

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 22, 1858.

Proposition:

From now on, who will pay up by the end of the present volume, which will be about the 1st of May, 1858, 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.

COLPORTEES WANTED.

Ten or a dozen pious and energetic brethren are wanted by the Alabama Baptist Bible and Colporteur Society, in addition to those already employed, to engage as Colporters in the various Associations in the State. None need apply except such as can give satisfactory evidence of reliability. Address P. M. L. W. Co. Sec., March 6th, 1858. Jelina, Ala.

Revival. The revival still continues in our town. The Pastor of the Baptist Church baptized 11 last Sabbath. The work is going on in the Methodist and Presbyterian churches.

Elder J. J. Harris, of Enon, Ala., keeps "stirring up" the people in behalf of our paper. Many thanks to him.

Revival at Albany, Geo.—We are permitted to make the following extract from a private letter from the Rev. C. M. Irwin, pastor of the Baptist Church at Albany, Geo.:

"I would have written you before, but have been engaged night and day in a meeting. I baptized 28 last Sunday, making 42—and others will come in occasionally, as the fruits of the meeting. They were of all ages—from 13 to 60. Lord be praised."

Advice and Caution.

We wish to give our brethren some advice and caution in view of the precious revivals now being enjoyed by many of our Churches, with the confident expectation that there will be a general revival.

1. **Begin right.** Begin with dependence upon the Spirit of God. He must be acknowledged as the sole agent in regeneration. Never lose sight of this. He must regenerate, convert, sanctify and glorify soul and body. He must give members and ministers efficiency to labor successfully in the great work. He must be respected in His great work, else He will be grieved and leave you to mere instrumentalities, and give you over to wild fanaticism. He must be sought by earnest, constant prayer.—Without Him Christians and ministers are nothing more in religious exercises than "a sounding brass or a tinkling cymbal."

2. **Do not rely upon instrumentalities.**—We mean both divine and human instrumentalities. Divine agencies must be used, but they are powerless without the Spirit of God attending them. A sword is harmless without it; it is wielded by a soldier; agencies—Divine agencies—are powerless unless they are wielded by the Spirit. They are His weapons, and ministers and Christians must not take them out of His hands. They may work under and co-operate with Him as soldiers of the Cross, but He must command and give energy and efficiency to every campaign against the powers of darkness; Christians must be active in the use of all the Divine instrumentalities, but never should they lose sight of the great truth that the Spirit must work in all to will and to do of His own good pleasure. With these brief words of advice, we offer a few cautions.

1. **Beware of fanaticism.** There is great danger of a fell spirit of fanaticism insinuating itself into revival meetings. When the sons of God meet for worship, Satan presents himself also and uses every effort to counteract the influence of true spiritual worship. He will transform himself into an angel of light, counterfeit true worship far as possible, and thus deceive souls. It must be confessed that he succeeds well, many times, in imitating true devotion. Zion's watchmen, and all wise Christians are presumed not to be ignorant of his devices in this regard; and must guard their meetings from running into wild fanaticism and confusion. The Spirit will not allow a rival in these meetings; and if every thing is allowed to run into wild extravagance, he will be insulted, grieved, and withdraw and leave his rival in full possession. And then alas! for the consequences.

2. **Avoid stiff formality.** In fencing against wild enthusiasm, there is great danger of going into stiff unbending formality. The Divine Spirit does not produce stiff formality among his people. He stirs the heart and warms the soul. He gives freedom—freedom from confusion and formality—freedom of speech, in song, in worship. Follow Him and you will avoid all extremes.

3. **Be not too hasty in receiving members.** Have more regard to quality than quantity. Much sin against God is committed and many souls ruined by hastily

receiving persons into the Church.—Avoid extremes here also. Be not too hasty, nor delay too long. Be prudent. Fill not your Churches with unconverted persons. They will give you much trouble.

4. **Do not profess religion for the people.** Some times a fanatical zealot will ask "mourners" a few leading questions, and if answered to his satisfaction, it is announced that they are converted. This is professing for them. Let them alone, they will profess it themselves when converted.

Progress.—The recent call of the Southern Publication Society, through its committee for manuscripts prepared in view to Sunday Schools, has been quite successful. A number have been received, and others on hand will soon be examined. The Society still want more of the same kind. We see in the Southern Baptist several new works announced by the Society as just issued. That is the kind of energy to throw into an enterprise.

Missions.

We trust there is an auspicious day for Missions dawning upon us. Piety and the Missionary Spirit go together—piety and spirituality in the Churches the main-spring of action. For years the friends of Missions have had to hope against hope, and labor hard to sustain what few Missionaries there were in the field. The cause of this has been mainly owing to the low state of spirituality among Christians. The love of God in the soul expands the heart; coldness and lukewarmness contracts it. And the love of God being so little enjoyed of late years, selfishness and world-mindedness have taken possession, and the contributions to the cause of God in the Foreign and Domestic Mission fields have been but small.

