Hoose, of Enfield, preached at night to quite a large and interested audience.

We shall mention only a few items of general interest which were reported upon and discussed during the meeting. And first—

MERCER UNIVERSITY  
claimed more than the usual attention of the body. The report of the Board of Trustees gave quite a flattering account of its prosperity. It was resolved some time since to raise an additional amount of endowment, to be called the "Sanders Professorship"—say \$50,000. To secure this, the Board have appointed the Rev. John E. Dawson the general agent of the University, and brother D. has accepted, and is now, we suppose, prosecuting his agency. In accepting the agency before the body, brother Dawson observed, that "the money could be raised, ought to be raised, and must be raised." We wish him the most abundant success in the enterprise. The Board, at the meeting, elected the Rev. N. M. Crawford, D. D., to the Presidency of the University. It is supposed that he will accept. Dr. Crawford is one of the ablest men we have in the Southern country. We trust that the Baptists of Georgia will warmly sustain their institution under his administration.

Next came the report of the Board of Managers of the

## CHRISTIAN INDEX.

That report exhibited a gratifying degree of prosperity. The subscription list had greatly increased during the year—so much so, indeed, that the editor, bro. Walker, had placed in the hands of the Board a check for \$500, to be sent to the Convention for Missionary purposes. When the late Jesse Mercer gave the Index to the Convention, it was with the proviso that all that was made over and above necessary expenses should be given to missions. We heartily rejoice in the success of our contemporary, and hope that the Index will double its subscription list within the next year.

## Then came addresses from

## SECRETARIES AND AGENTS,

Representing our several Boards and other objects of benevolence. The Rev. J. B. Taylor, Corresponding Secretary of the Foreign Mission Board, made some very interesting statements in regard to the operations of that Board, and a most affectionate appeal for more men to occupy the vast fields which are opening both in China and Central Africa. Our churches should pray the Lord of the harvest to send forth more of these laborers. Will not the present outpouring of the Divine Spirit upon so many of our churches direct the minds of many young disciples to these inviting fields? Brother Sumner, one of the secretaries of the Domestic and Indian Mission Board, then addressed the Convention for a few moments in a speech of such thrilling pathos, especially with reference to our Indian missions, that at its close, brother Dawson proposed to the Convention to take up a collection to aid in building suitable houses for our missionaries. In ten minutes there was over two hundred dollars cash contributed. At night the pulpit at the Baptist church was occupied by Elder Winston, Pastor of the 2nd Baptist church in Savannah. Rev. S. G. Hillyer preached at the Methodist church at 11 o'clock, and the Rev. H. H. Tucker at night.

On Sabbath, the annual sermon was preached by brother J. H. Devotie at the Baptist Church. At the same hour brother J. E. Dawson preached at the Methodist church, and we addressed the congregation at the Presbyterian house of worship. At 3 o'clock brother S. Landrum preached at the Presbyterian church, and brother E. W. Warren at the Baptist. At night brother Ryerson, of Augusta, preached the annual Bible sermon in the Baptist church, after which, in connection with an effective speech from brother Devotie, the President of the Georgia Baptist Bible and Colporteur Society, a collection of about two hundred dollars in cash and pledges was taken up. At the same hour, brother Wm. Williams, preached at the Methodist church.

On Monday morning, after some preliminary business, brethren Burney and Mallory read a manuscript history of the Mercer University to the body, in which all were deeply interested. It was ordered by the Convention to pub-

lish it in connection with the minutes. It is a most valuable contribution to the historical records of the Baptists of Georgia. After these papers were disposed of, the Convention devoted an hour to the interests of the

## SOUTHERN BAPTIST PUBLICATION SOCIETY.

Brother Toon had just received that morning per express, a few copies of the third edition of "Dagg's Theology," containing a superb steel engraving of the venerable Doctor—together with some specimens of other forth-coming publications. By the way, we must here add, that several works of decided ability we understand, are now in press, and will be issued in a few weeks. We hope, however, that the Board will not act too precipitately in accommodating the pressing demands of our brethren. We need books, but we must have good books. The denomination are willing to give that Board adequate time to execute their high behests. Those who heard

## GOVERNOR BROWN'S SPEECH

in regard to the necessity of vigorously sustaining this Society, will not soon forget it. The Governor struck us as a man remarkable for his common sense. As he suggested and illustrated point after point, in reference both to the denominational and religious demands of our country upon this Society, we could but observe that he was but uttering the deep felt sentiments of that vast assemblage of Georgia Baptists. We never saw more breathless attention given to any speech. There was one passage in it which we should like to reproduce in this article, but are afraid to try. We allude to the Governor's reference to a single sermon preached by Dr. Mallory many years ago before the Association, and its after effects upon the general cause of benevolence. We shall never forget that incident. The speaker concluded by announcing, as the application of his subject, that in a short time he would be prepared to turn over five hundred dollars to the Publication Society, as a bequest of his late father-in-law, brother Gresham. We do not but that there will be many such bequests made to this noble Society. Never has it had such a hold upon the great heart of Southern Baptists as now! Its growth has been as rapid as was compatible with its health and future prosperity. A glorious destiny awaits it.

