

SOUTH WESTERN BAPTIST.

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.

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

VOL. 10--NO. 44.

TUSKEGEE, ALABAMA, THURSDAY, MARCH 17, 1859.

50 NOS. IN A VOLUME

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

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

Rate of Advertising.
The space necessarily occupied by 10 lines of this size
type, will be considered one square; and 3 lines or under,
one-half square.

No. of Squares. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
Half Square. \$1.00 \$2.00 \$3.00 \$4.00 \$5.00 \$6.00 \$7.00 \$8.00 \$9.00 \$10.00 \$11.00 \$12.00 \$13.00 \$14.00 \$15.00 \$16.00 \$17.00 \$18.00 \$19.00 \$20.00 \$21.00 \$22.00 \$23.00 \$24.00 \$25.00 \$26.00 \$27.00 \$28.00 \$29.00 \$30.00 \$31.00 \$32.00 \$33.00 \$34.00 \$35.00 \$36.00 \$37.00 \$38.00 \$39.00 \$40.00 \$41.00 \$42.00 \$43.00 \$44.00 \$45.00 \$46.00 \$47.00 \$48.00 \$49.00 \$50.00 \$51.00 \$52.00 \$53.00 \$54.00 \$55.00 \$56.00 \$57.00 \$58.00 \$59.00 \$60.00 \$61.00 \$62.00 \$63.00 \$64.00 \$65.00 \$66.00 \$67.00 \$68.00 \$69.00 \$70.00 \$71.00 \$72.00 \$73.00 \$74.00 \$75.00 \$76.00 \$77.00 \$78.00 \$79.00 \$80.00 \$81.00 \$82.00 \$83.00 \$84.00 \$85.00 \$86.00 \$87.00 \$88.00 \$89.00 \$90.00 \$91.00 \$92.00 \$93.00 \$94.00 \$95.00 \$96.00 \$97.00 \$98.00 \$99.00 \$100.00
For Special Notices, fifty per cent. additional will be
charged.
All advertisements on which the number of insertions
is not marked, will be published TILL FORBIDDEN, and
charged accordingly.
No Advertisements from a distance will be inserted
unless accompanied by a remittance, or by satisfactory
reference.
The Proprietors will continue the Job Printing busi-
ness, and are prepared to execute every description of
LETTER PRESS PRINTING committed to their care, in as
prompt and neat a manner as any other establishment
in the State.
All Job Work is considered due when finished.
Lithography containing engravings, or on business, should
be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,
Alabama.

For the South Western Baptist.
Old Theological Schools.

MEANS. Editors: We hear complaints
all over the land, because of the paucity
of ministers. Prayer is made, at times,
for their increase; but still one minis-
ter serves 4 and 5 churches. Is it be-
cause most of those now laboring are
so poorly supported and the Lord sees
there are enough poverty-stricken ones
in the field? Or, is it because our
prayers and efforts do not go together?
Next is, while we pray, we use no means
to develop the gifts among us? I am
told that 100 to 50 years ago, when we
had one preacher to nearly every church;
meetings were held with special refer-
ence to culting out the talent that lay
dormant in the churches by prayer, ex-
hortation, interpretation and other such
means as would disclose what gifts
were in the body.

What! call upon young members to
pray and exhort? Do not young chil-
dren cry? Is not prayer the breath of
young converts? If the churches would
take this course and urge all to take
part in the meetings; the cry, "We
have no minister and consequently no
assembling together," would cease:
every church of ordinary size has talent
enough to carry on meetings to edifica-
tion; if they would assemble every Sab-
bath, pray, exhort, expound and teach
the children in Sabbath schools, there
would be no lack of material for use-
fulness: every church would be provid-
ed with suitable gifts to explain and
defend the faith once delivered to the
saints. Then you may give those that
exhibit "capacity to teach" as much educa-
tion as the College or Seminary can
furnish. But of late years we have de-
pended on the Seminars for ministers
when we have taken no means to sup-
ply them with pupils. What have Mer-
cer and Howard done to supply the de-
mand? Very little, because we have
sent them so few to be instructed and
polished by learning.

Old Dr. Curtis, whose late death on
board a steamer we all deplore, published
a discourse "Education in the minis-
try"—that is education, not to make
ministers, but in those already giving
promise of usefulness and evidence
that they are already called of the Lord
to the work. Howard and Mercer, I
trust, will never so far apostatize, as to
suppose they can, by instruction, make
ministers for God, out of graceless wretches
and "graduated dunces," and send them
to curse our churches. No; we must,
if we feel the need of more men of true
piety in the churches, send them such
as we approve, young men who have
the grand qualifications, "capacity to
teach," and burning zeal and impassioned
love for souls. Others may educate
for the ministry, as does the Episcopal
and other denominations; but "wee
worth the day" when we so far lose sight
of primitive example and teaching.

The old schools have been shut up for
more than half a century—the talent in
the churches has gone to the law and
medicine and other professions to starve,
while we may have been praying, but
not doing. Brethren, let us re-open the
old schools; let us pray the Lord of the
harvest as directed; but let us bring
out the gifts in our own churches: for
it is presumption to pray for an object
and yet be too indolent to contribute
our instrumentalities and efforts to bring
about its accomplishment.

A minister so reared up, is more like-

ly to possess gracious qualifications,
than such as are first educated in the
Colleges for the ministry, fools or
knaves," as says Baptist Noel, they are
in England. Theological schools proper
are of this century, opened in this coun-
try about 1808: Such things were un-
known in the early days of Marshall,
Furman and Mercer: but then the min-
istry in number was nearer on equality
with the churches than now—I mean
men that could preach with power. How-
ard and Mercer will rejoice to see the
old schools re-opened; for then their The-
ological Professors will have something to
do.

"Before I accede to this fine talk,
which seems very plausible, but not up
with this progressive age; I hope the
writer will furnish a little Scripture
proof of the positions taken: I like old
things when sustained by the Bible, but
Tradition and old fogginess when mere
postulata, I am bound to reject!

Please read Malachi 3:16, 17; Ro-
mans 12th; 1 Cor. 12th and 14th; Eph.
4th. Did those pious person speak,
talk, often? How were gifts named
in the N. Testament known unless the
members spoke? How did Paul ascer-
tain that there were persons suitable to
be elders in every church unless their tal-
ent had been developed? They must
have previously exercised their gifts
and were recommended by the members;
for apostolic discernment was not ad-
equate to determine in regard to dis-
ciple men. How was it known that there
were persons proper for deacon's office
in Jerusalem unless they had talked?
Timothy was to "stir up the gift with-
in him"—"not neglect it": that is, he
was to improve it by exhortation and
prayer. The parable in Matt. 25th, is
designed to show the criminality of
neglecting gifts—of burying talents.