But as this "Great Awakening" has come upon the Churches of Christ, we may expect liberal contributions to the cause of God. The heart will be warmed, benevolence expanded, the ties long withheld will be brought into the "storehouse," and blessings from heaven will be poured out and the Word of the Lord will not be bound. As sure as this great religious awakening is from God—God's Spirit working in men to will and to do of His own good pleasure, the contributions to Missions and the Missionary Spirit will greatly increase. It has been a long, dark, dreary night—a time in which the spirit of controversy and narrow-minded bigotry has reigned—but the Lord has come, and now powerfully pleads his cause with men in Christian lands.—Will He not, also, plead it with the heathen? Shall not that same Spirit who is now working so effectually in Christendom, be poured out on Heathendom? Let the prayers and contributions of Christians be greatly increased for the cause of Missions everywhere. Now is the time, when God is so manifestly working among men, for the Churches of Christ to work. May the Divine Spirit give his people "a mind to work!"

Those Questions—Some Others.

The astonishing knock of the Tennessee Baptist editor to ask questions raised the presumption that he is equally gifted in answering them. At least we so thought some six weeks ago, when we asked whether every copy of "Orchard's History" issued brought ten cents into the old man's pocket, or whether he was not paid off with a present of five hundred dollars which Mr. Graves begged from his subscribers? We see it stated that between twelve and fifteen editions of a thousand each have been issued. In that event, between twelve and fifteen hundred dollars is now due the old man. We renew this question.

Finally: "It is required in stewards, that a man be found faithful." At least, so reads an old record now open before us. And since Mr. Graves desires to be made steward of one of the most important interests to the denomination, i. e. to furnish a Sabbath School literature for the whole South, it is important that we look into his antecedents. We therefore, venture to ask the following:

1. Was there ever an organization in Tennessee known as the Tennessee Baptist Publication Society?

2. Was the capital stock of that Society amounting to between 12 and 1500 dollars ever merged into the South Western Publishing House?

3. How long since there has been any report made to that Society as to the manner in which it has been managed?

Some brethren are curious to know how a public trust can be converted into a private capital, if it has been done.

An early response is respectfully solicited. We beg to say we are not "persecuting" our cotemporary.

Revival in Montgomery, Ala.—In the Baptist Church, 24 have been received for baptism; eight or ten have professed conversion that have not yet united with the church. The meetings still continue with interest. The work is quiet and solemn, without excitement.

Peace Measures.

Mr. "Banvard" Graves, in his issue of the 10th inst., utters a most pitiable cry for "peace! peace!" This is one time at least in which there is not a man in the South but what will give him credit for sincerity. His condition is every thing in it to excite compassion, except that he has justly merited all he has received. We have no idea that he can profit by it, at least to any great extent; but the whole matter may serve to teach future adventurers a salutary lesson, that Southern Baptists are not to be dictated to by strangers. He calls upon us to "state explicitly the grounds of our opposition to the S. S. Union;" also our "grievances or charges personal to the editor of the Tennessee Baptist, or Elder Dayton or Pendleton." If up to this time we have failed to make ourselves understood in regard to the grounds of our opposition to Mr. Graves' S. S. Union, we utterly despair of making him comprehend us. And as to personal grievances or charges, we have spoken, not in our individual capacity, but in the name of Southern Baptists. He altogether mistakes the matter when he supposes that the whole denomination South is suffering, because he is being chastized a little. If he has any apology to make to the South for insulting her ministers, by making the impression that they are unsound in the faith, &c., &c., and by attempting to cram down our throats his new measures, let him do it. We have nothing to say to him at least. We have already apologized to our readers for some unpolished expressions used during the discussion.

"Landmarkism."

We publish in another column a communication from an old and valued correspondent on this subject. We had intended to accompany it with a short editorial, but are too much occupied in a gracious revival to do so. Meanwhile we copy the following from the Tennessee Baptist, written by the editor of that paper in the midst of a gracious season in a neighboring town to Nashville, bearing date August 17th, 1850. Of course it was written before the "Old Landmark" was discovered, either by himself or "J. M. P." It was written, too, under the very influences which are, after all, the most effectual barriers against all such "Landmarks"—an outpouring of the Spirit of God.

By the way, let our brethren who are laboring so successfully in the vineyard of the Lord, now write to us the results of their labors. A gracious work has been going on in Montgomery for some time. Other places are also sharing the fruits of the Spirit. Brethren, send an account of the goodness of God, so that it may gladden many, many hearts!

But here is the extract:—
"Rich deeds of grace come o'er us,
In many a gentle shower,
And brighter scenes before us
Are opening every hour;
Each cry to Heaven brings
Abundant answers thence,
And heavenly joys are flowing,
With peace upon their wings."

We have been engaged in a meeting in this place for the past two weeks. Christians of every name appear much revived and are engaged, like children of the same common Father, in the work of saving souls. We are in the midst of the most precious revival. Thirty have already, we trust, been born into the kingdom, and nineteen accessions have been made to the Church. When the work will stop, we know not, etc. etc. Signed, J. R. G.
Tennessee Baptist, Aug. 17, 1850.

Theory vs. Practice.