Delegates were appointed to the Theological Convention to meet at Greenville, S. C., the latter part of last week. It was our desire to have attended on that occasion, but pressing pastoral duties prevented.

Americus is a beautiful town of some twenty-five hundred or three thousand inhabitants. The Baptist Church, under the pastorate of bro. Hornady, is enjoying a high degree of prosperity. Some few months since, quite an accession was made to its membership as the results of a meeting in which the pastor was assisted by Dr. Teasdale, J. H. Campbell, and perhaps others. The kind and hospitable manner in which our brethren, and the citizens of the place generally,—Methodists, Presbyterians, all, all—entertained the delegates, will long be remembered. In saying this, however, we only say what every body expects of Georgians.

We should like to linger over some other incidents, but have not the space. We must say, in conclusion, that we never attended a similar meeting in any State, which surpassed this one in numbers, talent, efficiency, nay, all the elements of moral and religious power essential to the successful prosecution of the great benevolent enterprises of the age. The session was harmonious. It was good to be there, not only to share the Christian counsels of such men, but to witness "how good and how pleasant it is for brethren to dwell together in unity!" O it leaves upon our memory a bright impression, which time will never efface. May the same spirit of unity, of wisdom, of a sound mind,—the Spirit of the ascended and glorified Messiah—ever guide the deliberations of this body of Christians, that they may result in promoting the glory of God, and the peace and prosperity of Zion!

## Pedobaptist Immersions.

The above subject is ably discussed by Rev. JOSEPH WALKER, editor of the Christian Index, in a pamphlet of 24 pages. We entirely agree with the author in all his positions except one, which we may hereafter point out. We have a supply of them at our office—price 15 cents. Should brother W. prepare it for a second edition, as doubtless he will, we should like to offer a suggestion or two to him. Buy the pamphlet.

CHANGE OF ADDRESS.—The Rev. A. T. HOLMES, late President of the "Central Institute" in this State, has been called to the pastorate of the 1st Baptist Church in the city of Atlanta, Geo., and has entered upon his duties. We wish him abundant success in his new field, and doubt not that he will find the pastoral office far more congenial to his heart and mind than the labors of the school-room. His correspondents will please address him at that point.

REVIVAL IN MARION.—Elder W. H. McIntosh, Pastor of the Baptist Church in Marion, Ala., in a note under date of April 26th, says;

"We have been enjoying a time of refreshing from the presence of the Lord. Yesterday 1 baptized 31 persons—fourteen whites and seventeen blacks."

We greatly respect the source of the following, and publish it with pleasure. We "deprecate" any harshness we may have used, but do not deprecate the controversy. The time will soon come when it will be seen that it was necessary. Neither the Bible nor common sense will allow individual Christians and churches to pursue whatever course they choose, and every one to "walk as seemeth good in his own sight," without rebuke. It will not do to allow the Press to become a Pope and be above law and rebuke. Baptists repudiate popes in every other relation of life, and why allow them in the Press. If one or more Baptist papers take it into their heads to be popes, who is to oppose their domination but those papers that are willing to abide by the laws of Messiah? Had the Tennessee Baptist been content to pursue the same course of other Baptist papers there would have been none of this complaint. The *S. W. Baptist* has had no difficulty with other Baptist papers, and will not while they pursue their present unpresumptuous course. Our brethren of Hazlewood Church know that the *S. W. Baptist* has been a peaceful paper, and this should plead for us: that we have good reasons for our present course. But the matter will soon end, as we have announced before. We have one more solemn duty to perform for our Southern brethren; then we shall bid a final adieu to this controversy.

We think the above remarks are due from us in publishing these resolutions:

## Resolutions.

The Baptist Church at Hazlewood, DeSoto Parish, Louisiana, in conference assembled:

WHEREAS, W., a small portion of the Baptist family, have seen with sorrow what we consider as unnecessary strife and contention as exhibited in some of the Baptist newspapers of the day; and believing that it is calculated to injure the cause which we all ought to love and honor, and subversive of the end for which they were intended, therefore

Resolved, That we, as a body of Christians, with due diffidence, deprecate and disapprove all and every such practice, by editors of Baptist newspapers.