If the male members did not pray,
talk, exhort, prophesy, teach, preach, in
the Corinthian church; it would seem
strange the females were forbidden: the
inhibition forbids the practice was com-
mon. Whosoever they met (26 verse)
it seems one had a Psalm, doctrine, in-
terpretation, etc.; "that all
may learn, all be comforted." All seem-
ed to feel their responsibility to contrib-
ute their mite for the instruction and
edification of the church. Their exam-
ple and practice are tantamount to in-
spired command.

In my fast brother, that objected now
satisfied the old Theological Schools, at
the head of this article, are scriptural—
it was the primitive way to develop
gifts in the churches, so that our pray-
ers might have hope for answer in the
multiplication of ministers? If not,
hope he will set us right on this ques-
tion.

This meeting together every Sabbath
and exercising our gifts, is one of the
best means, too, in order to prepare for
a revival of religion: so let us for
1859 find "the old paths" blazed out by
primitive pioneers and walk therein.

If the above plan be carried into prac-
tice all over the State, we may hope for
a blessed work of the Lord in all our
churches. Which church will begin the
next meeting? Which will be first, the
alpha in this good work?

GRANDBERRY.

Discipleship and Communion.

The following, from the Religious
Herald, puts in a true light the paral-
lism between discipleship and com-
munion. Baptists are often asked—
how do you expect to commune with
others in heaven if you cannot com-
mune with them on earth? We answer
—we expect to commune with others in
heaven in every form of communion
that is there practised, and those forms,
we presume will differ only in degree
from those in which we now commune
with them. This is indicated in the
following from the Herald:

As is discipleship, so should be com-
munion.

To scriptural discipleship we extend
spiritual communion.

To discipleship which is sacramental as
well as spiritual, we extend both spiritual
and sacramental communion.

While discipleship may be spiritual,
it can not be sacramental without bap-
tism. Without baptism, therefore, we
can recognize no title to communion in
the Lord's Supper—for this is sacramen-
tal.

But to withhold sacramental com-
munion is not to withhold spiritual com-
munion; unless on the ground that there
cannot be spiritual discipleship without
sacramental discipleship—and that
ground we repudiate.

Without inconsistency, therefore, we
may reject the un baptized disciple from
the Lord's Supper and yet love him—
so far forth as he wears the image of
God and work together with him—so
far forth as he is a worker for Christ.

The New Missionary Machine.

This is an age of improvement, al-
most every machine has been brought
to higher perfection in the last thirty
years. There is no reason why missions
should lag behind, and although all
changes are not improvements, yet every
proposition looking to the great work
is entitled to consideration. Mr. Graves
in the last Tennessee Baptist, is out
with his objections to the old machine,
and his model of a new one.

We shall be glad to see this question
fairly analyzed, if the new is an improve-
ment we are for giving up the old ma-
chine, however much it may have done
or however well it may have served its
day; but we are not prepared to part
with an old friend, simply for the sake
of change, especially when there may
be doubts as to the real object of the
change.

The principles are these:

1st. "That it is a centralization—a
centralizing operation, that it is a fail-
ure."

2d. "That it is opposed to the scrip-
tural principles of benevolence, that it
is calculated to do the very thing it
does do—lessen the interest, the con-
cern, the affectionate solicitude and in-
timate sympathy that should exist on
the part of the Churches for the mission-
aries and missions."

3d. "It seems to conflict with Church
sovereignty and independence."

"The Church is degraded by the work-
ings of the system. She is called upon
to surrender her rights, and the mem-
bership—the contributors all their
rights, and the minister who puts him-
self under the authority of this Central
Missionary organ, is called upon to do
what, we think, no Baptist minister can
scripturally do—put himself under au-
thority other than Christ."

4th. "The Convention is chiefly com-
posed of, and entirely controlled by a
certain class of ministers—metropoli-
tans—ministers of wealthy town and
city churches, whose salaries will per-
mit them to expend one or two hundred
dollars once in two years to go to the
Convention, and officers of the Board,
and agents and the brethren in the im-
mediate vicinity of the place where
the Convention is held."

5th. "It is manifestly anti-baptist,
contrary to the genius of Baptist gov-
ernment, which is a democratic and ex-
ecutive government by the people di-
rectly"—its business is done "by ma-
jorities."

This is a fair summing up, and a very
ugly bill it is. If these things are true,
the old machine ought to be put aside
with old coffee-mills, and presses, and
cotton-gins. But I once paid a high
price for a new machine and threw away
my old one only to find myself sold to
an arch inventor. Since then we have
been more cautious of new inventions;
Mr. Graves must excuse us for what
may seem to him great dullness, but we
confess to the fear that the new machine
is not so good as the old, and to the
still greater apprehension that the real
issue is old machine, or no machine—Board
or no Missions.

Other and as wise and good men as
Mr. Graves—men whose knowledge of
the Scriptures quite equals his, and
whose age and experience quite as much
entitle their opinions to respect, who
hitherto have shown quite as much in-
terest in missions and whose creed, if it
does not protect men from the danger
of disappointment, seems fully as well
to harmonize with the commission, dif-
fer from him in opinion and apparently
at least, in information. That we
should respect them and their opinions
may result from the fact, that they have
so long done our thinking for us, and
we have lost the power or will to think
for ourselves; a change of masters might
improve our condition in this respect,
but we instinctively shrink from a con-
flict of tyrants. It is sometimes better
to serve an old master, especially if he
has been kind, than to run the risk of
being tortured by a new one.

But to be serious, what Mr. G. says
particularly of the Foreign Board is
evidently intended for all Boards. Of
them, North and South, he says, "the
present is a failure, all future ones of a
similar kind will be." It strikes us
that this is hardly "according to the re-
cord." The Missionary work has not
been as successful as its friends have
desired, but few men have the hardi-
hood to say that it has been a failure—
the facts show a very different state of
things; a great work has been done
both at home and abroad, is now being
done, and done too, through the agency
of Boards. If these have been failures

it remains to be shown that they are
chargeable to our Boards, or the sys-
tem. Mr. Graves may be entitled to his
opinion and his opinion to respect, but
this is a charge not to be asserted
only, but proven. He misjudges us if he
supposes that we intend for him to do
our thinking for us. When the mission-
ary question was first being agitated
in this country, the anti-missionaries
took their stand against the plan and
talked precisely as Mr. G. now does,
they nobly advocated nothing—but op-
posed everything. Dr. Sherwood used
to say, "well show us a better plan and
we will go with you," but their plans
all ended in doing nothing, keeping
their money in their pockets, and abus-
ing their more active brethren.

