

# SOUTH WESTERN BAPTIST.

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

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

\$2.00 PER ANNUM, IN ADVANCE; OR,  
\$2.50 AT THE EXPIRATION OF THE YEAR.

VOL. 10---NO. 2.

TUSKEGEE, ALABAMA, THURSDAY, MAY 13, 1858.

50 NOS. IN A VOLUME

## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, May 13, 1858.

THE BIBLE AND BOOK DEPOSITORY  
Is constantly receiving fresh supplies of Bibles and  
Tracts, and is prepared to send them to all parts of  
the world. Orders will be promptly filled. Ad-  
dress: HENRY BURNS, Proprietor, Salem, Ala.

SOUTHERN BAPTIST PUBLICATION SOCIETY  
The Eleventh Annual Meeting of this Society  
will be held, in connection with the Virginia  
Baptist Anniversary, in the town of Hampton,  
near Norfolk, Va., commencing on Friday, June  
4th. W. THAYER, Rec. Sec'y.  
CHARLESTON, April 28th, 1858.

We feel grateful to elder KIRVIN,  
of Richmond, Ala., for his assistance.

HON. J. L. M. CURRY.—We predicted  
for this gentleman a brilliant course in  
Congress. This is his first session.—  
The South has now a statesman, a young  
man, it is true, who possesses more of  
the elements of greatness than any  
man in our government. No man has  
more devotion to his section, and yet a  
well-wisher to his entire country. Be-  
sides his extra powers of intellect, he is  
a Baptist of the right kind, and a Chris-  
tian. He fearlessly pleads the cause  
of his country and of his God. In two  
speeches in Congress he has elevated  
himself to the highest degree of oratory  
and statesmanship. This small tribute  
of praise is not given as politicians, for  
no one knows from the S. W. Baptist  
the political sentiments of its editors,  
nor shall they. Honor to whom honor  
is due shall be given.

The correspondents of elder  
CHARLES BAIN will address him at Knox-  
ville, Green county, Ala., instead of  
Pickensville, Ala., his former address.

Elder Wm. CAMPBELL writes from  
Bladen Springs, April 27th, that a bro-  
ther, Thompson, from Louisiana, had been  
preaching successfully to the Baptist  
church at that place. The church was  
much revived, four had been received  
by letter; one lady eighty years old,  
who had been a Methodist forty years,  
was baptized. The church at Bladen  
Springs holds a prayer meeting every  
Sabbath and Wednesday evenings.—  
Such a church will be blessed of God.

### Query.

J. H. MARTIN, editor of the *Enquirer*,  
Columbus, Ga., in noticing the tabular  
statement of the progress of the Baptist  
denomination for the last two years,  
copied from the Baptist Register for  
1858, plainly sees that Baptists at the  
South have increased rapidly, while  
there was a decline in some sections at  
the North. Seeing that the decrease at  
the North was in the coldest portions  
of it, he raises the question, and appeals  
to us to answer it, "Whether it is the  
politic-religious fanaticism of the  
North, or the severe cold of that sec-  
tion, that is becoming such a stumbling  
block to immersion in Abolitionism?"

From the bearing of the article, it is  
clear that our cotemporary suspects it  
to be the late Freesoil *furore*, which, like  
a demon, has possessed Baptists at the  
North, which made them think more  
about negroes than about the salvation  
of their souls. You are right in your  
conjectures, friend Martin. Baptists do  
not fear cold water. Sometimes a foolish  
crotchet gets into their heads, and  
they think the whole government rests  
on their shoulders; that slavery is of  
the Devil, and that they are the "cho-  
sen vessels" to return it, with interest,  
to the bottomless pit. 'Tis when this  
feeling seizes them that they decrease.  
Of late they are attending to the salva-  
tion of their souls, and the next Re-  
gister friend Martin sees, will tell a differ-  
ent story. They are now crying for  
mercy at the Throne of Grace instead  
of howling for Freedom.