Resolved, That the action of this conference be forwarded to the Louisiana Baptist for publication, and that the South Western Baptist and the Tennessee Baptist be requested to copy.

A. W. JACKSON,

Moderator.

O. L. DURHAM, Ch. Clk.

Saturday, April 3rd, 1886.

## Suggestions.

There is now a great demand for ministers of the Gospel. The harvest is great and the reapers comparatively few. Some churches are suffering greatly, and our ranks are becoming almost extinct for want of the regular ministry of the word. And there are many sections where there are no organized churches that would gladly welcome one of God's servants, who might, under the blessing of God, build up large and efficient congregations. We cannot shut our eyes to these facts. They are clearly seen and painfully felt. What, then, is our duty in view of this state of things?

1. We urge above all, the direction of the Master, "Pray ye the Lord of the harvest." He must supply the churches with ministers. It is His sovereign right to do so. He loved the Church and gave Himself for it, and surely He will supply her with the "ministry of reconciliation." It is an impeachment of His love to deny this. But He has made it our duty to pray for ministers to be sent into the field, and He has promised to send them. He will not, most not, depart from His inflexible rule. Let churches, then, that have been, and that may be, blessed with this precious revival, pray God most earnestly to send ministers into the vineyard. It should be a leading object in all their prayers, public and private.

2. In conducting religious services on revival occasions, private members should be put forward to take a public part. Why should they not open the prayer meetings, and conduct them? Why should they not deliver a word of exhortation? In this way gifts may be cultivated and made profitable to the cause of Christ. And such a course will bring out some who are impressed with the subject of preaching the "unspeakable riches of Christ." There are many brethren in our churches called to preach and are burdened with the word of the Lord, who are silent because no open door is made for them to proclaim Christ to dying sinners. Pastors and deacons should prayerfully look into this matter, and should adopt such measures as shall test the ability and feelings of the membership of our churches; and this can be done as above suggested, and by the appointment of prayer-meetings, either at each Church or at private houses. The fact is, the present plan of looking to what







# SOUTH WESTERN BAPTIST.

## CAROL FOR MAY-DAY.

BY BISHOP HEDDER.

Queen of fresh flowers,  
Whom vernal stars obey;  
Bring thy warm showers,  
Bring thy genial ray,  
In nature's greenest livery dressed,  
Descend on Earth's expectant breast,  
To earth and heaven a welcome send,  
Thou merry month of May.

Mark how we meet thee  
At dawn of dewy day!  
Hark how we greet thee  
With our roundelay;  
While all the goodly things that be  
In earth and air, and ample sea,  
Are waking up to welcome thee,  
Thou merry month of May.

Flocks on the mountains  
And birds upon their spray,  
Tree, turf, and fountain,  
All hold holiday.  
And Love, the life of living things,  
Love waves his torch, Love cleaves his wings,  
And lo! and wide thy praises sing,  
Thou merry month of May.

## The Family Circle.

### Sabbath Schools.

#### THE TEACHER'S MONTHLY ADDRESS TO HIS SCHOLARS.

##### EARLY PIETY.

"I, thy servant, fear the Lord from my youth."

So said Obadiah, and was it not a good thing that he could say so? I once knew an old lady of more than fourscore years, who loved the Savior and was baptized in his name, more than threescore and ten years before! What an unspeakable satisfaction it then was to her, as she lay on her bed, worn out almost with the infirmities of age, to think that she had devoted all her days to God!

I want to say a word or two to you on this great subject. Do give me your attention.

1. You ought to fear God from your youth.

He made you. You are indebted to him for your life. You would not have had an existence at all but for him. How can you then, too soon admire and love him? Besides his unseen power has kept you by night and by day from all harm—his hand has fed and clothed you. And in your case and mine, even before you were born, he sent his Son into the world to die for our sins and open a way for us to return to himself. As soon as we can do anything then, we ought to this—we ought to fear and love this great and good and glorious Being. How base and ungrateful to forget and forsake him; to spend the best of one's days in the service of sin and Satan, and then go at last, when we can sin no longer, and offer to God the dregs of our existence.—Shudder at such base and dishonorable conduct. Let him have the spring, and the summer, and the autumn of your life, and he will be with you in the winter of your days.