But it is a "centralizing operation." I
do not exactly comprehend what is
meant by this or its applicability. If
it is meant that Richmond or Marion or
Nashville are not the best centers, I
have only to say, that perhaps that is
true, but good men differ about such
things. But if it is meant that there
is an accumulation of power in the
Body which has been, or may be (un-
der "Baptist government,") used op-
pressively, the statement is simply ri-
diculous, and Mr. Graves ought to be
ashamed of it. Such statements serve
to break up and pull down organizations,
but build up nothing: they excite pre-
judice and jealousy, and destroy every-
thing like brotherly confidence, but nev-
er do good to any one. Instead of
these broad statements why does not
the reformer present specific facts. In
one sentence he speaks of our Boards
as composed of good men, "the denomi-
nation has no better," and in the next
these are charged with most arrogant
assumption. To centralize in the sense
of Mr. Graves with "our democratic
and executive government" is impossi-
ble until reformers or usurpers shall
break down our government and dash
church sovereignty and independence
to the winds. By the way, why did not
Mr. G. model his "S. S. Union" on his
new theory? Is there no danger that
this may become a "centralizing opera-
tion." Or, is it because it has its cen-
tre in Nashville that it is an exception?
This new Machine has a President, 13
Vice Presidents, 1 Recording Secretary,
1 Treasurer, 1 Corresponding Secretary,
23 Managers, and an "acting Board in
Nashville." Of the Board of Managers,
13 are in Tennessee, how many in Nash-
ville do not do know, enough to form an
"acting Board." Now, without intend-
ing any disparagement, when we are
asked to believe that these men are
more trustworthy than some others, or
less dangerous than others, we have
only to say, that we must do our own
thinking.

Mr. G. says again it is "opposed to
the scriptural principle of benevolence." If
this is true, then, we have nothing to
say, this of itself is enough to settle
the question as well for the S. S. Union
as other associations. But what does
he mean by "scriptural principles of
benevolence?" The Scriptures incul-
cate benevolence, I am not aware, how-
ever, that any particular system is ei-
ther commended or opposed. We are to
clothe the naked and feed the hungry,
but I do not remember that the style of
dress or quality of provision is speci-
fied. We are to visit the fatherless and
widow, but it is not said whether we
shall walk or ride, and so we are to teach
all nations, preach the Gospel to every
creature, and so far as the object of our
Boards or those creating them is to ful-
fill this behest it cannot be said with
propriety that they are opposed to the
scriptural principles of "benevolence." Scriptural principles are one thing, and
scriptural plans to execute these prin-
ciples are another; we may oppose a
scriptural plan even in an honest effort
to carry out a scriptural principle. The
system may not be the best but surely
the principle to preach the Gospel to
every creature is scriptural, and this is
all our Boards are attempting. But
this old machine is "calculated to do
the very thing it does do—lessen the in-
terest, the concern, the affectionate so-
licitude and intimate sympathy that
should exist on the part of the Church-
es," etc.

This is easily proven if true, and we
have only to apply to the facts in the
case to settle it. Now, what churches
are most sympathizing—most solicitous
—most liberal, most advancing, have
the most missionaries in the field at
home and abroad, those that are con-
nected with the Convention and its
Boards, or those that complaining of the
plan, the system, have neither system

nor missionaries? He who affirms that
the missionary feeling has diminished
in our Churches for the last thirty years
is either too ignorant to write on such
a subject or too dishonest to be trusted.
Those who complain most do the least
as a general rule.

Mr. G's next objection deserves minute
and special attention. The questions
involved are mainly constitutional, and
we beg those who read this article to
examine that document.

"1st. It seems to conflict with Church
sovereignty and independence." We
are glad to see this solicitude for sov-
ereignty and independence coming from
him; but we know not a single clause
in the constitution, or a single opera-
tion of the machine which even seems
to intermeddle with Churches. The
Biennial Convention is a Missionary So-
ciety just as the one which met at Leb-
anon, Tennessee, is, and like it, has no
more to do with the Churches as such,
than it has with the affairs of Egypt.
One hundred dollars is the price of a
seat, and this is so democratic as that
it is very doubtful whether even an ex-
cluded Baptist can be prevented from
taking a seat if he represents that
amount.

"2d. The Church is degraded by the
workings of the system, she is called
upon to surrender her rights, and the
membership, the contributors all their
rights, etc." By whom is the Churches
required to make this surrender, and
the membership to give up "all their
rights?" Mr. G. would say, the "work-
ings of the system," but this is a little
too indefinite, too irresponsible. Until
he defines himself such wholesale de-
nunciation must pass for what it is
worth. The constitution recognizes no
such rights.

It is manifest from the whole tenor
of Mr. G's article, that while he speaks
of the "system" his allusion is to the
Convention and its Boards, especially
the Foreign Board; and, therefore, in
his fifth objection he introduces us to
the Convention composed of metropoli-
tans, town and city pastors, men of
money, officers and agents, all subject
to the direction of the Boards, to vote
the plans of the Board, etc. etc. The
apology for this bitter tirade must be
that the writer has never attended man-
y sessions of the Convention, and
knowing very little about what is done
or how it is done, and perhaps, being
himself dissatisfied, concluded that the
"rest of the world and the balance of
mankind" are following his lead. It
has been our privilege to know some-
thing of the Convention from its origin,
and long before Mr. G. breathed South-
ern air, and I am greatly at fault if this
paragraph does not contain a wicked
and shameless slander, as destitute of
foundation as it is of reason. There is,
in this connection one sentence contain-
ing more paradoxes than we remember
to have seen in so few words. He says,
"what business is done is put through
by a few, and by majorities, and we
have never yet attended a Convention
where there was not a large majority
dissatisfied." Does he mean that the
business is "put through" unanimously
—the majority added to the few?—
Where then does he get his large ma-
jority so uniformly dissatisfied, these few
added to the majority would not leave
a large minority.

Surely majorities must be very fickle,
if not capricious, first to put the business
through and then make a fuss over their
own doings. Whether putting business
through by majorities is baptistic is a
question: it certainly looks democratic,
but some men seem to have a holy hor-
ror of majorities.

The last of Mr. G's objections is the
only one which has even plausibility;
this is partly true and well founded—
the constitution is defective and not ac-
cording to Baptist usage, but this re-
lates to a single provision, which we
earnestly hope the next meeting will
correct. According to the constitution
any man who pays one hundred dollars
is entitled to a seat, and therefore an
excluded Baptist may thrust himself
upon the body and pass muster, altho'
every man in the Convention may feel
the contamination.