Of all the foolish and sinful prac-  
tices of this age, none troubles the  
Churches of Christ so much as dancing.  
There is one plea made by parents in  
its favor, which is humiliating, not to  
say disgraceful. They say, "it makes  
them graceful in their movements, and  
helps to accomplish them." This plea  
is an admission that parents are unable  
to give their children all the accomplish-  
ments needful, and they must suffer  
them to receive the finishing touch of a  
brainless, barrel-headed dancing master.  
Here is an article from the *True Witness*  
much to our liking, which we wish all  
to read:

### Is Dancing Sinful?

Is dancing sinful? Let us examine.  
All unrighteousness is sin:—Is dancing  
unrighteousness? All unholiness is sin:  
—Is dancing holy? All that does not

lead the heart to God is sin:—does  
dancing lead the heart to God? All  
that is not for Christ is sin:—is dancing  
for Christ? All that is not for the  
glory of God is sin:—is dancing for the  
glory of God? Whatever we do that  
does not advance the cause of Christ is  
sin:—does dancing advance the cause  
of Christ? Whatever we do, and do it  
not heartily as unto God, is sin:—do  
we dance heartily as unto God? If we  
do not train our children in the nurture  
and admonition of the Lord, it is sin;  
do we train our children in the nurture  
and admonition of the Lord by sending  
them to the dance? All that does not  
conform to the law of God is sin:—does  
dancing conform to the law of God?—  
The conclusion, then, is—that there is  
so much of the appearance of sin in dan-  
cing, that it would be sin not to abstain  
from it. LAY PREACHER.

The Savannah Georgian, of May  
1st, says:  
"To-day all the Banks in Georgia vol-  
untarily resume specie payments, with-  
out waiting for coercion from any one,  
and without availing themselves of half  
the term allowed by the Act of the  
Legislature."

WHAT WILL IT BE?—Henry Ward Beecher  
has immersed at times many of his  
congregation. The work still goes on.  
The New York *Examiner* of April 29th,  
says:

"We are told that the Rev. Henry  
Ward Beecher will administer the ordi-  
nance of baptism at the Pierpont street  
Baptist church, on Thursday evening of  
this week, to fourteen persons, members  
of his own congregation."

If Mr. Beecher keeps on immersing  
and pouring, what sort of a church will  
it be?

### That Plagiarism.

J. R. "BANYARD" GRAVES has never  
laid any matter so much to heart as the  
late charge of plagiarism. His paper  
of May 1st is quite taken up—two long  
articles—in defence. From the whole  
it is easily inferred that he admits the  
correctness of the charge of plagiarism  
*some where*, but he seems determined to  
saddle it upon BANYARD. Elder Graves  
regrets much that the editors of the  
S. W. Baptist can not see the difference  
between the Editor and the Author of a  
book. That is quite a misfortune. It  
would have been better for him, how-  
ever, if the Editors had been so obtuse  
in intellect and so blindly devoted to his  
interests, that they could not know pla-  
giarism when they saw it, clearly as  
sun-beams.

Elder Graves should console himself,  
and he appears to do so, in this, that  
it has given him a good opportunity to  
run a striking (?) analogy between himself  
and that celebrated Presbyterian divine,  
R. J. BRECKENRIDGE. Both have been  
accused of plagiarism and both have  
defended themselves, are the main points  
in the analogy. Why is it that all at  
once elder Graves has fallen in love  
with this Pedobaptist minister? He  
speaks of Rev. Mr. Breckenridge and  
his book as though he was ready to take  
the plunge into "Pulpit Communism" with  
him. We would quote some of his  
fawning phrases in praise of "Professor  
B," had we space. Two things in this  
parallel are quite rich. First, that a  
Lilliput should compare himself with a  
Giant; second, that said Lilliput should,  
in the end, exalt himself above said  
Brockingnagian. This has been done  
in the analogy. We have often seen  
elder Graves run analogies of the kind,  
and he generally plays the part of a  
humming-bird in getting upon the back  
of the eagle. Should he not thank us  
for giving him an opportunity to com-  
pare himself with Rev. Mr. Brecken-  
ridge, and to say, "Behold, a greater  
than Breckenridge is here?" What has  
become of an old fashioned thing called,  
*modesty*?

The *Illinois Baptist*, of Bloomington,  
Ill., has been united with the *Christian  
Times* at Chicago. The union we think  
will prove beneficial to all parties con-  
cerned. One religious paper in the  
State is enough for one denomination.

THE REFORMATION REVIVED.—There is  
remarkable news from Bohemia. It is  
reported that the Reformation put down  
in this country by the Romish Church  
centuries ago, by fire and sword, is like-  
ly to break forth again with renewed  
power. The priests are said to be gen-  
erally prepared to leave the Church, if  
some provision can be made for their  
support. Dr. Nowotny, who has become a  
Protestant, gives the names of thirty  
five who, like himself, have forsaken the  
Church, and left Bohemia in search of a  
livelihood. It is thought that fully two  
thirds of those who remain are ready  
for a similar movement when Providence  
opens the way. It is to be hoped  
they may carry the people with them,  
and still retain their fields of labor in  
their native land.—*Zion's Advocate*.

