

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."—Act. iv, 19.

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The South Western Baptist

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Church Discipline.

NO. 1.

"If thou bringest thy gift to the Altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the Altar; and go thy way, first be reconciled to thy brother, and then go offer thy gift."—Matt. 5th chap. 23, 24, 25 verse.

It is somewhat strange that there should arise difficulties, among those who have been regenerated by the Holy Spirit, and made heirs of immortal life. Yet, such is the corrupting tendency of our nature, that the Churches of Jesus Christ have ever been subject to difficulties, and doubtless will be until the Millennial glory dawns upon the world, and the announcement is made "all see eye to eye, and speak the same things."

Our blessed Savior foreseeing this, has graciously given us a rule of action, by the observance of which, all difficulties among his real followers, may be so disposed of as to promote His Glory, and their good. And should we fail through indolence, to acquaint ourselves with the plain teachings of his word, we are highly censurable. But more so if we know Christ's laws of Christian intercourse, and through pride or any other carnal influence refuse to comply with the requisitions of those laws. And here I remark, that while most Christians have that provision of the Gospel that requires an offended brother to labor with the offender, stereotyped in their minds, they seem to have overlooked the fact, that a prior obligation binds the offender to seek a reconciliation with the offended party.

The text says: "If thou bringest thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar; and go thy way, first be reconciled to thy brother, and then go offer thy gift."

This Scripture expressly forbids one who knows a brother to be offended with him, to even approach God in prayer, before he confesses his fault, and effects a reconciliation if practicable.

And this rule does not apply alone to real offenders, who are conscious of wrong doing—for such an application would defeat the end for which it was appointed.

"But if thou rememberest that thy brother hath ought against thee," &c. If you are aware of the existence of unkind feelings toward you by a brother or sister, even though you know those feelings to be unfounded, the rule is the very same: "Go thy way, first be reconciled to thy brother," and then go offer thy gift."

A little reflection on the nature and design of the Church, will show the fitness of the rule under consideration.—The Church is set for the defence of the truth. It is a beacon light kindled by the breath of the Holy Spirit, to guard earth's pilgrims from the pitfalls of Satan. Immediately under this light is the straight and narrow way that leads to everlasting life. While on either hand, is that broad gate, and wide descent that terminates in the abyss of endless woe.

If this light is kept well trimmed and burning, sinners will be enabled to discern the narrow gate and enter the portals of bliss, but if the light is dimmed by worldly rubbish and unholy bicker-

ings—sinners will glide smoothly down through the broad gate and be swallowed up in the whirlpool of destruction.

To the church is committed the high and holy and responsible trust of keeping this light trimmed and burning.—The oil with which it is replenished is composed of a combination of all the Christian graces, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

The growth of these graces with their increased efficiency, is dependent on the healthy co-operation of all the members of Christ's body the Church.

"For Christ gave some Apostles and some Prophets, and some Evangelists, and some Pastors and some Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come into the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ."

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive."

But speaking the truth in love, may grow up into him in all things, which is the Head; even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love. Ephes. 4:11 to 16.

Seeing then, that this mutual co-operation of all the Church, is so essential to its growth, and cannot be secured without the constant aid of each member, supplying his part of the labor, which labor must be of love.

It is important, yea, it is indispensable necessary for every member to guard against giving offense. And whenever disaffections arise, to strive assiduously, and affectionately to restore that peace and harmony which are the strength and support of the Church.

Therefore, if you have offended one of your Father's children, "Go your way, first be reconciled to your brother by confessing your fault and pouring the oil of brotherly kindness into his wounded spirit. Then go and offer your gift" unto God, bend before him in heartfelt devotion, and he will raise up on you his reconciled countenance irradiated with such a benign and heavenly smile, that all darkness will be dispersed, and that joy will spring up in your heart, that none know, but the children of God.

And no one can, for a moment, doubt the obligation of a real offender, to labor to restore himself to the favor of the offended party by making such concessions as the case may demand, and this he ought to do as an act of simple justice.

How much more elevating then, is it to the moral being of the child of God, when he knows a brother to be offended with him (though consciously innocent) to go and disabuse his brother's mind, and stop the months of that pitiable class who delight in breathing an atmosphere, impregnated with that sickly and God-dishonoring effluvia, which arises from the iniquitous depths of disaffected hearts, and is fed and fanned by the malignant effusions of slanderous tongues.

(To be continued.)

For the South Western Baptist.

BROTHERS EDITORS: I offer for your columns, a few thoughts on a subject which should interest the feelings of every one who love our common Lord. Our churches generally, are in a deplorable condition. There is a want of a revival spirit among our ministry and the membership of our churches.

We scarcely hear of one inquiring "what must I do to be saved," or of one saying: "Draw near all ye that love the Lord, and I'll tell you what He has done for my soul." The prayer-meetings (if any) have lost that soul-stirring interest they once possessed, the zeal of Christians seems to have died out, and we are made to say with the poet:—

"Scarce in this cold, declining day,
"Can one for God be found."

Christians, ought this to be so? Has our God become slack concerning his promises? Has he sealed his ears against the cries of those he has promised to hear?

No brethren, never, never. We have

the same merciful High Priest that we have ever had. His ears are still open; the prayers and cries of his people, he fault then is with us.

Christians, our churches are in a languishing condition. We want, we need revival among Christians, in our churches.

Sinners, our fathers, mothers, neighbors, among them our children, are exposed to the wrath of God every day and hour they live.

My brother, have you a son? Where is he? Is he abiding under the wrath of God? Do you not love his soul? See him as he is stepping from time to eternity. What is his doom? He goes onward, and downward, and downward, until the gulph of deep and dark despair close him from your sight forever. And how many prayers have you offered for him? How often have you talked to him about God; about religion; about Jesus; about his immortal soul?

Brethren of the Tuskegee Association, let us awake from our slumbers and in the name of God go to our duty and our heavenly Father will be faithful to his promise in reviving a work of grace in our midst.

Brethren, let me make a suggestion. I think it will do good. Let us have a meeting of the ministers and deacons and all the brethren who will, or can attend at some convenient point in the bounds of our Association, for the purpose of consulting and advising with each other for the good of our churches, and for each other. What say you brethren? Let us meet and talk of this matter face to face. I would suggest Saturday before the fifth Sabbath in May, for the meeting, if you say have one.