Before taking leave of these objec-
tions we have a word to say of the evi-
dent effort to prejudice the masses
against certain classes. This may do
to catch gulls, and serve a purpose;
but no good can ever come of it. The
unthinking may be misled for a time;
but men of sense, men who know
something of the workings of the hu-
man heart, will not only discover an
overgrown vanity, but an insatiable
ambition running through it, Mr. G.

may denounce D.D.'s and metropolitans,
and excite prejudice against men
whose capacities for doing good make
them prominent, but who ever knew
him to decline the agency of such or
to fail to let it be known when he had au-
thors or contributors from these parties.
There is not a metropolitan pastor in
the Union who claims so much as Mr.
G. His war upon such men is only on
such as do not serve his purpose. After
all, is it not deplorable that men
whose lives and labors have been given
to the cause of Christ, who enjoy the
confidence of their brethren and the
country, are to be thus prejudiced, thus
denounced simply because they are called
in the providence of God to labor in
large cities and towns, or receive liberal
support from their churches?

If men are to be put under censure
for these things and our towns and cit-
ies be left unsupplied with the preach-
ing of the Gospel, be it so; but it
strikes us as, in the extreme, illiberal
and unchristian. If Mr. Graves wishes
to discuss a system let him do it; it
is his right, but if he wishes to discuss
men, a habit of which he has so
much complained, let him do it in a
manner to entitle him to respect. Let
him point out the men and their offen-
ces, and not involve in one sweeping
censure the innocent with the guilty.—
The Biennial Convention merits no such
censure, its members up to date, are
quite as entitled to respect as humble
disinterested men as Mr. G.

A brief notice of the new machine
will close this protracted article. To
see a man venerate the Scriptures and
show a "thus saith the Lord" for his
plans is pleasant, but to respect one
who seems to make the word of God a
mere pretext is impossible. The clamor
about "postolic usage" and "Scripture
precedents" has been a popular clap-
trap in the mouths of adventurers, and
not a few good men are misled by it;
but the day has passed for such hobbies
to be very influential.

Our objection to the new machine is
that it is not a whit more scriptural than
the old one, and has never been tested
either by the apostles or their successors.
There is no Scripture for Associa-
tions, and not one for the employment
of commercial houses to transmit funds.

Associations are voluntary bodies, as
unknown as are Conventions or Boards
to the New Testament, and the obliga-
tion of missionaries to report to them
has no more Scripture warrant than our
present system and just as much op-
pression. There is no precedent for
transmitting funds but by the hand of
chosen messengers; if we must go back
to the apostolic plan, let us have the whole
of it; and with every contribution let
an Epaphroditus be sent.

There is just as much Scripture for
employing a Board to do the work for
the Churches as an association or a
commercial house, and I had rather
trust either of our Boards with such
work than any commercial house in the
Union. The truth is, that underlying
this agitation is a spirit of discontent
which is tired of restraint, and which,
while it may effectually pull down the
old system is not likely to build up any-
thing in its stead.

GEORGIAN.

The Divine Mercy.

However old, plain, humble, desolate,
afflicted we may be, so long as our
hearts preserve the feeblest spark of
life, they preserve also, shivering near
that pale ember, a starved, ghostly
longing for appreciation and affection.
To this attenuated spectre, perhaps a
crumb is not thrown once a year; but
when abridged and athirst for famine
—when all humanity has forgotten the
dying tenant of a decaying house—Di-
vine mercy remembers the mourner,
and shower of manna falls for lips that
earthly nutriment is to pass no more.
Biblical promises, heard first in health,
but then unheeded, come whispering to
the couch of sickness; it is felt that a
pitying God watches what all mankind
have forsaken; the tender compassion
of Jesus is recalled and relied on; the
fading eye, gazing beyond time, sees a
home, a friend, a refuge in eternity.

To Preachers.

I have found the following rules to
be of much service to myself, and re-
spectfully suggest to my brethren in the
ministry the propriety of testing their
merits:

1. Resolve to be brief, as this is an
age of telegraphs and stenography.
2. Be pointed; never preach all around
your text without hitting it.
3. State your propositions plainly,
but do not stop long to particularize.
4. Avoid long introductions; but

plunge into your sermons like a swim-
mer into cold water.

5. Condense; make sure that you
have an idea, and then speak it right
out, in the plainest, shortest possible
terms.

6. Avoid all high-flown language;
quote no Hebrew or Greek; aim to be
simply a preacher.

7. Be honest enough to own that you
do avail yourself of help from any other
source. But in using helps, be sure you
never make stiffs of them, when your
own legs are far better.

8. Expect the Father's blessing; you
are his servants, and do nothing with-
out it.

9. Stop when you are done.
Among the many rules given the
preachers, I have found it convenient
to adopt the above, as being such as
were profitable to me.—Exchange

Who is the Devil.

But who or what is the devil? He is
not unfamiliar to the homes and throng-
ed walks of men. He is very respecta-
ble in appearance, though not very nice
or discriminating in his society, and is
a general favorite everywhere. He
visits the lonely cottage by the hill-
side, and the princely mansion that is
embowered in groves above it. He mix-
es freely with the inmates in every
den of infamy, and is a welcome guest
at the table of princes and in the most
exclusive circles of fashionable life.—
Men take counsel of his wisdom, and
entrust to him their dearest secrets—
can meet him in the streets, in the
most fashionable attire, recognized,
courted, cherished by all.

He has the air of a politician; he has
access to the secret counsels of the
banker; is known on change; walks
arm-in-arm with the professional man,
with a distinguished and haughty air,
and trudges along with rustic aspect
with the scavenger. He is admitted
into the secret shrines of home, and
cherished there; leads the young and
beautiful to the altar, and causes
them to make solemn vows to love,
honor and obey those whom they know
they cannot. He frequents the church,
often with a devout air; he even as-
cends the pulpit, and preaches learned
and eloquent sermons, expounds with
much unction the Holy Word, and with
commendable zeal portrays the infer-
nal nature of his own character, and
warns men against his own wiles.

Who is he? He has many names.—
But his real name,—that which express-
es his essential quality,—is SELF-LOVE.
Yes, self-love is the seducer, the liar,
the fountain of all evil and falsity. It
was self-love that tempted and ruined
the man Adam, and that has tempted
and blinded, and led to ruin, every one
who has fallen since. It is a fruitful
parent, and its children are known by
the names of pride, hatred, malice, en-
vy, jealousy, revenge, whose instru-
ments are cruelty, and whose conse-
quences are dissensions, strifes, error,
blindness, disease and spiritual death.
—New Jerusalem Messenger.