For the South Western Baptist.

WETUMPKA, April 26, 1858.

BRETHREN EDITORS: I am not willing  
to mix up the "Landmark" controversy  
with other issues, but bro. Z. G. Hen-  
derson has connected it with "restricted  
communion." Now, I profess to be  
consistent on both subjects. If I am  
in error, I have grown old in a wrong  
course. It may be, God has, in merci-  
ful providence, raised up this, I believe,  
truly pious young brother, to enlighten  
the older generation of ministers, who  
have led his churches astray. I can at  
least, honor his zeal, even if he has mis-  
taken his mission. He says:

"The 'pulpit question' is indissolubly  
connected with that of 'restricted com-  
munion.' He who would practice 'pul-  
pit communion,' and yet refuse to prac-  
tice sacramental communion, is bound  
in defence of his position to show where-  
in they are different as to their nature  
and origin. Any other defense will  
serve to weaken the arguments for re-  
stricted sacramental communion, or  
they will be aside of the true issue and  
hence unscriptural and unreasonable."

I will trouble your readers a little  
while, with my defense for my course, in  
the way he indicates, notwithstanding  
it could logically be placed on other  
grounds.

First, then, I suppose he means mere-  
ly to express by "pulpit communion,"  
an invitation to ministers of other de-  
nominations, occasionally to preach in our  
meeting-houses, and for this to be re-  
ciprocated in their conduct towards us.

Well, secondly: what does he mean  
by "sacramental communion?" Hooker  
says that sacrament "in the writings of  
the ancient fathers, embraced all arti-  
cles which are peculiar to Christian  
faith, all duties of religion containing  
that which sense or natural reason can-  
not of itself discern," &c. If, therefore,  
—and as he is a scholar, I have a right  
to infer he intends to express sense by  
all his words used—he intended by pre-  
fixing sacramental to communion, to give  
full scope, and make all who commune  
together, endorse each other's faith and  
practice, then pulpit and "sacramental  
communion" are widely different. But  
criticism aside, and the New Testament  
history of preaching and communion of  
saints, attended to, will most likely sug-  
gest to us the discreet Christian course  
of conduct, and afford to us the best  
comment on the nature and origin of  
preaching and communion.

First, then, of preaching: John the  
Baptist preached alone, it would seem,  
and was an outdoor preacher. Jesus  
Christ delivered his sermons, sometimes  
in the Temple, and on one occasion if  
not more, in what I suppose "old land-  
mark" men call "pulpit communion,"  
with the Jewish minister, for after read-  
ing his text, he gave him the book; this  
was certainly a recognition that he had  
the authority some way conferred to  
use it, yet Christ did not intend to en-  
dorse Jewish errors. He often after-  
wards associated with their worship,  
and this practice was adopted, and con-  
tinued by his ministers up to the dis-  
persal, without any one ever dreaming  
they sanctioned Jewish errors, either of  
the sects of the Pharisees, Sadducees, or  
others of less note. Paul rejoiced at  
the proclamation of the Gospel, through  
trifles, or to add affliction to his bonds. The  
Savior, nor any of his ministers noticed  
in the Scripture, ever had union how-  
ever, with other sects, in either the ad-  
ministration of baptism, or the Supper.  
So then in the second place, as to com-  
munion, its own history is that of re-  
striction. The first is a public service  
and in its own economy is social, and  
has to do with the multitude. True, it  
tries spirits, but claims kindred in its be-  
nevolent mission with every one who  
acknowledges that Jesus Christ has come  
in the flesh. In its primary character, it  
becomes all things to all men—who as-  
sert its fundamental doctrine—that it  
may win some. But in its own support,  
purity and perpetuity, and for other  
God-ordained purposes, in its organic  
laws and institutions, it is more exclu-  
sive in its measures and privileges. As  
if to mock in advance the exclusive doc-  
trine, which has filled the world with  
controversy, and caused the earth to  
drink the blood of the best saints who  
have ever lived and toiled for the sal-  
vation of its guilty races of apostolic  
succession, and that the hands of the  
bishop must be laid on the heads of sal-  
vation's heralds, before they can en-  
gage in the work, the first one is seen  
merging from a wilderness. Purity of  
life, and fixed love to God and the souls  
of men, are more honored of God than  
all things else. For he knows these are  
the essential successors in ministe-  
rial character, whether found in man's  
regular historic line or out of it. And  
that they will, whether in Priestly gar-