Yours in Christ,

C. A. STANTON.

The Last Fifty Years.

The whole amount contributed to foreign missions by the whole Christian Church in England and America, and on the continent, did not, at the commencement of the century, exceed \$20,000.

There existed then the society for "Propagating the Gospel among the Indians," and two smaller societies in New York for the same purpose. In addition to the scant income of these three associations, the General Assembly of the Presbyterian Church appropriated \$200 for missionary purposes annually for three years. The British Baptist Society, and three or four other little associations, existed in England. The sum total of all the charitable revenues for the Christian church for the conversion of the world then amounted to \$20,000! Fifty years have fled, and now the contributions of the British churches alone amount to \$5,000,000 annually, and £14,500,000 (\$70,000,000) during the last fifty years; and the development of benevolent feeling, the march of benevolent action, has been proportionally rapid in America, though it must be borne in mind that the American church is charged with a mission, more especially at present, to her own continent. She has given largely to foreign missions, yet her munificent donations have been to the cause of home education. To the one, the poor and the pious annually give some hundreds of thousands; while our Girards and McDonoughs give for education by the million, and our Bartletts, Lawrences, Oliver Smiths, and Willistons, give like prizes.

But our century has been no more remarkable for benevolence than for the results of benevolent action as met in the extension and success of Christian missions. Late statistics exhibit a very gratifying picture here. There are abroad, under the care of different associations, 2,000 missionaries, and 7,500 assistant missionaries; 4,000 mission churches with 250,000 members; 3,000 schools with 250,000 pupils. The Bible has been translated into nearly 200 different languages and dialects, in which more than 40,000,000 copies of the Sacred Scriptures have been scattered abroad, and may be read by 600,000,000 of the race. But we should quite fail to arrive at anything like full results of missionary labor, if we do not follow each individual of the 250,000 converts in all his labors, intercourse, example, and instructions among his pagan fellow countrymen, and also pursue the track of every Bible and religious book, and measure the influence of every school, and the effect, though latent for a long time it may be, of every Gospel sermon.

At the commencement of the century the missionary could gain no access to the heathen. Even British India, though for a considerable time it had been governed by a Christian nation, was scarcely more accessible than China. Now, it is almost literally true, that there is not a nation or a tribe on earth to whom the missionary may not have access; and not only is the way open for the reception of his message. And all these colossal changes have been brought about in less than fifty years. Yet so quietly have they, for the most part, been effected, that we have scarcely thought these years to be a revolutionary period. He who rules among the nations, disposes of them as he will, fixes their bounds, builds up or pulls down, has done it all.

The half century which we have now but partially reviewed, went out in an ominous lull which followed a most extraordinary series of revolutions. The revolutions of 1848 (the most eventful year of the fifty) were a befitting close for an era which commenced in the stormy reign of the First Consul of France. The calm with which we enter upon the last half of our century we regard as ominous of yet greater revolutions and progress. Were we to characterize the period under review by a single word, we should call it an age of progress. We may, therefore, befittingly conclude what we have to say on this topic, with the inquiry, What agencies have been used chiefly as the elements of this progress? The mightiest has no doubt been Christianity; for a mightier never wrought among men.—Bible Society Record.

Our German Missions.

Rev. J. G. Oncken, in a letter to the True Union, (Balt.) dated Hamburg, Jan. 6th, says that the German Mission is "still passing through severe pecuniary trials." The curtailment of receipts from America to sustain the missionaries, and to print new editions of the Bible, will stop the laborers and exhaust the stock of Scriptures in the Hamburg Depot. His appeals, however, have been heard in Great Britain; and up to the 1st of January every colporteur and missionary had been retained in active service. He says, "We are still progressing. Converts and churches are on the increase. Our existence is felt and feared by the national churches more than ever before. Persecution still rages. But the churches are united in one Lord, one faith and one baptism. But from the brethren of the United States we expect aid. Shall any of the twelve Bible colporteurs be dismissed? They have borne the burden and heat of the day—some of them for twenty years. One hundred and sixty dollars a year for each brother will suffice to keep him and cover all expenses." We trust that this cause will still be remembered by every Christian in America. It would be sad to have the work retarded. Brother Oncken closes his earnest letter saying, "Duty calls me to address a meeting outside of the gates of the city."—N. Y. Chronicle.

Geology.

It is said that our earth existed for a period remotely anterior to the existence of the human race. Perhaps it did. This may be admitted without in the least invalidating the claims of the Bible to be a Divine revelation; for that Book of Books does not say that the world was created just previous to the creation of our first parents, but that, "In the beginning God created the heavens and the earth." A long period—we know not how long, might have intervened between this creation of the world, and the creation of our first parents. And it is difficult to account for numerous facts which geology reveals, unless such was really the case.

Nothing however goes to show that Adam and Eve were not created, when it is affirmed that they were. Geologists have found a variety of things which they say existed more than six thousand years ago, but none of them have yet found a fossil man or a fossil woman, with which to confront and confuse Moses, and until they can do this, we shall continue to accept the veracity of the Lord's prophet.

TREAD SOFTLY.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul

that thou treadest on; a soul that Christ thought so much of as to give his precious blood for it; therefore despise it not.

Eccentric Clergymen.

Dr. Sprague, in his recent work on the Congregational Clergy of New England, relates the following anecdote of eccentric preachers—

Mr. Moody, who flourished in the State of Maine, was one of those oddities whose growth of mind rejects every outward rule. Brilliant, original, restless, he found it impossible to bring his thoughts to march in the regular platoon and file of a properly-written sermon. It is told of him, that, moved by the admiration of his people for the calm and orderly performances of one of his neighboring brethren, of the name of Emerson, he resolved to write a sermon in the same style. After the usual introductory services, he began to read his performance, but soon grew weary, stumbled, disconsolately, and at last stopped, exclaiming,

"Emerson must be Emerson, and Moody must be Moody! I feel as if I had my head in a bag! You call Moody a rambling preacher. It is true enough; but his preaching will do to catch rambling sinners—and you are all runaways from the Lord!"

Here, also, is a reference to Dr. Bellamy—

A young minister who had made himself conspicuous for a severe and denunciatory style of preaching, came one day to inquire why he did not have more success.