Thoughts.

"in of love, we must go out of ourselves, and beyond the world.

Love, as a principle, does so much for us, because it alone of all passions unites self. It finds an object superior to itself.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, March 17, 1889.

GEORGIA BAPTIST CONVENTION.—See special notice of the meeting of this body in another column. It embraces the 3rd Sabbath in April—Friday before.

We call the reader's attention to the article, "Old Theological Schools," by "Granberry." It introduces important matters in a calm, conservative manner. The writer is not a man of extremes.

Dr. Crawford vs. The Southern Baptist Convention and its Boards

We have read with pain an article of over three columns in the last *Christian Index*, from the pen of the President of the Mercer University, fully endorsing the recent attacks of the Tennessee Baptist upon our Southern Convention and all its Boards. As we intend to review the document, and as we desire our brethren to see the most formidable attack that can be made upon our time-honored organizations, we shall publish Dr. Crawford's communication in our next. Relying upon the right arm of the ascended Messiah, we can say,—"Though an host should encamp against us, we shall not fear: though war should rise against us, in this will we be confident."

Will the reader examine the "New Missionary Machine," by "Granberry," to see how he will like it? This is an age of machinery, men should have the best.

So far as we are concerned, we like the old Missionary Machine the best, as we are fully acquainted with its operations, and, too, wishing to preserve the old landmarks of the Baptists. Our father taught us an impressive lesson in boyhood: When anything new came about, he would significantly say, "son, take care, that may be a Yankee trick."

DECLINED.—A brother propounds some queries to us to get our views and informs us that they cover a case now pending in a Church. We ever decline giving our views in a case of discipline while it is pending. We had rather a church would act without a word from us. We live at such a distance from them that we can know but little of the circumstances which should be known to give a correct opinion in matters of difficulty. We are always ready to give our views of the general principles of Gospel discipline, but unwilling to give an opinion in a case of difficulty actually existing.

Brother D. R. Lutz, Treasurer of the Howard College, visited our town last week. He is engaged in collecting notes due for the endowment of the College, or interest upon such notes. He is fully authorized by the Board of Trustees to do this work. Brother Lutz is a man every way reliable, and our brethren may rest assured that all moneys paid to him will be correctly accounted for.

Will not "HARRISON" furnish us more "Reminiscences" for our paper? His articles have been read with deep interest. Our readers are anxious for more of them. Brothers Parks, of Anderson, Texas, "guessed" right in regard to the author of these articles.

Correction.

Last week our correspondent "Conscience" stated that Dr. Pierce was "about 80 years old." He was somewhat mistaken, judging from the following note:

Messrs. Editors: Dr. Pierce, of Geo., is about 74 years old, and not 80, as stated in last week's paper. He and I were born in 1785, and are about the same age, as I was informed by the Doctor not many years ago. I hope you will correct the mistake in your next number.

O. BARTLE.

Tuskegee, March 11th, 1889.
"Conscience" was accounting for the cause of Dr. Pierce's poor production, and thought it more honorable to attribute it to dotage than to anything else. But had "Conscience" seen the Doctor's controversy with Mr. Shehane, he would have seen that it was weakness and obtuseness of intellect, for that poor effort was in the Doctor's manhood, if he ever had any intellectual manhood.

We have never seen the Doctor's wonderful production on Baptism. It would seem Brother Walker, of the *Index*, has seen a copy, and has had quite a merry time in reviewing it. Is there not some danger of our contemporary magnifying the thing into some importance?

The March number of the Alabama Educational Journal is on our table, filled, as usual, with able and varied articles. We wish its able editor, N. K. DAVIS, abundant success.

We cannot do it.

We are in receipt of a Circular issued by "a Committee of the Baptist Missionary Convention of the State of New York, to make the necessary arrangements for calling a General Convention of Delegates, to take into consideration the expediency of reducing the number of the general benevolent societies, and otherwise simplifying the benevolent operations of the Baptist denomination. The sole object of the Convention is to inquire into the necessity and expediency of making the general evangelizing agencies of the Baptist denomination fewer in number, and more simple and effective in operation; and, if possible, to devise measures for securing the more hearty and permanent co-operation, of individuals and churches, in the glorious service of converting the world to Christ."

This Circular, which we are requested to publish, has many distinguished names appended to it, inviting delegates from all Churches, Associations and Missionaries in the Eastern, Middle and North-Western States to meet in consultation at the Oliver-Street Baptist Church, New-York, on Tuesday, May 10th, 1889. Most respectfully we decline publishing said Circular. We live in the South, and are not in the mood that Drs. Wayland and Bright have stirred North in regard to Missionary and Benevolent organizations. We are not bound to take part in the work of reckless disorganizers, North or South, only to rebuke them as their conduct deserves. The South is wholly disconnected from the North in all Benevolent enterprises, and we are content to remain separate. The South had no peace when she met the North in Missionary meetings; she separated to have peace and to pursue her work in her own quiet way, and she has no desire to participate in Northern difficulties.

The things proposed to be discussed in this Circular have had a blasting influence upon the Cause of Missions North. The Missionary Union is in debt deeply while these reformers are proposing to discuss in Convention the very topics which have brought about this sad state of things.

We would warn Southern Baptists to beware of restless spirits of the same type who sometimes show themselves in our midst; they have caught the Northern mania and wish to transfer it South—Southern men with Northern feelings. Our Boards are well organized, well located, wise and godly men are the officers, and they are all doing well. Let Baptists sustain them, and ever be watchful of Anti-Missionary disorganizers.

There have been for years restless men among Southern Baptists, who are not Missionary at heart, only so by force of circumstances, who have been watching every opportunity to organize and show their opposition to our Benevolent organizations, and to destroy them. From recent developments we are satisfied that there is either a settled combination between them and these Northern agitators and disorganizers, or they are emboldened by them to start the ball of opposition to all our Boards and organizations. It must appear plain to the most unsuspecting that there is such organized opposition in our midst. Now, be it known to all that we are prepared to defend the Southern Convention, its Boards and objects, against all Harshells; Anti-Missionaries of every kind, big and little, "good, bad and indifferent," reckless experimenters; excluded Baptists; Yankee adventurers; leaguers with Northern agitators, and every other form of opposition which artful disorganizers can invent.

The original American Tract Society in Boston, has established an office and office in New-York, with special reference to the work of the society in the South and West.