2. The best of men feared God in their youth.

Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Josiah, Daniel, Timothy, and many more, of whose early piety you read in the Holy Book. They were the most distinguished men in their day. In later years it has been the same. The most distinguished ministers and missionaries, are those who feared God in their youth. Watts, Doddridge, Whitfield, Wesley, Brainerd, Martyn, and more. Many eminent men now living, too, began in early life to love and serve the Lord. If ever then you would rise to eminent piety and usefulness, begin while you are yet young to seek the grace of God. Give to him the blossom, and he will give to you the fruit.

3. The advantages of early devotion to God.

These are incalculable! No man can tell them. I can only remind you that they will be great to yourself, and great to others. Ah! you little know the sins and temptations which will beset your future path. As yet you know them not, neither can you be told them. The fear of God alone can preserve you, as it did Joseph, when he said, "How can I do this great wickedness, and sin against God?" Preserved by the grace of God from sin, you will be preserved from sorrow, for sorrow is the fruit of sin. Living in his fear too, he will bless you, and make you a blessing to others. As he did faithful Abraham. He will bless you with all things needful for this life, and with all spiritual blessings in Christ. And he will make you a blessing to others. O, what a vast amount of good, through his blessing, may you be the means of doing in the world! One sinner destroyed much good—one righteous man destroyed much evil. He makes the world, not worse, but better for his having lived in it—he leaves it better than he found it, and dies in peace, with the blessed hope of a glorious immortality! So may you live, so may you die! One more solemn consideration I would urge, and that is

4. That except the heart is devoted to God in youth, it seldom is in after years.

Remember, that what you decide upon and do, can never be done again. These youthful years will never return. Fear God from youth, and it will remain a fact through all eternity, that you did. Neglect him, and that awful fact can never be obliterated. How shall it then be recorded of you in the annals of eternity—that your dawning powers were devoted to God, and your life, when on earth, spent in his happy

service—or, O fearful thought, shall it be thus set down, that casting off the fear of God, you spent your days in folly and in sin, and in sin, and then dragged others along with you down to ruin and despair? O that you may now say, "I, thy servant, will serve the Lord from my youth."

### The Bride.

"Don't go without a bride, boys," was my grandfather's favorite bit of advice.

Do you suppose we were all teamsters or horse jockeys? No such a thing.

If he heard one cursing and swearing, or given to too much vain and foolish talk, "That man has lost his bride," he would say. Without a bride, the tongue, though a little member, "boasteth great things." It is "an unruly evil, full of deadly poison." Put a bride on, and it is one of the best servants the body and soul can have. "I will keep my mouth with a bride," said King David, and who can do better than follow his example?

When my grandfather saw a man drinking and carousing, or a boy spending all his money for cakes and candy, "Poor fellow," he would say, "he's left off his bride." The appetite needs reining; let it loose, and it will run to gluttony, drunkenness, and all sorts of disorders. Be sure and keep a bride on your appetite; don't let it be master. And don't neglect to have one for your passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check-rein; don't let it slip; hold it steady. Never go without your bride, boys.

This was the bride my grandfather meant, the bride of self-government.—Parents try to restrain and check their children, and you can tell by their behavior what children have such vice and faithful parents. But parents cannot do everything. And some children have no parents to care for them. Every boy must have his own bride, and every girl must have hers; they must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day, if practiced with steady and resolute will. It is the fountain of excellence. It is the cutting and pruning which make the noble and vigorous tree of character.

### Proverbs in "Night Thoughts."

The "Night Thoughts," by Edward Young, contain many an apt line that has "passed into a proverb." Here is a budget gathered in the North American Review:

"We take no note of time  
But from its loss,"

That is a proverb; it is the pointed declaration—

"All on earth is shadow, all beyond,  
Is Substance;"

and still more unquestionably the following, for it has long since passed into the common parlance of the world, in use among many people who know not the name of its author:

"All men think all men mortal but themselves."

What fitter apology to the conscience than this imaginative line:

"The spirit walks of every day deceased."

An inspiration is hardly proverbial, or we would instance the appeal to Lorenzo:

"O! for the yesterday to come!"

Of the following there is no question; it is declarative, and fulfills every condition of a proverb:

"Love, and love only, is the loan for love."

Similar to this is the expression:

"Hearts are proprietors of all applause."

So, too, the often-remarked creative efforts of the imagination in enhancing the terrors of death:

"Man makes a death which nature never made."

It is to Young, and not to Goldsmith, that we should assign the sentence—they both have it, but the latter borrowed it.