"Why, man," said the Doctor, "can't you take a lesson of the fisherman?—How do you go to work if you want to catch a trout? You get a little hook and a fine line, you bait it carefully and throw it in as gently as possible, and then you sit and wait, and humor your fish till you can get him ashore. Now you get a great cod-hook and rope line, and thrash it into the water, and bawl, 'Bite, or be damned!'"

The Doctor himself gained such a reputation as an expert spiritual fisherman, that some of his parishoners, like experienced old trout, played shy of his hook, though never so skillfully baited. "Why, Mr. A." he said to an old farmer in his neighborhood, "they tell me you are an atheist. Don't you believe in the being of a God?" "No," said the man. "But, Mr. A., let's look into this.—You believe that the world around us exists from some cause?" "No, I don't." "Well, then, at any rate, you believe in your own existence?" "No, I don't." "What! not believe that you exist yourself?" "I tell you what, Doctor," said the man—"I ain't going to be twitched up by any of your syllogisms, and so I tell you I don't believe anything, and I'm not going to believe any thing!"

Effectual Preaching.

The following is a testimony of a distinguished minister, and we commend it most sincerely to the attention of all ministers, but especially those who are troubled with anxiety in regard to the success of their pulpit labors.

"In preparing for the pulpit, I have sometimes desired that my sermon should be a good one, rather than that it should bring sinners to Christ; and have labored more to give it this quality, than I have prayed for the Divine blessing to give it success. I must avoid this error; for without God's grace, what will human efforts avail towards saving souls?"

"I now see that I have relied too much on the influences of the power of truth to convert sinners, and too little on the influences of the Holy Spirit to give effect to the truth. Hence, my sermons have often been addressed to the intellect, rather than to the heart. It has followed that I have not expected nor enjoyed the presence of the Spirit in the act of preaching. What is Divine truth but the Sword of the Spirit? In preaching I have not generally looked for immediate results in the way of conversions, but have endeavored to satisfy myself that I was sowing seed that at some time would produce a harvest; but if God is always willing to save sinners, and if the preaching of the Gospel is His chosen instrument for this purpose, why might I not always have looked for immediate results?"

"When I had done what I could, both in my study and my pulpit, I have not been as I now think, anxious as I should be to see the fruits of my preaching; and, therefore, have not followed my public labors with much earnest closest prayer. I must avoid this error. How can I expect God to give me success, if I do not ask it?"

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The Right Kind of Preaching.

We have rarely met a more instructive statement than the one which follows from the Watchman and Observer. It was given by a man who gloried in being an unbeliever in the gospel, and was made in reply to the suggestion that he occasionally was seen in a place of public worship. How great the contrast between "fleshy wisdom," and "simplicity, and godly sincerity."

"Well, sir, I am fond of public speaking, and there are two ministers in this city I often go to hear, and do so from very different motives. Dr. — preaches, as you know, in my own neighborhood, and as he is a smart man, with a good voice, correct language and imagery, and a tolerable, though too showy delivery, I often stop in for half an hour to listen to him; but I really think he has mistaken his calling; nature certainly intended him for the theatre, and it seems to me that the sooner he goes on the stage the better, for I do not believe he thinks more of Christianity than I do." I here interposed with something like reproach, when my neighbor replied, "I have nothing more to say of him, but will add that I sometimes go to hear Mr. — who, as you know, has not a tenth part of the talent of Dr. — though he has by far the largest congregations, and I believe does ten times more good. Why, sir, when I see Mr. — standing up before his people evidently feeling all he says, and with so much earnestness and often with tears talking to his hearers, I feel certain that he believes all he says, and for the life of me I cannot help weeping too, and if I ever should become a Christian, which I do not think I ever shall be, it would be his kind of preaching that would do the work."

INFANT BAPTISM.—Are infants intended in the commission given by our Saviour to the Apostles, under which they were to convert the world? If so, then, they will be eternally lost. If they are not made members of Christ's church by virtue of the commission, then there is no authority for calling them fit subjects for baptism and church-membership. The more reasonable of our Pedobaptist friends hang all their claim for infant membership on the commission. They affirm that infants are a part of all nations, and consequently embraced in the commission. Let us examine the commission a little, for it requires only a slight examination.—Says Mark's record: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Our infants can not believe. Are our Pedobaptist friends willing to say that infants are damned? If not, they should forever cease claiming that they are included in the commission.—Texas Baptist.

LUTHER'S OPINION OF MUSIC.—"Music," says Martin Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskillful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music," adds Luther, "and would not for a great matter, be without the little skill which I possess in the art."

PULPIT PRONUNCIATION.—The Presbyterian Banner and Advocate says: "The good old possessive pronoun, my, is losing its distinctive enunciation, being changed into the objective me, or, worse still, into a short air, and made to rob the word which follows it, of a letter. Thus, we have 'mis-oul,' 'mih-art,' 'mih-ore,' 'mih-od,' instead of my soul, my heart, my love, my God."

CHRISTIAN LOVE.—The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the center, the nearer they come to each other.—Charnock.

For the South Western Baptist.
Big I's Doings.

Big I is a famous personage. He lives in a town that I could name, not a thousand miles from here. He is always full of talk and is a great boaster. He is really one-eyed and cannot discern the worth and importance of any one but himself. Taking his own word for it, he abounds with noble deeds.—His benevolence is greater than that of any one else of his means. His performance of duty is unequalled in all his neighborhood. His acts are all truly great and commendable; and no acts of trifling importance can be laid to his charge. He is a hero—yea a great man indeed!

But what is remarkable about him is No one but himself, has so high an opinion of his merits. His fine speeches are heard with evident marks of contempt by his listeners: and his great and noble acts are not such as seem in the eyes of others, to be possessed of any extraordinary merit. What a pity it is, that he cannot see himself with other people's eyes!

An Envious Spirit.

"Yet all this avail: me nothing, so long as I see Mordecai the Jew, sitting at the king's gate."

The history of the world, from the introduction of sin to the present period, furnishes on almost every page, ample testimony of the sad havoc of evil passions. The amplitude of this evidence, shines out nowhere more conspicuously, than in the narrative of Haman.

The object that marred his peace, and lacerated his soul, was a poor captive Jew. Who would have conceived, that a man elevated to the highest pinnacle of honor, could have marked a slight indignity of one, so far inferior to himself in position?