The above from a Northern exchange. Judging from some of the publications of the Boston Tract Society since its separation from the New-York American Tract Society, it may go West, for the South can do very well if there was no such thing as the Boston Society.—The fanatical pertinacity which some well-meaning abolitionists North show in their attempts to enlighten the South on the "Sin of Slavery," is wonderful. They are as untiring as Jesuits, though not as successful. Defeat only increases their efforts for "suffering humanity."

By the way, we have received a Circular from the Boston Society claiming to be the old American Tract Society, and plainly intimates that the New York Society has managed them out of their name and instrumentalities. That the New-York Society was nothing but a "Branch" of the Boston Tree, but the Branch, by management, it is intimated, has got to be the Tree. The Tree wishes now to have matters arranged according to the "Old Landmarks," and that said "Branch" take down its high pretensions and be nothing but a Branch, or any thing else it pleases, provided it does not claim to be THE TREE. This Boston Tree became dissatisfied with the New-York Branch, be-

cause said Branch would not enlighten the benighted South on the great Achan Sin of Slavery, and has declared that the Branch shall not rule over the Tree, for it is unworthy.

Now we do not intend to be a party in the struggle, only introduce it as a matter of information, and to let our readers know that there is a general "stew" in our country. Our Southern stew is nothing more than mere simmerings compared to Northern stews, they boil over. It is so of all denominations. There is no comfort in this information we grant, but it proves that there is a general storm in the ecclesiastical heavens, and that Jehovah intends to cleanse those heavens of every thing noxious.

We are sound predestinarians, and cannot for a moment believe that God will suffer his cause to be in the least injured by misguided friends or open enemies. His counsel will stand and he will do all His pleasure. He will say, at the proper time, to all opposers and disturbers of the peace, "Be still, and know that I am God," and they will be as calm as the waves of Galilee at the Voice of the Son of God.

Aid to Feeble Churches.

The Christian Era speaking of the importance of home evangelization, gives some facts in the history of the Andover, Mass., Baptist church, that show the necessity and wisdom of granting aid to feeble churches. Says the *Era*: "The church in Andover had been dwindling for years. The Association and the Convention fed it from time to time, just enough to keep it alive, but not enough to give it health and vigor. Finally it was settled in the minds of brethren that Andover was hard soil—unpropitious for the growth of Baptist principles. The church was then cast off by the Convention, and left to find its own grave. Thus it lay until one year ago, reduced to sixteen members, they disbanded and unite with the Lawrence church—thus becoming a branch of that church. The pastor of that church then, in addition to his home labors, went to Andover and labored, doing the work of an evangelist. He preached night after night, for several weeks. The result was, in about seven months the Lawrence church dismissed more than one hundred and fifty members, gathered in from Andover, who re-organized a church there, settled a pastor on a salary of a thousand dollars a year, and now have the largest congregation and the most flourishing church in Andover. They have received accessions nearly or quite every month since they re-organized, and are now enjoying the presence and witnessing the power of the Holy Spirit as they have scarcely done at any former time. And this, let it be observed, is a church which has been given up to die, as not worth nourishing."

The Baptist Cause in Prussia.

A recent report prepared by the Rev. G. W. Lehmann, for the Quarterly Reporter of the German Baptist Mission gives an interesting account of the State of our cause in the Kingdom of Prussia.

It appears that the Baptist church in Berlin was formed in 1837, by the instrumentality of Rev. J. G. Onken, when six believing souls were baptized, according to the primitive order. They soon chose Mr. Lehmann as their pastor. They passed through many afflictions and trials, but more recently have been greatly blessed. They had increased at the latest accounts to 22 churches, with 235 preaching stations, and 2799 members.

"I have often had the privilege of visiting these churches, and of seeing the grace of God manifested there; and I can say that, though they are formed for the most part of the poor of this world, yet their faith, and love, and zeal for the promotion and the glory of God surpass all that in any former part of life I observed among believers. The regions which lately have been more abundantly blessed are Templin, Reetz, and the eastern provinces of our State, in the neighborhood of Königsberg and Memel. Recently, even in Poland, doors seem to open widely.

Our church at Berlin had at the latest census, 354 members, who, however, for the greater part, live in the out-stations, which number twenty-one, on which regular preaching takes place, conducted by five brethren, who devote all their time to the work of God, assisted by some others who occasionally preach. Our chief increase is, as generally is the case with us, in the rural districts. In our towns infidelity prevails fearfully and they are, in consequence, less accessible to the Word of God.

During the last summer I travelled nearly five weeks in Silesia, and was struck with the increase which the work of the Lord has had there of late years. I had been there eight years before, when I baptized the first disciples near Legnitz, and had the gratification soon afterwards of seeing a faithful brother of our Berlin church, Mr. Klincker, placed there as a leader of the little flock. Now I was astonished to find the whole region overspread with the great truths of the gospel which the dear Lord has more particularly revealed unto us, and a great many places, where a larger or smaller number of our members live, who are now formed into four churches, including those of

Breslau and Voigsdorf, formed before by our dear and lamented brother Straube. I had the joy of seeing myself surrounded, almost daily, throughout those five weeks, by smaller or larger, sometimes by crowded assemblies, all eager to hear the glad tidings of salvation, and awakening the most glorious hopes for the future, as I have more particularly described in No. 12 of our German "Missionsblatt."

As to persecution, from which we have had so much to suffer also, in Prussia, it has nearly ceased, though we live still much under restriction of those laws which the reactionary movement after 1848 has created. Thus no meeting can be held in any place of which twenty-four hours notice has not been given to the police, by which in travelling over extended districts, the greatest impediments are thrown into the way. Besides, in many cases the police officers unlawfully forbid the meetings, or dissolve them quite arbitrarily under the most frivolous pretexts, of which, on my mentioned journey to Silesia, I experienced a striking instance. All after complaints at higher places are very rarely taken notice of. I need not say how often already our brethren have been imprisoned or fined, or their goods taken from them, &c. But as I mentioned already, it has of late abated to a great extent, and we hope that more liberty will by-and-by be enjoyed, as now other and more liberal ministers are in power."

Strange Deaths.

Thomas Carlyle has his own way of saying things, and often brings facts from the past, unnoticed or uncared for by other historians. In his *Life of Frederick the Great*, he introduces a strange piece of history. In speaking of the King's birth, he says:

"Frederick, commonly called Frederick the Great, was born in the palace of Berlin, on the 24th of January, 1712.—His father was Frederick William, Crown Prince of Prussia; his mother Sophie Dorothee of Hanover, daughter of our King George the I. There had been already two princes before the young Frederick; but both had died of the pox and vanities of this world, as we may say; for the one was killed (for so at least it was rumored) by the noise of the canon firing for joy over it, and the other crushed to death by the weighty dress put on it at christening time, especially by the little crown it wore, which had left a visible black mark upon the poor soft infant's brow."