"Man wants but little; nor that little long."

A proverb should be in one line; but the privilege may be extended to so fine a saying as the celebrated—

"Earth's highest station ends in 'Here he lies.' And 'dust to dust' concludes her noblest song."

It would be well if some of those loudest in their praises of Young, would bear in mind the following:

"The impious in a good man to be said."

The concluding line of the Fourth Night is memorable:

"Men may live fools, but fools they cannot die."

What a world of trouble the following might save critics and fault-finders! It quite puts out the lantern of Diogenes:

"His vain to seek in men more than man."

Solomon has been before Young in this:

"The man of wisdom is the man of years."

How oft has the experience of the world pointed the following:

"Death leaves a shining mark, a signal blow."

There is a nobleness which cannot be too familiar to us as this:

"Our hearts ne'er bow but to superior worth,"

with its accompanying gloss:

"Pigmies are pigmies still, though perched on Alps."

A great hero who acquired a reputation some years since by jumping off precipices into rivers, immortalized himself by an advance beyond the proposition—

"And all may do what has by man been done."

The alliteration does justice to a noble sentiment in the following:

"This moral grandeur makes the mighty man."

There is also much virtue in the lines—

"The man that blushes is not quite a brute"

"Procrastination is the thief of time"

you may hear anywhere, on 'change,' in counting-houses, in the streets.

These examples might be multiplied at will. The most cursory perusal of

the poem will suggest others, which, if not exactly proverbs, bear a strong family relationship to those tenacious dwellers in our memories.

### The Poor Boy.—Don't be ashamed, my lad, if you have a patch on your elbow.

It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket, than hear one profane or vulgar word escape from your lips, or smell the fumes of tobacco in your breath. No good boy will shun you because you cannot dress as well as your companion; and if a bad boy sometimes laughs at your appearance, say nothing my good lad, but walk on. We know many a rich and good man, who was once as poor as you. Fear God, my boy, and if you are poor, but honest, you will be respected—a great deal more than if you were the son of a rich man, and were addicted to bad habits.

### GEMS FROM BEECHER.—If a man is odious in society, he might as well be in prison.

The worst prisons are not of stone; they are of throbbing hearts, outraged by an infamous life.

One man's heart beating against yours, may be little to you; but when it is the echo of a thousand hearts, you cannot resist it. A single snow-flake, who cares for it? But a whole day of snow-flakes, obliterating the landmarks, drifting over the doors, gathering upon the mountains to crash in avalanches—who does not care for that? Private opinion is weak, but public opinion is almost omnipotent.

It is sometimes of God's mercy that men in eager pursuit of worldly aggrandizement are baffled; for they are very like a train going down an inclined plane—putting on the brake is not pleasant, but it keeps the car on the track.

### "OLD VIRGINIA NEVER TIRE."—If the scene of the following item, which we cut from the Wheeling Intelligencer, was located any where save in Virginia, we should doubt its truth: "We saw yesterday going up towards the upper ferry, a team of four animals—a horse, a pony, a mule and a bull.—The horse had the heaves, the pony was blind, the mule was lame, and the bull had no provision for fly-time. In the wagon, which was an ordinary one, there sat a white man, a crippled nigger, and a tame skunk, frailly bound with a wisp of straw. The white man held the lines, the team held its own, and the nigger held the skunk, and they all moved forward. To make this worthy of its place, it is essential to say that it is true."

GIBSON'S CONFESSION.—The celebrated Gibson, just before his death, confessed that when he considered all worldly things, they were all fleeting; when he looked back they had been fleeting; when he looked forward all was dark and doubtful. Surely no one can wish to be an infidel for the comfort of it.

### FOUNDER IN HORSES.—Take a tablespoonful of pulverized alum, pull the horses tongue out of his mouth as far as possible, and throw the alum down his throat. Let go his tongue and hold up his head till he swallows. In six hours time—no matter how bad the founder, he will be fit for moderate service. I have seen this remedy tested so often, with perfect success, that I would not make five dollars difference in a horse founded, if done recently, and one that is not.—[E. L. Periam.]

### BLACK TEETH IN PIGS AND SHOATS.

SYMPTOMS.—The hair stands out, with slight cough, lank in appearance, and do not eat well; as the cough increases they grow stupid, have the scours, and die in fits.

CURE.—Catch the pig, and you will find just back of the tusks a small black tooth (similar to the wolf tooth in the horse) set in the jaw. Take a hammer and a punch, and break the tooth loose, and with a pair of nippers take out the tooth or teeth; and if the tusks are black break them off also, and give the pig a little sulphur with his feed.