It is too true, that we are easily seduced by that false glare, which worldly prosperity sometimes throws around bad men. We imagine that because they are elevated to great prosperity, and revel in all the sweetness that wealth can purchase, and that fancy can invent, that therefore they are happy. But the memorable instance before us, shows the contrary. A man in high life, clothed in fine linen, and faring sumptuously every day, may have the cancerworm of wounded vanity, of envy or revenge preying at the very core of his heart, which completely saps all his earthly enjoyments. How true it is, that the wicked of every grade, are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God to the wicked." Isa. lvii, 20, 21.

Christian Observer.

THE PLEASURES OF HEAVEN.—Jerome Taylor, speaking of the widow of a blacksmith, who was constantly laboring to procure the necessities of life, thus quaintly portrays her character:—

"Thus she lived, poor, patient, and resigned. Her heart was a passion-house, bearing within it the crown of thorns and the cross of Christ. Her ideas of heaven were few, and simple. She rejected the doctrine that it was the place of constant activity, and not of repose, and believed that when she at length reached it, she would work no more; but sit in a clean white apron and sing psalms."

CONVERSION OF THE JEWS.—As an example of the significant change which seems to be going on in the Jewish mind, with respect to the New Testament, the Cincinnati Journal & Messenger quotes the following remarkable declaration from an educated Jew, the editor of the Israelite, published in that city, who announces as his belief, that "although Romanism, Episcopalianism, Presbyterianism, Unitarianism, Mormonism, Millerism, Campbellism, and such like, are no parcel of Christianity—the doctrines of Jesus and the Apostles are the mystery of God contained in the writings of Moses and the Prophets, revealed or explained in the preaching and teaching of the Nazarenes; and that, therefore, 'the truth' was such an interpretation of the Scriptures of the Old and New Testaments, as placed their several teachings in perfect harmony with each other."

RE-OPENING OF THE NEW ROAD BAPTIST CHURCH.—On the occasion of the re-opening after repairs, of the New Road Baptist Chapel, in the city of Oxford, the Rev. W. Allen, the pastor, stated, that as early as the year 1160, nearly 700 years ago, there were Baptists in Oxford, as thirty of them were then condemned to death for what was called "heresy." In the year 1520, in the reign of Henry VIII, a congregation of Baptists was formed in Farlington, near to Oxford. In the reign of Charles I, a Baptist church existed in Oxford, and in that of James II, in 1689, the name of its pastor, Richard Tidmarsh, appears in the list of a general assembly convened in London; for the purpose of collecting the churches which had been scattered during the civil wars. For a century after this, the church declined, but since then there has been an improvement, and the prospects are now good.

The S. W. Baptist.

TUSKEGEE, A. L. A.
THURSDAY, FEBRUARY 25, 1898.

Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1898, and continue their subscriptions, we will receive Two Dollars a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

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

We invite the attention of our readers to the appeal of our Secretaries for assistance in the cause of Indian Missions. We have no missions, home or abroad, which can be carried on with as little expense for outfit, and for support while engaged in labor for the salvation of the Red Man. And we may go further, and say, that in no field where Missionary labor has been performed, has there been such a harvest reaped. Besides, next to our families and our neighbors, the Indian demands our attention. The propositions in the appeal are practicable; the sums desired, can be raised with a little effort, and continued effort for the salvation of souls should characterize every Christian. Let one and all remember the Indian. He is bone of our bone, and flesh of our flesh; we possess his country, and should pay him in the riches of the Gospel.

Dr. Talbird's Letter.

In another column may be seen a very calm and dignified address from the worthy President of Howard College, to the editors and contributors of several of our religious newspapers. It appeals directly to us, and must not be ignored.

How many will plead guilty to the charges he brings against the parties addressed, we cannot tell. To deny that much has been written contrary to the Gospel of Christ would be preposterous. But who has done it? Who will say **GUilty**, **MOST GUILTY**.

There is nothing more common than self-justification. We say for ourselves: that while we do not claim perfection, and, doubtless, have used some indirect language, yet we have not treated our brethren with whom we have differed with an unchristian spirit. And we claim the same for our correspondents. We have differed from some of our brethren, and we have "withstood them to the face," because we believed "they were to blame." We have gone further, we have "rebuked them sharply." Earnestness in style is sometimes taken for a bad spirit. The editors of the S. W. Baptist cannot argue a question without exhibiting earnestness and zeal, a good deal of it, too. They do not ask pardon for arguing questions that come legitimately before them; which they, from their stand point, believe will be injurious to the cause of truth, and the denomination to which they belong. They cannot argue a question tamely; they would cease to be themselves in that event. They wish to make an opponent feel the force of what they say. And they are fully persuaded they can do that and maintain a Christian spirit also. This they believe they have done, mainly.

We wish the reader to understand that we are not combating the views of Dr. TALBIRD. We have been wishing a text for some time, to say a word by way of exculpation from some charges of severity, modestly and kindly hinted to us from several sources, which we greatly respect. We say, in great kindness, we must be allowed to reprove men and expose ruinous measures in our own style, with zeal, vigor and energy—and this we have done, and intend doing in the spirit of the truth. And if brethren mistake style and argument for a bad spirit, we cannot help it. Let no one mistake us here. We greatly respect the wishes, and feelings of our brethren who wish to see us, what they consider more mild in our manner and spirit, and would do anything in our power, were we at liberty, to gratify them. But "we are not our own," as editors, and must account to the Master. From our watchtower we may see some things which they do not see—dangerous things—and shall we hold our peace? Nay; not if it does fall on the heads of some who call themselves Baptists.

But we are, for the present, done.—We thank President TALBIRD for his letter, and hope we will profit by his kind, Christian admonitions.

We learn from a private source that the Southern Female College (Baptist) LaGrange Geo., is in a very prosperous condition.

Polygamy.

We do not know that we were ever more thoroughly astounded than at the reading of two articles in recent issues of the Tennessee Baptist, on "Polygamy." We doubt capably if there is a political editor in the South, who would have ventured to publish such communications in his paper. And yet brother Graves, not only publishes them, but calls the attention of his readers to them in the following imposing terms: (the italics are ours.)—

"Read the article on Polygamy on the outside. It is from one of our ablest writers, and will be concluded next week. Save the paper."