The Tennessee Baptist of the 10th inst., in indicating his future policy, says:—

"We have defended the organization and the action of its friends because we cordially approved them, and if in doing this we have wronged any man, we are ready to correct the wrong, but we must be allowed to say to all who oppose us, that we have set our hand to this enterprise, i. e. to secure by the best, cheapest and most expeditious means for the denomination, a Baptist Sunday-school literature, and no amount of opposition or combinations the most formidable, shall move us for one hour from our purpose, while our course meets, as it now does, the warm approval of so large a portion of the Baptists of the South and South West. We are willing to discuss, as Christian men should and can, the propriety of any step we may advise, but from henceforth we shall not turn aside to wrangle, and bicker, and if there are those who find it in their hearts to vilify and abuse, and seek to injure us, we shall submit to it as patiently as the grace granted to us will allow, trusting our defence to others. No one can forgive more than we can, and forgive more freely and sincerely."

Thus it will be seen, that in utter defiance of the sentiment of the South, he intends to drive his measures through at every hazard. This defiant spirit contrasts strangely with his saintly declarations of patience and forgiveness. The Apostle Paul has a word for such in the following passage:—

"Thou therefore which teachest another, teachest thou not thyself?"—Rom. 2: 21.

The new-born zeal of the "Edgefield clique," (a brother from Nashville beseeches us not to call it the "Nashville dynasty" any more,—the active movers in the matter both living in Edgefield, a

village just opposite Nashville on the north bank of the river,) we say, the new-born zeal of elders Graves, Dayton & Co. for Sabbath Schools, naturally awakens the attention of our brethren to the degree of interest they have manifested at home in the cause of Sunday Schools. It would seem that men who are well nigh consumed with zeal for others would have the model Sunday School of the South under their immediate supervision. Now what will the reader think when we inform him, that although the President and Recording Secretary of this great (1) Southern (2) Baptist (3) Sunday School (4) Union (5) both live in the town of Edgefield, where there is a population of over a thousand, we believe, and where the Presbyterians and Methodists both have Sunday Schools, and although urged to organize such a school there, they are permitting all the children of that population to grow up in utter ignorance of the "Baptistic"—&c., &c.—that the most crying destitution exists at their very doors, and neither of them have ever lifted one finger to supply it!! Such are the men who are seeking to supply the South with Sunday School books! Nay, such are the controlling officers of an organization which Mr. J. R. "Banvard" Graves declares must "give to Baptists such a school literature as they have so long needed, and which they can hope for from no other source."

A Prophecy.

An aid and comfort writer in the Tennessee Baptist, lets fly the following prediction:

"I now prophecy it will not be three months before some one will accuse Bro. Graves of trying to destroy the Baptist Watchman, Southern Baptist and S. W. Baptist."

So far as the S. W. Baptist is concerned, he shall prove to be a false prophet. Should his hero, Graves, by an accidental blow kill the S. W. Baptist, a groan will not be heard from the editors, nor his friends. We shrink not for mercy, nor do we call for quarters.—We hold in extreme contempt whining, canting, shrieking controversialists.—It never shall be heard from this office. The S. W. Baptist is not dead yet, as its enemies seem to wish. It lives to be a terror to dictators and evil doers. It plays not the demagogue in catering to men and measures. It fears not to rebuke men and sin in high places. It shrinks not to expose men who attempt to trample upon the rights of Baptist churches. If Baptists sustain us not in maintaining their rights against the invasion of demagogues, we will retire from our position, disappointed in our opinion of them, and live in silence the rest of our days. Till then, we shall dare to be men.

"Measures, not Men."

This phrase, properly applied, embodies a most important truth; but when designing men undertake to use it to shield themselves from all accountability, we protest against the desecration. It is an old Episcopal aphorism, "once a Bishop always a Bishop." It is the prerogative of royalty that "the King can do no wrong." But we have never as yet transferred these maxims to this free country, where prerogative shields no man's conduct from scrutiny.

The editor of the Tennessee Baptist has raised the hue and cry against us, and sundry other editors in the South, that it "is men and not measures" that we are discussing. Our simple answer is, that it is men as the representative of measures, that we have been discussing. No man in the South, except that "other Tennesseean" to whom Bro. Bestor alluded last week, has desecrated the columns of a newspaper to the discussion of private character more fully than J. R. "Banvard" Graves.

If we undertake to expose the conduct of an officer of the Southern Baptist Convention, who, in order "to make a fair show in the flesh," reports more than four times as much "Bible operations" to said Convention as he ought to have done—we are answered, that we are "discussing men instead of measures!" The late Secretary of the Bible Board reported to the last S. B. Convention an aggregate of \$33,135 27 as the operations of that Board for the last two years. Upon analyzing that report, it is ascertained that \$25,249 21 of this amount has been collected and disbursed by other Societies, Boards, &c., with which the Bible Board had nothing whatever to do—that \$520 was merely transmitted through the Bible Board by the donors of other benevolent objects—that after subtracting these amounts from the gross sum reported to the Convention (\$33,135 27,) there remains the sum of \$7,886 06 as having been received by that Board, and which is all that could have been properly reported to the Convention for the last two years—that in the collection of this amount, there was paid out in the way of salaries, agents, printing, &c., &c., \$4,735 54, which being deducted from the foregoing amount, leaves the sum of \$2,630 52,—and finally that there was reported \$2,115 38, as in the hands of the Treasurer, which being deducted from the above residuum, shows that

\$515 14 has been disbursed for "purely Bible operations" within the last two years from the last Convention. And is it a war upon men to expose these "facts and figures?"