"The christening," Carlyle gives it the old-fashioned name, and rightly classes it with the "pompous and vanities of this world." We have often read of thousands of dollars spent at Courts in these "pompous christenings," but this is the first death by it which has come under our notice. This is one of Carlyle's revelations.

Rev. ISAAC REED, late a student of Union University, Tenn., we learn, intends going this Spring, the Lord permitting, to one of the Indian nations as missionary. Bro Reed resides now at Cedar Bluff, Ala. Brother Reed is a man of piety and ability, and should be able to carry out his wishes he will give a good account of himself.

Elder E. E. KIRBY, of Richmond, Ala., is one of our best friends and agents. We thank him for his interest in our behalf.

See advertisement of the Eclectic Magazine, which we noticed last week.

Elder J. H. RAY has changed his address from Chesnut Creek, Ala., to Mulberry, Ala.

Book Notice.

THE PASTOR'S HOUSEHOLD. By Mrs. C. W. DuBois. New York: Sheldon & Co.

An interesting volume of of 260 pages. The scenes are impressive, and a good moral and elevating tone is maintained throughout the work. No one can read it without feeling its healthful influence.

The Gospel is Triumphant.

It is true that we too often take desponding views of Christianity. It is aggressive and it is progressing. Mr. Sharon Turner, the distinguished author of the "Sacred History of the world," &c., &c., furnishes the following statistics, showing the advance that the Church has made. There were of Christian communicants of the First century 500,000 Fifth do 15,000,000 Tenth do 50,000,000 Fifteenth century 100,000,000 Eighteenth do 200,000,000 True there was one century, during the madness of the crusades and the locking up of the Bible, when there was a decrease. But take the past, and you have an advance of 50,000,000 each century, or 140 every day. Is there not really something inspiring in such a view? Let it go on a little longer, and we may well say, "From the tops of the rocks I see them, and from the hills I behold them: who can count the dust of Jacob, and number the fourth part of Israel?"

It is stated that actual statistics show that during the last fifty years "the number of members in the Evangelical churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eight fold; while our

population has increased only four fold." So much for the oft-reiterated statement that the growth of Evangelical churches has not kept pace with the growth of population.

For the South Western Baptist.

Missions.

DEAR BRETHREN: Nothing but a desire to contribute my mite, humble as it may be, to the accomplishment of good, would induce me at this time to ask a place in your columns to offer a few suggestions touching one aspect of the unhappy state of things with which our denomination is now afflicted.

I do not propose to discuss the rights of individual members, nor the sovereignty and independence of each church composing the Baptist family. That has already been ably done by brethren competent to the work. Neither do I propose to dwell upon the melancholy fact, before us almost every day, that in many churches discipline has become an obsolete idea. Offenders are permitted to live in the church from year to year in the known violation of Christian obligations, greatly to the detriment of religion, as well as to the injury of the transgressing member. For all this, God will hold to account all who are in default in the discharge of duty, including those who connive at sin by allowing it to go unrebuked.

But my purpose in this communication is to notice more particularly the unwarrantable opposition which is being made in certain quarters against the benevolent enterprises under the management of the Southern Baptist Convention. I am profoundly astonished at the course of those who have recently written and spoken against our Missionary operations because, forsooth something is supposed to have been discovered in the management of the funds less in accordance with economy than we could desire. This charge is fully met by the late report of Rev. J. B. Jeter, and the friends of Missions should rejoice at the triumphant refutation embraced in bro. Jeter's statement.

Now, brethren, suppose our Missionary operations have been attended with seeming extravagant expenses. Does that justify the attacks which have been made upon the organization? Who is *perfect*? Who can manage his own secular concerns exactly in such way as to leave no ground for improvement? Is it wise because a system is *not perfect* to *destroy* it, especially when the substitution of another would be an experiment, and as many of us believe a *failure*? How much more would it comport with prudence, as well as accord with a sincere desire to do good *without delay*, to seek to remedy the defects of the existing system, if it have any, rather than to endeavor to *subvert* it, much better would it be to *improve* and *enlarge* the present system by bringing to its aid all the auxiliaries which may be in our power.

The Bible reveals the fact that "there is joy in the presence of the angels of God over one sinner that repenteth."—that being the case, let us see how much has been done in the last twelve years, in the Home department alone of our Missionary operations, to produce rejoicing in heaven.

I submit the following statement published in the Home & Foreign Journal, and re-produced in the *Tennessee Baptist* of the 26th February last, to which the attention of every Baptist in the South is invited:

Missionaries commissioned, 885; Churches constituted, 175; Ministers ordained, 148; Sabbath Schools organized, 689; Meeting-houses erected, 123; Persons baptized, 13,000!

The above are the *partial* results of the benevolent action of our denomination for the last twelve years, through the medium of the Southern Baptist Convention.

Are such results to be despised?—Would you destroy an organization, one department of which has afforded thirteen thousand occasions for rejoicing in heaven? Oh, who, that professes to love Christ and the souls of men, can find it in his heart to assail, openly or covertly, such an institution? Who will dare persist in opening his mouth or wielding his pen to disparage it?

The plan proposed as a substitute has no intrinsic merit. It is good enough as far as it goes. Let individuals, churches or associations, singly or by united action, send Missionaries to the heathen, and to the poor and destitute in civilized countries. No impediment should be laid in the way.—But never, no never should we hear a Baptist railing against an organization which has been instrumental in giving to the world the glorious results which I have already stated. The small contributions, gathered by agents or by direct remittances to the Secretary of the Mission Board, would avail but little in sustaining a Missionary, if the contributor were to require that his contribution should be employed independently of all others; but by consolidation every dollar becomes effective.

Let us, then, adhere to our present organization. The abolitionists have forced upon our denomination one division. Will our own people provoke another?

I hope not. On the contrary, let us by united action, go on to perfect, as nearly as we can, the work already begun, declining to be led off by men who love prominence or personal notoriety more than the souls of men or the cause of Christianity.

May unity, peace, purity and love—love to God and love to man—be vouchsafed to the church in a degree which shall abuse pride, humble arrogance, and banish from its pale wrangling, strife and contention.

LAYMAN.

For the South Western Baptist.

A Serious Error.

"That is a serious error which makes it necessary, in order to be consistent, to debar nine-tenths of the Christian world from the Lord's table."