This language, used by any other editor, would be considered an endorsement of the article referred to. Well, obeying the advice of the editor, we read the article on Polygamy on the outside. . . . from one of our ablest writers," and also the succeeding article in which the subject is concluded, and we have also "saved the papers;" and we now propose giving our readers the benefit of the lucubrations of this "able writer," so far, at least, as we are capable of condensing his positions into an article of reasonable length. The writer, who signs himself "OLD FASHION BAPTIST," occupies between seven and eight columns of the Tennessee Baptist in a very able, and, to do him justice, well written argument to prove "THAT POLYGAMY, (ACCORDING TO THE SCRIPTURES) IS NOT A SIN PER SE." That is, if we can comprehend the terms of the proposition, Polygamy is not wrong, either by the Word of God, or in itself considered. After examining sundry cases in the Old Testament, such as David, Solomon, &c., &c., he comes to the sage conclusion (!) that "God does not advise men to marry one wife, or two wives, he has left it to the choice of each individual, subject to such laws and customs as governments and communities may enact and approve." Nay, further, he affirms that "the odium which attaches to polygamy in the minds of modern Christian nations, originate partly at least from the gross abuse of matrimony by the Turks."

"But it must be remembered," he continues, "that the abuse of an institution, is no argument against its lawfulness," &c. Having searched the Old Testament in vain for anything against (!) Polygamy, he opens the New, and *mirabile dictu* our Lord and his Apostles are at one with Moses and the prophets! Hear him: "The impression then, so prevalent that because the laws of the States, without exception, treat bigamy as a crime against the commonwealth, that therefore the reason for it is drawn from the Bible, is without foundation; the right or reason for such a statute cannot be demonstrated from any law or commandment in the word of God. The propriety of the law must be defended upon other grounds as I have shown."

Such are the positions and conclusions of this correspondent of the Tennessee Baptist, whom the editor pulls as "one of our ablest writers"! It is but a poor mitigation of his offence against the moral sense of community, that he immediately adds: "I sincerely believe that monogamy is best suited to the highest grades of Christian civilization." Would this writer have us believe that the Bible is silent as to the regulation of that most important divine institution—marriage? Most important, we mean, to the moral, intellectual, social and civil relations of mankind? Would he have us conclude, that the laws of States and the habits of society, (which in his esteem, are the only considerations we believe, which make polygamy wrong,) are better "suited to the highest grades of Christian civilization," than the word of God? And is this from the pen of an "Old Fashion Baptist"? "O tell it not in Gath, publish it not in the streets of Ashdod; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!" Nor can he pay off his offence against common morality by an occasional Philipian against Mormonism! Indeed, with his views, he ought to open an immediate correspondence with Brigham Young. We have not the least doubt, that with his theory as published in the Tennessee Baptist, he would be instantly received into the full communion of the "Latter day saints," and rival even the chief prophet, if he should choose, in the number of his wives.

But we have already been decoyed into a longer article than we intended to write. We will not insult the intelligence of our readers by concealing that such a question is debatable.—The Word of God not opposed to polygamy, for sooth! And this, too, from the pen of an "Old Fashion Baptist"! The name he assumes would imply that the views he propounds and defends, were formerly held by the Baptists! and that he, having discovered this "Old Landmark," was addressing himself to the task of "re-setting" it! We repudiate the article as a libel upon the denomination!

But we will close. It is almost impossible for us to speak temperately upon the subject.—We felt indignant when we read the pieces, as they would furnish our enemies with an occasion of reviving an old slander perpetrated upon our brethren in Germany in the sixteenth century.

We see it announced in the Examiner that ISAAC E. SHELTON, son of SMITH SHELTON, Esq., and a late graduate of Rochester University, is now a partner in the firm of SHELTON, BLAKEMAN & CO., The Examiner says: "very few Publishing houses have had more rapid and surer growth, and it now ranks among the largest and soundest publishing firms in the country!"

KEEP THE CHURCH PURE; or, Scriptural Church Discipline. By FRANKLIN WILSON.

This is another choice production from the pen of that industrious and talented author. Twenty four pages of more valuable matter can scarcely be found. The whole-sale price is 4 cents; and is published and for sale by the Southern Publication Society.

"Keep the Church pure" should be the motto of every Christian, and this little work is well calculated to contribute its might by way of counsel and direction. The Southern Publication Society is happy in its selections of publications.

A Good Proposition.

On the outside there is a stirring address from elder C. A. STANTON to the Churches in general, and to those of the Tuskegee Association in particular, which we wish our brethren to heed.—The lamentable coldness and lukewarmness of our churches is alarming to every spiritual heart. There is a God in Israel, a Savior at the right hand of Jehovah, and a holy spirit in the world. An undivided Trinity is ready to come to our relief, if we will apply for help. Something must be done to raise our declining churches. The instrumentalities of the Gospel must be used in order to success. Let the Ministry of this Association keep the time suggested before their minds, make no appointments for that Sabbath, and let a point be agreed upon where we will meet, and agree upon some plan of co-operation for holding special meetings for the benefit of our Churches. We wish also our private brethren to meet with us.

FROM NORTH ALABAMA.—Elder J. SHACKLEFORD, who is at the head of a flourishing Female School at Moulton, North Ala., sends for our paper and says:—

"I think there ought to be more intercourse between the Northern and Southern parts of the State, religiously at least; nothing is better calculated to effect this than a good religious paper."

We have long wished to increase our circulation in North Alabama, and, the Lord willing, we intend to do it, this year. There is no good reason why that part of the State should not co-operate with the Southern portion, in religious and educational enterprises. We cannot see why it should link its destiny with any other State—Tennessee. We offer our columns to our brethren of North Alabama. We hope brother Shackelford will give the news of his section.

THE CATECHETICAL INSTRUCTOR.—Where is this work? Is it out of print? Some labor by the author, A. W. CHAMBERS, would make it a valuable work. It is an Alabama production; gotten up at the direction of the Alabama Baptist Convention, and 4000 or 5000 copies of it sold. It is an able and a good work, but was not quite adapted to the object designed, the oral instruction of our colored population, and it was badly printed. Will the author revise and arrange it so that it shall be called "A Doctrinal Catechism, for the use of Families, Bible classes and Institutions of Learning," and offer it to the Southern Baptist Publication Society for publication? Of course he will not alter the doctrine of the work, for that is sound.

Nailed to the Counter.