Mr. "Banvard" Graves says that we have charged Secretary Dayton with "malfeasance." We deny having made any such charge. We have simply said that he has attempted to produce the impression that much more has been done in the Bible cause under his agency than "figures and facts" will sustain, and we have proved it. We have said that the effect of such a report published in the minutes of the S. B. Convention, when properly analyzed, is, to weaken the confidence of the denomination in the reports of all our Boards, and indeed in all our benevolent agencies; nor is there an unprejudiced man in the South that will deny it. The fact is, there are times when men are to be discussed as well as measures. On any other hypothesis, no man could ever be held accountable for his conduct. But after all, it is by no means astonishing that the editor of the Tennessee Baptist is so exceedingly sensitive upon this subject. Though he has done more to destroy the character of Baptist ministers than any and all other professedly religious editors we ever knew, there is no man who has more to fear from such discussions than he. It is a significant fact, that those who made most use of the guillotine during the French revolution were themselves guillotined.

Communications.

For the South Western Baptist.

Religious Notice.

The friends of Missions in East Alabama, will please take notice that the Baptist Convention of East Alabama will assemble at the Baptist Church in the town of Jacksonville, Benton county, on Friday before the fourth Lord's day in May next.

Objects of great interest will be before the body for discussion and action. The Church and the world are alike interested in the result of this meeting, and the Convention anxious to avail itself of every possible measure of aid, religious, intellectual and material, hereby extends a cordial invitation to all to come who feel interested in its purposes; and this invitation will be cheerfully responded to by the well-known Christian hospitality of our brethren in and around Jacksonville—their houses and hearts are both open to receive with gladness, all who may come.

Elder W. C. Mynatt will preach the Introductory Sermon, E. T. Smith, his alternate. Elder J. J. D. Renfro, will preach the Bible Sermon on Saturday night; S. G. Jenkins his alternate—Elder J. A. Collins will preach the Missionary Sermon on Sabbath, at 11 o'clock, a. m.; A. J. Waldrop, his alternate.

Interesting reports are expected from the various standing committees, upon the subjects connected with the prime objects of the Convention, viz: the salvation of sinners and the glory of God.

Brethren, come one, come all, and "we will do you good."

WYLYE W. MASON,
President Bap. Con. E. Ala.
Tuskegee, April 13, 1858.

For the South Western Baptist.

Brethren Editors: Last Sabbath will

be long remembered in the history of Eufula. At half past three o'clock, p. m., a very large collection of our citizens assembled at the pool to witness the solemn ordinance of baptism. Our pool is so arranged that a very large audience can be accommodated and be so arranged as to see the willing candidates "buried with Christ in baptism." It is situated in a beautiful cluster of small pines quite convenient to our city and supplied with water by a never-failing spring. It is surrounded first by a tall plank fence: inside of this there is a low paling: inside the paling seats are arranged, which accommodate a large part of the ladies. Between these and the baptistry, the little boys and girls sit upon the beautiful sand and gravel with which the ground has been covered. Between the paling and the outside fence is a large place for those who have to stand. From this, nearly all have a full view of the pool over the heads of those seated within. This arrangement extends around one side and end of the pool. Then there is a platform surrounding the other side and end with seats for the candidates and their special friends. On last Sabbath the entire place was full. Twenty three whites* were to be baptized, and eight blacks. So many had, perhaps, never been baptized at one time in this place, and hence the large collection. Several grown persons, some of them with families, had never seen any one immersed.

The anxiety was so great that they commenced assembling nearly two hours before the time appointed.

Brethren Editors, did you ever know such anxiety to witness Pedobaptism?

*Two were sick, and were not baptized.

Solemn order prevailed until nearly done baptizing the whites, when a dark cloud arose and the rain commenced falling. This created some confusion, and some left; but a large part remained until the last one had come "up out of the water." And notwithstanding the fast falling rain, one gentleman (a member of no church, either,) and his wife, (she is a Baptist,) remained to witness the baptism of two of their favorite servants. As these servants were baptized, I noticed that the kind master and mistress were deeply affected, and came forward weeping and gave them their hand.

Thus brethren, God has blessed us. The other denomination have shared largely in this blessing. The Methodists have received some 40, or more accessions and the Presbyterians some fifteen or twenty. And the gracious work is still going on.

A. VAN HOOSE.

Eufula, April 13, 1858.

For the South Western Baptist.

Rules for Self-Government, in Writing for the Press.