The above is from a Northern Pedo Baptist paper, in regard to the Baptists. But will our Pedo Baptist brethren, if invited, commune with Catholics, who are regarded as a part of the Christian world? What has become of the discussions in Presbyterian General Assemblies, whether to acknowledge Romish baptisms or not? If they reject them, they debar four and a half tenths, which is *half as bad* as Baptists do. But they also debar *nearly half* of their own members in good standing, of which Baptists have never been accused. Will Old School and New School Presbyterians, will Methodists—North and South—commune at Lord's table together? Let the discussions in Philadelphia a few years ago, and the bickerings and hate exhibited among Mason and Dixon's line, answer. When Pedo Baptist doctors have cured their own diseases and straitened their own inconsistencies, it will be time enough to gloat over ours and invite us to come to their unscriptural remedies. If John Calvin was a Romish Monk, and John Wesley a good Episcopalian, who can both trace their baptism from the Mother Church? how can they reject it? When it can be shown that there is *command or example* in any part of the New Testament for one Church of Christ to eat the Lord's supper with another, then we will concede that the charge of *exclusiveness* is rightly made against us—that we are in "a serious error." But we dislike the charge, unless we can be proved guilty; then we shall dislike it worse.

For the South Western Baptist.

Logic.

Messrs. Editors: Whether so or not, we country folks all regard you Editors as Solomons, as great and learned men, able to teach us in the Pinyoods, criticize our speeches and correct our attempts at composition. I can do pretty well in figures and some of the lighter branches, but I never could go logic.—I have been weeks in trying to construct some syllogisms after Whately's rules and examples, but I acknowledge it is pretty hard work. I beg leave to submit them to your inspection and correction; this you may do in your paper, *provided*, nevertheless, that you do not disclose my name. It may help other Ministers in our State:—

1. Circumcision was a seal of the Abrahamic covenant. The Gospel covenant is the same, but elongated. Therefore, baptism has come in lieu of circumcision.

2. All who subscribe to the 39 Articles in England, are citizens and church members; as the Jews were descended from Abraham, so we from England. Therefore, by subscribing the 39 Articles, we become citizens and church members in America.

3. Children were in the covenant of circumcision. The Christian covenant is the same; no published law has annulled these rights. Therefore, they have a right to baptism, the Christian seal.

Now, don't expose me—I have done the best I could. If any fallacy, please correct it—not harshly, but kindly.

TALLAPOOSA.

From the Home and Foreign Journal.

Delegates to the next Biennial Convention.

Upon funds paid into the Treasury of the Board of Foreign Missions from the 1st of April, 1857, to the 30th January, 1889, allowing \$200 to each delegate, the different States are entitled to representation as follows, viz:

Maryland,	11
Virginia,	80
North Carolina,	23
South Carolina,	46
Georgia,	75
Florida,	3
Alabama,	51
Mississippi,	13
Louisiana,	5
Missouri,	3
Kentucky,	40
Tennessee,	20

The above numbers may be increased by all contributions up to the meeting of the Convention, and also, in the case of such bodies as have never before been represented, by sending one delegate for each \$100, instead of \$200, as in the calculation.

The different individuals, churches, &c., will, of course, distribute the delegation according to their contributions.

Will our Southern and Western exchanges please copy.

SAD INDEED.—An Oregon correspondent of the Baptist Circular says,

"There is not one Missionary Baptist preacher in all Washington Territory. I have been told that there is one old Anti-Missionary, but I do not know his name."

More Testimony.

The *Watchman & Reflector*, one of the strongest Baptist prints in the United States, thus testifies for the Baptists: "Baptists have never been obliged to construct arguments in self-defence. They have found them ready-made, at the hands of the most candid and learned of their opponents."

"The most candid and learned of their opponents!" Who, then, support the views of Pedobaptists? Not their own most candid and learned men, but the most candid and learned, who have long believed just that thing. Ignorance can assert almost anything; and ignorance and rash insincerity can assert what is so often asserted about baptism.

But hear him again: "If Baptist authors testified that immersion was introduced by the *Saracens*, and practiced by the apostles, and that infant baptism is not found in the New Testament, they might be suspected of being warped by partisan prejudice. But the witnesses summoned by scores and hundreds to testify on these points, are all Pedobaptists, and it is hard to evade the force of the argument, derived from their reluctant concessions to truth and history."

"Scores and hundreds" of the "most candid and learned" Pedobaptists testifying for our practices ought to turn the world away from the tracks of the Beast. That these concessions are made, and one may see by taking the trouble to look into a few plain books to be found in the library of almost every Christian, Baptist or Pedobaptist. How candid and learned men can make these broad and unqualified concessions to our principles and still cling to the leaning walls of their Babel is more than we could tell, except so far as the bias of early education may influence them. But that men of the most unquestionable piety and learning should go so contrary to their own published arguments, is strange.

Our cotemporary proceeds: "We happen to know more than a score of Baptist ministers, who become such very reluctantly, because a study of the New Testament and of Pedobaptist authors, convinced them there was no divine authority for sprinkling at infant christening."

No doubt he is correct. We can testify to the very same fact in this latitude. They got their eyes open somehow, and now they are foremost in defending the principles they once reviled, and wonder they ever were so blind on a subject so plain and easy, when examined in the light of the inspired volume alone. Of all men they have the least forbearance for the wilful blindness of our opponents.

From a letter of Pres. N. M. Crawford, we extract the following concerning the recent condition of Mercer University: "Our institution is fuller now than it ever was—having 103 on the College roll, besides 4 Theologicals, making a total of 107, which is at least 10 or 12 more than we ever had."—*CA Index*.

THIS BEAUTIFUL WORLD!—Ah! this beautiful world! I know not what to think of it! Sometimes it is all sunshine and gladness, and heaven itself lies not far off—and then it suddenly changes, and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us, there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours, when the fire will not burn on our hearths, and all, within, is dismal, cold and dark. Believe me, every heart has its secret sorrows which the world knows not, and oftentimes we call a man cold when he is only sad.—*Longfellow*.

Spirit of Romanism.

The editor of the Roman Catholic *Vindicator*, St. Louis, says, "We hate Protestantism; we detest it with our whole heart and soul, and we pray that our aversion to it may never decrease." This is the uniform spirit of Romanism. Yet, strange to say, many Protestants send their children to Romish schools, contribute to build Romish houses of worship, and in many other ways nourish and spread this same spirit of inveterate hatred against themselves and Christianity.

Backslider's Confession.

"The Circular," the new and excellent Baptist paper of California, edited by brother Shuck, contains a frank confession of a backslider. He said, "before coming to this country, I had such confidence in my own integrity that I supposed nothing could turn me aside from my Christian duties; but coming here, I first forsook my private devotions, then my Bible, then the house of prayer—then my God forsook me." Such a confession well becomes