A correspondent in the Tennessee Baptist, of Feb. 13th, in vindicating J. R. GRAVES, who, being Chairman of the Committee to nominate a Board of Managers for the late Nashville Sunday School Convention, suffered himself nominated for one of its officers, and refers to us for a precedent, and uses the following language:—

I have heard that when the Alabama Convention met at Lafayette some two or three years since, the Junior Editor of the South Western Baptist, was chairman of a Committee to nominate the preacher for the next Convention, and that he nominated himself and his co-editor as preacher and alternate.—Brethren in Alabama may have thought it silly but I never heard that it was counted as a crime.

The statement is wholly incorrect.—The Minutes of the Convention referred to, show that elder F. M. LAW, of Selma, was chairman of the Committee on Nominations. We shall say nothing about the motives of the writer of the foregoing, but suggest to him, that when his hero gets into a difficulty, not to make, to use the mildest terms, erroneous statements to bring innocent men into to the same unenviable predicament. His brother Graves must suffer without bringing the Editors of the S. W. Baptist into the same category.

NOTES OF THE NEW TESTAMENT, PRACTICAL AND EXPLANATORY. By ADRIAN SHERWOOD, D. D. Sheldon, Blake & Co., New York. Pp. 733.

From the examination we have been enabled to give this work, we can most unhesitatingly commend it to our readers as a most valuable aid in the study of the New Testament. It is written in a plain, perspicuous style—critical only where ambiguity is to be removed, and "practical and explanatory" without redundancy. The age, ability and unblemished character of the author—his long residence in the Southern and Western States—and his extensive and well secured influence as a minister of the Gospel—must secure for this work, upon which he has been engaged more or less for more than a quarter of a century, an extensive circulation. Our book merchants would generally do well to supply their shelves with it. Sabbath Schools and Bible Classes, ministers and private Christians—all indeed who are desirous of extending their knowledge of God's Word, may be materially benefited by this volume. It contains a hundred pages more matter than any volume of Olshausen's Commentary now being published, and is sold at \$2 50.

PEDOBAPTIST TESTIMONY, IN RELATION TO THE MODE OF BAPTISM. By I. T. TICHENOR, pastor of the Baptist Church, Montgomery, Ala. This is a small treatise of 32 pages,

published in Montgomery, by Barrett & Wimbish. It owes its existence to the fact that Pastor Tichenor had to baptize and administer the Lord's Supper at the same hour, and to improve the occasion by preaching a sermon at the same time on the ordinances of the Church of Christ. This led to the discussion of Baptism; and instead of drawing arguments from Baptist authors, he chose to quote the admissions of learned Pedobaptist authors. He was happy in his selections, and judicious in their classification and arrangement. It is calm, dignified and convincing. There is nothing of the violent rantings and ravings of some modern authors on Baptism. We hope the Author will enlarge the Tract and offer it to the Southern Baptist Society for publication.

We are Rising.

In the Tennessee Baptist, of Feb. 13th, "J. M. P." devotes nearly a column to the special benefit of the Junior Editor of the S. W. Baptist. Our great offence was the remarks we made upon his notice of Dr. DAGG's Manual of Theology. We will let the most of his egotistic tirade pass, and notice but two paragraphs. There is implied in the first one a very significant insinuation. Read it:—

"Brother T., refers in a very gratuitous manner, to 'Landmarkism.' This was uncalled for, but Brother T. may have wished to satisfy some of his readers of his opposition to Landmarkism. This was probably necessary on his part, as some of his brethren say he expressed himself favorably to the Landmark less than two years ago. All I have to say on this point now is: that if he was not a Landmark man about the time he became editor, reliable men in Alabama have been strangely deceived. Was it not at one time the understanding, Brother T., that as you and Brother Henderson differed in your views it would not do to discuss the Landmark question editorially, but that your conversations might discuss it? I do not know personally about it. I have, however, heard a good deal."

Who cannot see that we are threatened with that unwholesome system of espionage indulged in so freely in the Tennessee Baptist. "Brother T." will save "J. M. P." the trouble of calling for certificates of private conversations, and "own up," with a word or two of explanation. "Brother T." acknowledges, cap in hand, as charged in this bill of indictment, that he was a Landmark man when he connected himself with the S. W. Baptist, and for sometime afterwards. But as soon as he saw that "J. M. P.'s" Landmark and the Bible and Baptist Landmark were not identical, he forsook the Pendleton Landmark, as many others have done and are now doing. "Brother T." at this date has no use for the extra stakes "J. M. P." has set up, and lashes himself into a *furor*, or whines and cants, as best suits his purpose, when they are opposed. And now "J. M. P." this charge that you intended as a Vulture's beak is broken; the confession is made—a clean breast—and you can save your certificates.

Nor shall "J. M. P." now place us in a wrong position on what is called the Landmark question; nor shall he claim for modern Landmarkism exclusively what has been taught and believed by Baptists from the beginning of their existence. See what he says in the following:—

Now, Brother T., be mainly and deal fairly. If the positions of the Landmark are untenable show it; just do, if you please, what no other man has done. If, as a Landmark Baptist, you are wrong, I want to know it. If Baptists from time immemorial have been wrong in supposing that a call from God to preach the Gospel must be recognized by the church to which the called person belongs, I would like to know it. If they have been wrong in denying that sprinkling and pouring are baptisms, I would be glad to have the proof. In short, if the Baptists have no right to a denominational existence, let it be shown. And they have no such right unless the positions of the Landmark are true.

Here he blusteringly asks his "Brother T." to prove positions which no Baptist has ever denied, and calls it Landmark. Did he wish to decoy us into positions which would isolate us from the whole Baptist family? Did he wish to drive us from the truth and force us to plead for falsehood? That is Campbellite tactics.—Did he wish for "the triumph to be easy" in arguing those propositions with us? Truly he would have an easy task, were we to allow ourselves driven from old Baptist Landmarks.

No, "J. M. P." we are not so silly. We know that you should have the vanity and effrontery to pass those propositions off as belonging exclusively to "Old Landmarkism." Doctrines that have been taught ever since John Baptist lifted up his voice in the wilderness of Judea, and handed down to, and believed in by the whole Baptist brotherhood, are assumed in the above as having been discovered a few years ago by "J. M. P." at Bowling Green Ky. A. Campbell who discovered the "Ancient Gospel" a quarter of a century ago, may hide his face for shame, for a greater than Bethany's Bishop is here.