After observing the course of controversialists, and witnessing the effects of controversies for a good while, I have come to the conclusion that the following rules should be observed by all who write articles for publication:

1. Never write anything for publication without due deliberation.
2. Always present your views in as condensed a manner as the subject will admit. And be sure to cease when you have written enough.
3. Never write upon controverted points until you are fully satisfied the cause of truth demands it; nor until you understand those points well enough to maintain your views against any position that may be excited.
4. Never yield to an improper temper when writing against an opponent, even when provoked by him.
5. Never impeach the motives of an opponent, nor attack his private character without the clearest evidence of his guilt. And not even then, unless the cause of truth demands it.
6. Never substitute hard names, unkind insinuations, and unfair sophistries, in the place of solid arguments.
7. Never avoid a proper issue when it is fairly presented.
8. Never deny an opponent all he is entitled to in an argument; and never fail to acknowledge your errors when they are made apparent.
9. Never claim the last word unnecessarily; but be contented with a full and clear expression of your views upon the questions at issue. MASON.

For the South Western Baptist.

Ordination.

On the 3d inst., the undersigned and Elder Jesse Thames, according to the vote of Murder Creek Church, ordained to the gospel ministry, Bro. JACOB SMITH. His post-office is Sparta.

W. C. MORGAN.

Belleville, April 12, 1858.

For the South Western Baptist.

The Judgment Day.

Reader, "the hour is coming, in which, all that are in their graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection, of damnation." Reader, dear reader, are you flattering yourself with a hope of escaping your trial on that great day? Do you think that out of the many millions who shall appear, that you may be able to escape the eye of the just Judge? If so, vain thought! His eye will be upon you, as much so as if you were the only one to be tried. O, then, how altered the tone of bold, presumptuous, sinners in that day! In this life they can laugh and frown at things sacred, and even sport with the blessed Savior's name. But, O, hear them on that day. Hear them calling then on the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb: "For the great day of his wrath is come, and who shall be able to stand?" O, then, dear reader, if you cannot escape the eye of the just Judge, can you, will you be able to justify yourself before Him? Can you say that you have not sinned, that you have a clean heart? O, hear what the just Judge says of your heart: He says, "The heart is deceitful above all things, and desperately wicked: who can know it?" The law by which you must be judged is just and holy. Reader, if you can neither escape nor justify yourself, can you, will you be able to contend with the Judge of all the earth? Alas! vain thought!

For He who bore so long with your provocations, will then ascend the throne of judgment, to avenge the insulted Majesty of heaven, and to vindicate his holy law. Reader, has not the blessed Lord often addressed you? How often has He knocked at the door of your heart, beseeching you to be reconciled; but you have refused. O, how often has his hand been raised to execute his wrath upon you, but his patience and long suffering prevailed, and

another opportunity was given you. Yea, dear reader, how often has he followed you, saying, Turn ye, turn ye, why will you die? How often has he pleaded with you; but alas in vain. Oh, how soon the order may be, "take these mine enemies, bind them hand and foot, and cast them into outer darkness, where there is weeping and gnashing of teeth."

Then, dear reader, should you be neither able to escape nor justify yourself, nor contend with the Judge, will you be able to endure the dreadful sentence; depart into everlasting fire, prepared for the Devil and his angels, for I never knew you?

Is it not then, a fearful thing to fall into the hands of the living God? Reader, whoever you are, where ever you may be, let me as a friend, entreat you to stop, before you farther go. You may very soon stumble and fall to an awful hell. O, sinner, do stop! Why be in such haste? O, do not press forward in your sinful course any longer? Hear what God says. Hear him addressing you as by name: "As I live, saith the Lord God; I have no pleasure in the death of the wicked; but that the wicked turn from the error of his way and live;" turn ye, turn ye, from ye evil ways; for why will ye die?

Reader, turn and flee to Jesus, he is able to save, even the chief of sinners. GEORGE L. LEE.

For the South Western Baptist.

The Landmark Question.

Messrs. Editors: I hope you will not think me presumptuous in thus trying to vindicate a cause that I so warmly espouse. Much has recently been written against the Landmark positions. A great deal of which abounded in severe reflections on the opposite party. Much has been lugged in, "head, ears and all," as "landmarkism" which was no part of it. Very little real argument has been adduced to sustain the position of the writers. Such as have merited the name have been equally powerful against "Restricted Sacramental Communion."

The "pulpit question" is indissolubly connected with that of "restricted communion." He who would practice "pulpit communion," and yet refuse to practice sacramental communion, is bound in defence of his position to show wherein they are different as to their nature and origin. Any other defense will serve to weaken the arguments for restricted sacramental communion, or they will be aside of the true issue and hence unsatisfactory and reasonable.

A Methodist, or Presbyterian minister and a Baptist labor together for some days in a Baptist meeting. At the close of the meeting the church commemorates the death and sufferings of our Savior, but the Methodist cannot partake. The question for solution now, for all is, what better authority has he for preaching than for communing? If he has been recognized in the higher capacity should he not be in the lower? Or is the right to commune more guarded than the right to preach? Do both ordinances belong to the churches, and are they both fenced in by that of baptism, or is that of the ministry without the churches, and that of communion within them?