### CURE FOR THE HEAVES.—A gentleman writing to the American Agriculturist, states that he thoroughly cured a fine young mare afflicted with the heaves by feeding her on corn stalks, and since, the disease has never returned. The writer quotes Judge Buel's opinion as to corn stalks being a remedy having a horse afflicted with that disorder which disappeared after being so fed.

### DOMESTIC YEAST.—Ladies who are in the habit (and a most laudable and comfortable habit it is) of making domestic bread, cake, &c., are informed that they can easily manufacture their own yeast by attending to the following directions: Boil one pound of good flour, a quarter of a pound of brown sugar, and a little salt, in two gallons of water, for one hour. It will be fit for use in twenty-four hours. One pint of this yeast will make 18 lbs. of bread.

### LINIMENT FOR ANIMALS.—A correspondent of the Cultivator gives the following recipe for compounding a liniment which, from experience of its virtue, he considers the best liniment extant for swellings on man and beast.—Apply once a day, and rub it briskly: Half an ounce spirits of hartshorn. One gill spirits turpentine. Half pint sweet oil. One pint alcohol. Two ounces gum camphor. (Dissolve the camphor in the alcohol).

## EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, ALA.

DURING the whole period of its existence, and at no time more than at the present, this institution has enjoyed, in a very high degree, the confidence and support of an intelligent public. Its patronage is a class of persons whose opinions in matters of education especially command the highest respect. For their names, as well as for the names of the donors of the College, reference may be made to the Catalogue. Accommodations the most comfortable and beautiful, and facilities the most ample, are afforded to the students. The exercises of the College are conducted with marked efficiency by the following:

- OFFICERS:
- Prof. H. BACON, A. M., President.
  - Prof. G. W. THOMAS, A. M.,
  - Prof. G. A. BULL, A. M.,
  - Prof. J. KEMERZOWSKI,
  - Prof. S. M. BARTLETT, M. D.,
  - Prof. G. GIBBLE,
  - Prof. J. A. McDONALD,
  - Miss L. H. REID,
  - Miss C. H. FOLLIANSBEE,
  - Miss S. L. DANIEL,
  - Miss L. H. WOOD,
  - Miss L. A. ROSE,
  - Miss A. A. STOUT,
  - Mrs. J. E. DAWSON,
  - Mrs. E. L. CLUTTS.

THE NEXT TERM WILL BEGIN JANUARY 7TH, 1885.

## HILLSVILLE ACADEMY, CARROLL COUNTY, VIRGINIA.

THE fifteenth session of this institution will commence the first Monday in January, and close on the fourth Thursday in May, 1885.

Based as has been in town at six dollars per month, in good families. Hillsville is a small village near the top of the Blue Ridge, commanding a view of the most picturesque mountain and sublime scenery. It is well supplied with wholesome water and pure air from the surrounding mountains. It is a healthy place, and is situated on the main thoroughfare from Tennessee to North Carolina, over which passes a daily line of stages. It is within a few hours' travel of the Virginia and Tennessee Railroad. The last scholastic year numbered one hundred and fifty-three students. An annual Catalogue is issued, which will be sent to any person, at any time, desiring further information about the school.

B. F. THOMPSON, Pres't.

Assisted by a full corps of efficient instructors.

January 7, 1885.

## Religious Publications.

### New Books! New Books!!

AT THE "Alabama Baptist Bible & Book Depository," SELMA, ALA.

THEODOSIA KENNEDY, 1st and 2d vols.; Spurgeon's Sermons, 1st and 2d vols.; Brown's Central Africa; Wesley's Principles and Practice of Baptism; Wesley's Commentary; Winslow's Works; Life in Israel; The Christian's Guide; The Christian's Duty; The Christian's Privilege; The Christian's Reward; The Christian's Hope; The Christian's Love; The Christian's Faith; The Christian's Obedience; The Christian's Purity; The Christian's Meekness; The Christian's Patience; The Christian's Kindness; The Christian's Gentleness; The Christian's Self-control; The Christian's Perseverance; The Christian's Victory; The Christian's Triumph; The Christian's Glory; The Christian's Reward; The Christian's Hope; The Christian's Love; The Christian's Faith; The Christian's Obedience; The Christian's Purity; The Christian's Meekness; The Christian's Patience; The Christian's Kindness; The Christian's Gentleness; The Christian's Self-control; The Christian's Perseverance; The Christian's Victory; The Christian's Triumph; 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