Any man can see that the objectionable and rugged features of Pendleton's Landmarkism are not stated in the foregoing. His New Stakes, Pulpit Communion and High Church pretensions are left out. As soon as "Brother T." saw these additional stakes set up by "J. M. P." in the middle of the nineteenth century, and became the Shibboleth of a fiction, and understood all their bearings, he ceased to be a Landmarker.

To conclude: We hope "J. M. P." the next time he pays his respects to us, for his own good, will keep in better temper. If it is true, and we doubt it not, that an ill temper exerts a bad influence on health, our Landmark Resister will need all the Medical aid in Murfreesboro at an early day.

Josarillum! How they Loom!!

Who? Why, the Nashville "triumvirate." Think of it, compassionate reader!—two broad-sides at once leveled at those who refuse to swallow the pill so carefully prepared for "Southern Baptists" at the late Nashville S. S. Convention! Over fourteen "solid columns," each one charged to its utmost capacity, and *discharged* at the "non-submissionists!" By next week we suppose the smoke and dust will have blown away sufficiently to enable us to

recon up the "killed, wounded and missing," provided, nevertheless the S. W. Baptist is not "among the things that were!" Well, in this latter alternative, will it not be a little hard that we shall have to loose our heads simply because our throats were a little too small?—Meanwhile our friends must endure some little suspense as to our fate until they hear from us again.

Communications.

For the South Western Baptist.
HOWARD COLLEGE, MARION, ALA.,
Feb'y 12th, 1898.

TO THE EDITORS AND CONTRIBUTORS TO THE Tennessee Baptist, Southern Baptist, South Western Baptist, Christian Index and Mississippi Baptist.

DEAR BRETHREN: I trust that you will forgive me the presumption of addressing to you a letter which I propose to write for the South Western Baptist. I am persuaded that the peculiar circumstances, by which we, as Baptists, are surrounded, demand that something of the kind should be written.—It has been my hope, that some Father in Israel, whose counsels would be respected by the denomination, would perform for us this useful service. It seems, however, not to have occurred to the mind of any one of these venerable men of God. As there is evidently an increasing demand for its performance, and as it has rested on my mind, that I ought to write such an article, I can no longer hesitate without neglecting that which seems to me to be a solemn Christian duty.

I refer to the duty of inviting the attention of the Editors and Contributors to our denominational organs to the spirit and manner in which our religious and personal controversies are being conducted. The only further indulgence I ask is, that you will allow me to assure you, in advance, that every word shall be written under the influence of deep, ardent, Christian love, which I am conscious of feeling for each one of you. Still, I must speak earnestly and as in the presence of Christ what I believe to be for his glory in the churches.

It must be admitted, that the age in which we live, is one which is impatient of the distinction between right and wrong,—truth and falsehood. Nor can it be doubted that, of all the perils which beset us, as a people, this is one of the greatest; and its influence most to be dreaded. Some would persuade us, that there is no fixed standard, to which our belief, and practice in religion, should be conformed. Even professors of Christianity,—yes, some who call themselves Baptists,—in their glorification of the rights of private judgment, are tending to the notion that men may practice and believe, in religion, as is most agreeable to themselves provided only, they are sincere; as though sincerity, in error, will be sufficient to justify it. They are disposed to forget that God has not left to our option what we are to believe in respect to religion; and that millions are sincere,—very sincere, in courses of belief and practice, which must terminate in endless death. This false liberalism breathes in the columns of our newspapers, speaks in our works on devotion and criticism, and has forced its "misshapen front" even into the systems of Theology taught in our schools. It bows in fawning sycophancy to all, and frowns upon none except those who would contend earnestly for the faith once delivered to the saints. It is, in short, the Pantheism of the moral world, more dangerous than the most impious forms of bare-faced infidelity. To watch against this miserable delusion, in ourselves, and to guard those against it, over whom we exercise control, must be regarded as among our first and highest duties. This, in connection with other things, in the churches which have marked the history of the last twenty years, have been eminently calculated to sharpen the edge, and give intensity to our religious controversies. All has resulted in arousing in our midst, a spirit of keen searching inquiry into the doctrines, practice and government of the Church of Christ. Much—as all must admit—rests on the decision of these questions; and the discussions, in relation to them, have excited a general and powerful interest throughout the entire mass of the denomination.

In such an excitement, moderation looks almost like treachery, and caution is made to assume the appearance of indifference, to the cause of truth.—Thus our wisest and most prudent men, are liable to be led astray; and are in danger of sacrificing genuine Christian charity to heated partisan zeal. Does it not behoove us then, constantly to remind ourselves of those rules of Christian moderation and kindness, which ought ever to be observed in our religious controversies? Should we not watch with jealous care, our own tempers, and try, with more than usual self distrust, the spirit with which we engage in these discussions—especially with our own brethren? Does it not become us to pause, and search our own hearts, and inquire of ourselves, whether these exciting newspaper controversies have not blinded the fairness of our

judgment, and betrayed us into the still greater error of defending the cause of God, on earth, with the unhallowed weapons of unsanctified human passions?

I would not be misunderstood. I have no sympathy with those who would hush the voice of controversy.—It must not, it cannot be silenced.—Christianity itself is nothing but an unceasing controversy with all the false maxims and false religions of the world. It is not merely a defensive, but essentially an aggressive principle, and whatever injures the souls of men, or corrupts the purity of the Church, it attacks, in unceasing warfare, until the hurtful thing is vanquished, and destroyed. But it fights only with its own weapons of truth and love, and even these, are tempered by the meekness and gentleness of Christ.

Now, dear brethren turn to the columns of the newspapers, over which you preside, or to which you are contributors, and as in the presence of that Judge before whom the secrets of all hearts shall be revealed, ask yourselves, whether the articles found there, and of which you are the authors, are in accordance with the spirit of Christ?—Read over again the controversies and contentions, the angry vituperations, and bitter personalities, which have characterized your news paper discussions, and determine for yourselves, whether they are promotive of the cause of truth and holiness. Do they not rather present a mournful spectacle to the friends of our bleeding Zion? Do they not furnish occasion to the enemies of the Baptist name to say in taunting irony—see how these Baptists love one another.