Did the Savior intend for those, who were to go forth and teach, "all things that he commanded them," to be living examples of disobedience? Would the Apostles have felt that they were "commanding these things to faithful men," if in their very midst they were "teaching for doctrines the commandments of men?" Would the Apostles have recognized them as gospel ministers, and promoted them?

Is there any more authority to believe that there were ministers in the Apostolic age who had not been baptized, than that there were Christians who communed who had not been baptized? Baptism is a "positive ordinance," and a positive duty, and is the first to be attended to by the renewed soul.—And if he may disobey with impunity and be recognized as a legalized herald of the gospel—that very gospel which demands of him obedience—then also he may as appropriately be recognized as a legal administrator of all the privileges of that people who thus recognize him. To say that he conscientiously believes he is doing right, and therefore, we should thus receive it, will not do. An argument of this character at all, proves too much. It will prove the correctness of open-communion, and many other errors.

To say that the Scriptures are not very plain on these points, would be to retract our united train of testimony from the Apostolic age down to the present time. Besides the argument would be ruinous to restricted communion views.

The gospel requirements are as plain as the sun in the heavens. It would be a reflection on the character of Christ to suppose otherwise. That thousands of good people are beggled and blinded by the devices and prejudices of leading sectaries is very evident. But to assume this as a ground of justification

The Family Circle.

Dr. Franklin's Tale.

Franklin desires to rank next to Washington as the ablest practical statesman of his generation, and his services to our country, both in the councils at home and in diplomacy abroad, cannot be exaggerated. In the most cultivated circles of England and France, he found no superior in racy wit, or keen penetration, or ready repartee. The following impromptu tale is a specimen of his invariable readiness to defend the honor of his country, when surrounded by those who had little sympathy with its institutions:

Lord Spencer was a great admirer of Dr. Franklin, and never missed sending him a card when he intended a quorum of learned ones at his table. The last time that our philosopher enjoyed the honor, was in 1775, just before he was driven from England by Lord North. The conversation taking a turn on fables, Lord Spencer observed, that it had certainly been a very lucky thing, especially for the young, that this mode of instruction had ever been hit on, as there was something in it wonderfully calculated to touch a favorite string with them, i. e., novelty and surprise. They would listen, he said, to a fox, when they would not to a father, and they would be more apt to remember anything good told them by an owl or a crow, than by an uncle or an aunt. But I am afraid, continued his lordship, that the age of fables is past. Esop and Phaedrus among the ancients, and Fontaine and Gay among the moderns, have given us so many fine speeches from the birds and beasts, that I suspect their budgets are pretty nearly exhausted.

The company concluded with his lordship, except Franklin, who was silent.

"Well, doctor," said Lord Spencer, "what is your opinion on this subject?"

"Why, my lord," replied Franklin, "I cannot say that I have the honor to think with you in this affair. The birds and beasts have indeed said a great many wise things; but it is likely they will say a great many more yet before they are done. Nature, I am thinking, is not quite so easily exhausted as your lordship seems to imagine."

Lord Spencer, evidently confused, but still with that countenance of pleasure which characterizes great souls, when they meet superior genius, exclaimed—"Well, doctor, suppose you give us a fable? I know you are good at an impromptu."

The company all seconded the motion.

Franklin thanked them for the compliment, but begged to be excused. They would hear no excuse. They knew he could do it, and insisted he should gratify them. Finding all resistance ineffectual, he drew his pencil, and after scribbling a few minutes, reached it to Spencer, saying—"Well, my lord, since you will have it, here's something fresh from the brain, but I'm afraid you'll not find Esop in it."

"Read it, doctor, read it!" was the cry of the noble lord and his friends.

In a mood, spiteful and pleasant, Franklin thus began—"Once upon a time—hem!—as an eagle, in the full pride of his pinions, soared over a humble farmyard, darting his fiery eyes around in search of a pig, a lamb, or some such pretty tit bit, what should he behold but a plump young rabbit, as he thought, squatting among the weeds. Down at once upon him he pounced like thunder, and bearing him aloft in his talons, thus chuckled to himself with joy—"Zounds, what a lucky dog I am!—such a nice rabbit here, this morning for my breakfast!"

"His joy was but momentary; for the supposed rabbit happened to be a stout cat, who, spitting and raging, instantly stuck his teeth and nails, like any wild cat snarling with fury, into the eagle's thighs, making the blood and feathers fly at a dreadful rate.

"Hold hold! for mercy's sake hold!" cried the eagle, his wings shivering in the air with very torment.

"Villain!" retorted the cat, with a tiger-like growl, "dare you talk of mercy after treating me thus, who never injured you?"

"O, God bless you, Mr. Cat, is that you?" rejoined the eagle, mighty complaisant; "pon honor, I did not intend, sir, I thought it was only a rabbit I had got hold of—and you know we are all fond of rabbits. Do you suppose, my dear sir, that if I had but dreamt it was you, I would have ever touched the hair of your head? No, indeed: I am not such a fool as all that comes to. And now, my dear Mr. Cat, come, let's be good friends again, and I'll let you go with all my heart."