Do you say, in reply to all of this, that you are called upon, in the providence of God, to contend earnestly for the faith once delivered to the saints? that you will not be frightened from the work of defending truth against error, by the mandling spirit which calls earnestness fanaticism? Do you insist that you are set for the defence of the Gospel, and that you will not allow the hue and cry of "bigotry" to turn you from that duty, even though the latitudinarianism of the age persists in calling its doctrines antiquated and unmeaning dogmas? In this, we are all agreed.—But do not experience and observation teach us, that he who attempts in the spirit of pride, anger or sarcasm to sustain the cause of Christ, is sure to defeat himself? Can you, my brethren, with a deep sense of your own sincerity, realize that you have written, under the guiding influence of that hallowed zeal, which animated the prophets, and Apostles? or have you not done it in the spirit of that Israelitish captain who said: "Come and see my zeal for the Lord of hosts?"

In the midst of all these professions of disinterested earnestness, have we not reason to fear, that like Jehu of old, we may be offering the fervors of a false zeal before the Lord? Nothing has been more common in the Church.—Even while the Savior was yet on earth 'this temper exhibited itself in his chosen disciples. They would have called down fire from heaven, to devour the rejectors of their Master. But even then, the Savior rebuked this false zeal in his service; and it is not too much to say, that had the Apostle gone forth to the conversion of the world with the bigoted quarrelsome and unsanctified tempers which prompted the desire, their mission must have proved a signal failure. They might have sealed their testimony with their blood, but the religion, which they preached, would have died with them. Happily for the church, and for the world, they on the day of Pentecost, were baptized into another spirit—the spirit of love. From that day Love spoke in their preaching, breathed in the tones of their voices, and beamed in the light of their countenances. Thus they were qualified to be the ambassadors of Christ, and in the spirit of their Master, they went forth to the moral renovation of the world.

Christianity is love. The command to love is as explicit, and as binding as the command to believe. We may have a creed as orthodox as the Bible itself, but if love be wanting, it is only a dead corpse. It may have the hues and lineaments of life, but the blessed Savior will turn away with loathing and disgust from this voiceless, lifeless image of himself.

Now, in the light of this principle, let us contemplate the present state of things in the Baptist denomination.—Look at our hostile separations into Old Landmark, and anti-Landmark, into Revision, and anti-Revision, into Missionary, and anti-Missionary. See how fiercely we are contending, each one for his doctrine, and how zealous each is for the truth, as he believes it. Is all this in accordance with the meekness and gentleness of Christ? Or is there not reason to fear that in the heat and fire of these controversies and divisions the spirit of love is not shrouded and wasted to a miserable skeleton, but actually burned to cinders in our midst? But even this is not the most humil-

iating feature in our present condition. There is always some extension for the conduct of that man, who manifests a zeal which is not according to knowledge, in contending, (as he conceives) for the truth as it is in Christ, but who in his defence of it does not aim upon honest shafts at the character of his brother in the church. But read the bitter personalities, and angry vituperations which have blurred and blotted almost every column of our newspaper literature. See the venomous tracts and pamphlets, in which our brethren have assailed each other, and with which our printing presses are constantly teeming. Can this be proper or consistent with our professions? Has it not the tendency of driving us still further from the spirit which, as brethren and Christians, we are bound to cherish? The Savior laid it down as a fundamental law of his Kingdom: "If thy brother trespass against thee, go tell him his fault, between him and thee alone, if he shall hear thee, thou hast gained thy brother." "Thy brother," that is, a fellow-member of the same church. We are not to blazon it to the world,—not even to a brother in the church, until we have exhausted all reasonable means of reconciliation. "If thy brother trespass against thee" said the Savior again, "rebuke him, and if he repent, forgive him,—not until seven times—but until seventy times seven. On yet another occasion, the Savior said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath against thee, leave there thy gift, before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In these passages we have the law of Christ's kingdom for the settlement of private difficulties. Is our practice conformed to it? No; just the reverse. We seem to be eagerly watching for occasion of offence, and when we have found it, whether real or fancied, we trumpet it to the four winds of heaven. Thus we violate the law of Christ, proclaim our divisions and difficulties to a censurous world, weaken our own hands in the work of doing good, and stab the cause we profess to love better than life.—Even when we are convinced that we have trespassed against our brother, instead of exhibiting the Christian and manly spirit which would prompt us to make every reparation, in our power, we add insult to injury. Thus that charity which suffereth long, and is kind, which beareth all things,—believeth all things,—hopeth all things,—endureth all things, and is not easily provoked, is driven from our midst—weeping, and bleeding with the wounds she has received in the house of her friends.

We all know, that the church of Christ is designed to bear association of kindred spirits, from which every thing like strife, wrath or bitterness, is excluded. Perfection, however, in these respects, cannot in this life, be attained. Differences between brethren, on questions of general policy, are to be regarded as unavoidable, and as almost necessary evils growing out of the imperfections and corruptions of our fallen nature. It is to be expected that some of us will express in private, and even publish to the world, false principles and false opinions. When this is the case, they must be resisted, in every proper manner, and, if possible, utterly extirpated. True Christian forbearance between brethren regards persons and not principles—it regards mistakes and not opinions. If this simple distinction could be borne in mind, it would save us from those miserable tirades of personal abuse, which have recently desecrated and disgraced, so large a portion of our religious journalism.

But it may be asked, how are these differences between brethren to be settled, so as to prevent the unhappy, and even fatal consequences which must, otherwise, result from them? I answer let us cultivate in our hearts the spirit of our Master, and obey the law he has enacted for our guidance in all such cases. There is not an individual among us who does not know that this quarrelsome, contentious disposition can never be made to harmonize with the spirit of Christ. It cannot be right, therefore, for us, as Christian ministers, and Christian editors, to indulge in it. If we cannot reconcile our conduct with the principles by which we profess to be governed, then our conduct is wrong, and we had better at any time, suffer wrong than do wrong. If, unfortunately, differences have arisen between any of us, which we cannot settle for ourselves, let us refer them to our brethren, or the church. This is the law of Christ for the settlement of personal difficulties. If we will not obey his law, we have no right to call ourselves his disciples. At least, let the ordinary feelings of self-respect restrain us from blazoning our personal quarrels to our enemies; and thus furnish them the opportunity of exulting over us.

It is my desire to invite the attention of my brethren to the sad effects on our denomination of this contentious spirit, which, through our newspaper literature, has infused itself into our church-