"Yes, you'll let me go, scoundrel, will you—here from the clouds—to break every bone in my skin! No, villain, carry me back, and put me down exactly where you found me, or I'll tear the throat out of you in a moment."

"Without a word of reply, the eagle stooped at once from his giddy height, and sailing humbly down, with great complaisance restored the cat to his simple farm-yard, there to sleep, or hunt his rats and mice at pleasure."

A solemn silence ensued. At length, with a deep prophetic sigh, Lord Spencer thus replied:—"Ah, Dr. Franklin, I see the drift of your fable; and my fears have already made the application. God grant, that Britain may not prove the eagle, and America the cat."

The fable, paraphrased in the Whig papers of that day, concludes in this way:

"Thus Britain thought in seventy-six her talons in a hare to fix; But in the scuffle it was found The bird received a dangerous wound, Which, though pretending off to hide, Still rankles in his Royal side."

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

A Beautiful Narrative.

BY S. H. HAMMOND.

I witnessed a short time ago, in one of our higher courts, a beautiful illustration of the simplicity and power of truth. A little girl nine years of age was offered as a witness against a prisoner who was on trial for felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner upon her being offered as a witness, "I desire to know the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your Honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the Judge, "Come here my daughter." Assured by the kind tone and manner of the Judge, the child stepped toward him, with a calm, clear eye, in a manner so artless and frank that it went straight to the heart. "Did you ever take an oath?" inquired the Judge. The little girl stepped with a look of horror, and the red blood mantled in a blush all over her face and neck, as she answered:

"No, sir." She thought he intended to inquire if she ever blasphemed. "I do not mean that," said the Judge who saw her mistake. "I mean were you ever a witness before?"

"No, sir, I was never in court before," was the answer.

He handed her the Bible open. "Do you know that book, my daughter?"

She looked at it and answered: "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the Judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I have to say," and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the Judge, "you have been sworn as a witness; will you tell me what will befall you if you do not tell me the truth?"

"I shall be shut up in the State Prison," answered the child.

"Anything else?" asked the Judge.

"I shall not go to heaven," she replied.

"How do you know this?" said the Judge again.

The child took the Bible, and turning rapidly to the chapter containing the Commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that," she said, "before I could read."

"Has any one talked to you about being a witness in court here against this man?" inquired the Judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before him. And when I came up here with father she kissed me and told me to remember the ninth commandment, and that God would hear every word I said."

"Do you believe this?" asked the Judge, while a tear glistened in his eyes, and his lips quivered with emotion.

"Yes, sir," said the child with an air and manner that showed her conviction of the truth was perfect.

"God bless you, my child," said the Judge, "you have a good mother. This witness is competent," he continued.

"Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this—Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questionings, but she varied from her first statement in nothing. The truth as spoken by that little child, was sublime. Falshood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favor and villainy had manufactured for him a sham defence. But before her testimony falshood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning device of matured villainy to pieces like a potter's vessel.

The strength that her mother had prayed for was given her, and the sublime and terrible simplicity (terrible, I mean, to the prisoner and his perjured associates) with which she spoke, was like a revelation from God himself.

I am fully persuaded that I shall love my friends in heaven, and, therefore, know them; and this principally binds me to them on earth. If I thought I should never know them more, nor, therefore, love them after death, I should love them comparatively little now, as I do all other transitory things.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

Joy.—Mourning for sin, is the seed out of which the flower of spiritual joy grows.—Baxter.

SOUTH WESTERN BAPTIST.

Sixpence a Day.

A London paper furnishes us with the following interesting anecdote, which we wish our young friends would read and think about. What is said about sixpence spent daily for one thing that is useless or hurtful (strong drink, for example) may be said of the same sum spent for any other hurtful or pernicious thing, (tobacco, for example.)

There is now an old man in an almshouse in Bristol, who states that for sixty years he spent sixpence a day in drink, but was never intoxicated.

A gentleman who heard this statement was somewhat curious to ascertain how much this sixpence a day, put by every year at five per cent., compound interest, would amount to in sixty years.

Taking out his pencil he began to calculate. Putting down the first year's saving, (365 sixpences,) £9 2s. 6p., he added the interest, £9 11s., and thus went on, year by year, until he found that in the sixtieth year the sixpence a day reached the startling sum of

£3,225 16s. 5d.

(More than fifteen thousand dollars.)

Judge of the old man's surprise when told that, had he saved his sixpence a day and allowed it to accumulate at compound interest, he might now have been worth the above noble sum; so that, instead of taking refuge in an almshouse, he might have comforted himself with a house of his own, costing \$3,500, and fifty acres of land, worth \$250 per acre, and have left the same as a legacy among his children and grandchildren! or used it for the welfare of his fellow-men!

Be Gentlemen at Home.

There are few families, we imagine, anywhere, in which love is not abused as furnishing license for impoliteness. A husband, father, or brother, will speak harsh words to those he loves best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would to any other female, except a low, and vicious one. It is thus that the honest affections of man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. This ought not to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his household, is a small coward and a very mean man. Kind words are circulating mediums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

Now is the Time.

"Not yet," said a little boy as he was busy with his trap and ball, "when I grow older, I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade, when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business; "my children must have my care; when they are settled in life, I shall be better able to attend to religion."

"He lived to be a gray-headed old man."

"Not yet," still he cried: "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died—he put off to another time what should have been done when a child. He lived without God, and died without hope.

The following, from an exchange, is so well put, that none will fail to see the force of it:

"You STOPPED MY PAPER."—Well, dear friend, we are very sorry for it. We would greatly prefer to continue, if you would only give us the due authorization. Just look at the value of our journal to yourself and family, and then think of the small amount of money we ask for it, and of the immense expenditure we put upon it; paying cash for every sheet of paper we use, and for all labor performed, and for a large amount of mental aid, and for all personal and family expenses. Then estimate the importance of promptitude on your part, and resolve that your paper shall start again, and never stop while you live and move.

REV. MR. FINNEY.—His idea of Mr. Finney's on "Change."—Said Mr. Finney in a discourse on "Moral Honesty," delivered in Park Street church—"Go down on State Street—gather together all the moral honesty there is to be found there—give it a thorough sifting, and what a mournful spectacle would turn up to view!"

What he says about Funeral Sermons.

"I sometimes wish people could attend their own funerals. Could some men hear the eulogies pronounced upon their characters for moral honesty, after their death, how they would shrink and howl in their coffins!"

A Lesson for Every Day.

My fairest child, I have no song to give you; No lark could peep to skies so dull and grey; Yet, ere we part, one lesson I can leave you For every day.

Be good, sweet maid, and let who will be clever; Do noble things, not dream them, all day long; And so make life, death, and that last forever, One grand, sweet song. Kingsley.

EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, ALA.

DURING the whole period of its existence, and at no time more so, this institution has enjoyed, in a very high degree, the confidence and support of an intelligent public. Its patronage has been from a class of persons whose opinions in matters of education, especially, command the highest respect. For their names, and the rules and regulations of the college, reference may be made to the Catalogue. Accommodations the most comfortable and healthful, and facilities the most ample, are afforded in every department. The exercises of the College are conducted with marked efficiency by the following:

OFFICERS:
Prof. H. H. BACON, A. M., President,
Prof. G. W. THOMAS, A. M.,
Prof. G. A. BULL, A. M.,
Prof. J. KRZCZAKOWSKI,
Prof. S. M. BARTLETT, M. D.,
Prof. G. C. GIBBS,
Prof. J. A. MCNEALD,
Miss L. H. REID,
Miss C. H. FOLLANSBEE,
Miss L. DANIEL,
Miss M. E. WOMACK,
Miss L. A. TAYLOR,
Miss S. A. STOUT,
Mrs. J. E. DAWSON,
Mrs. R. L. CLUTTS.

THE NEXT TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

THE NEW TERM WILL BEGIN JANUARY 7th, 1858.

SPECIAL ATTENTION!

The season for going East to purchase SPRING GOODS is now approaching, and we in our collections all sorts of goods, and at the first of next month, if our customers do not rush to our assistance, we must surely give up all idea of replenishing our Stock this Spring! Will our FRIENDS SUFFER THIS?—Still remember that we have numerous urgent appeals—causes to make yet further sacrifice than has been made—that of giving up a whole business season—which will not only take from us the profits of the year, but will get our ENTIRE TRADE so frustrated, compelling regular customers to leave us (as for want of Goods) that the loss will be irreparable; because when a good customer changes his or her patronage, they are likely to change again without a cause. "IT IS HARD!" And we must say does not apparently speak much for their philanthropy, as we have given them credit. We must think, however, if every customer will consider our true condition, or situation, IN TWENTY DAYS they will make us easy; and we must believe it will be so, for we have no high an opinion of our friends to think they would knowingly have us suffer.

All accounts for 1857, if paid by 10th March, no interest will be charged; otherwise interest will be charged, indistinctly, from 1st January, and we hope there will be no complaining, as the notice is given.

ISBELL & MONTGOMERY.

FOR BEHEAVED PARENTS.

GATHERED LILIES;

LITTLE CHILDREN IN HEAVEN.

Author of "The Better Land," &c. Flexible cloth, 25 cents; flexible cloth, 31 cents; boards, full gilt, 42 cents.

"My beloved has gone down into his garden to gather lilies."—Song of Solomon.

CONTENTS.—I. The Garden—where is it? II. What the Beloved is doing. III. What does the Beloved gather? IV. The period of gathering—when? V. Who gathers them? VI. Why does he gather them? VII. A future gathering.

"A pretty little book on a beautiful subject, charmingly treated."—Philadelphia Freeman.

Those who read it will find in the few lines preface the key to the story which lies in the case—A Christian's hope.

"Though written in prose, it contains the spirit of true poetry."—Philadelphia Freeman.

"His words bear the deep imprint of personal experience, and will find an immediate response from others."—Washington and Beacon.

"A delicate and touching little book."—Christian Observer.

"Redolent of the fragrance and purity of the sweet flower chosen for its title."—Salem Gazette.

"In almost every household such a little volume as this will meet a tender welcome."—New York Evangelist.