ments, or clothed in camel's hair,  
prompt most successfully to the main-  
tenance at last of the truth as it is in  
Jesus, and most readily conform to the  
laws of Messiah's kingdom in the world.  
No man shall place a higher estimate  
upon the faith (the Gospel plan of sal-  
vation) once delivered to the saints, than  
I do, and if any man, in or out of suc-  
cession, come preaching any other Gos-  
pel, then I say let him be accursed; but  
I dare not act thus towards those who  
come in the fulness of the blessings of  
the Gospel. To their own Master they  
stand or fall. I am a Baptist. I verily  
believe that in ordinances they are  
right. And if they are, all others are  
wrong. And so far as "restricted com-  
munion" is concerned, they act just as  
the most of others do, for they require  
from their communicants, baptism and  
church-fellowship. These were the  
apostolic subjects. The communion is  
a private matter. Was so at first, is  
so now. A family or church ordinance.  
Now, when we come to church organi-  
zation, the Baptists are a separate fam-  
ily—the rest can receive them, because  
they view their baptism valid. But we  
cannot, dare not receive their baptism,  
and hence by their own rule, they are  
prohibited from communion with us.—  
As honest Christians, they ought to be  
ashamed of their inconsistency in speak-  
ing against us. But their ministers  
preach Jesus and him crucified. This is  
true Gospel. We believe they are  
devout worshippers of God. Their Gos-  
pel and worship are public, and God  
sanctifies these to the good of souls. We  
have for them Christian-fellowship and  
Gospel-fellowship, but not church-fellow-  
ship, hence, as the Supper is a church  
ordinance, we cannot join with them.—  
But we can go as far as our fellowship  
will allow. Their church foundation is  
right, but they have materials we re-  
ject; but God may know they are still  
his churches, and that he has called  
their ministry. We must not judge be-  
tween Him and them. But we can judge  
for ourselves, the proper subjects for  
our churches, and action for baptism.—  
Here, I think, our conscience has do-  
minion under God's word. But in the  
proclamation of the Gospel, and in de-  
votional exercises of other denomina-  
tions, I will honor their Gospel as it  
magnifies my Saviour, and wins souls  
to him, and unite in their worship, as  
far as it is union and communion of  
souls with the God, where I am and  
whom I serve. Right at this point I  
have always been wont to give up other  
matters to the great head of the  
church. I will not say God has not  
called their ministers, while they main-  
tain the fundamental doctrine of the  
Gospel. No, I cannot thus limit the Ho-  
ly one of Israel, his calls, who has cho-  
sen to hold this as his prerogative, and  
has not delegated it to his churches.—  
And so far as church organization is  
concerned, with ordinances and usages,  
I will interpret the Scripture for myself  
and keep house for God with those who  
see and act as I do. I will not decide  
for God, against my neighbor church  
and ministry, how much, or how little  
error and irregularity, as I look at  
things, may or not, so vitiate the one  
or the other, as to throw them out side  
the pale of true churches and ministers.  
I can only choose my own branch of  
the great Christian family, to dwell with  
in church union, and most affectionately  
suggest to my young brother, that the  
true issue of this "old landmark" con-  
troversy may concern Catholicism and  
Episcopacy, but it does not suit the  
genius of the Gospel.

J. D. WILLIAMS.  
For the South Western Baptist.

### Which is the Apostolic Church?

NUMBER 4.  
It seems that the Church at Jerusa-  
lem had now been planted about eight  
years, during which time the preaching  
of the Gospel had been restricted to the  
natural descendants of Abraham. The  
period, however, was now at hand,  
when the Sun of righteousness was to  
arise upon the benighted Gentiles, with  
healings in His wings. It was in Joppa  
where "Peter went upon the house-top  
to pray," and "fell into a trance," "saw  
heaven opened" and heard a "voice,"  
saying, "what God hath cleansed, call  
not thou common." As soon as Peter  
saw the hand of the Lord in directing  
him to the house of Cornelius, he says:  
"therefore came I unto you without  
gainsaying, as soon as I was sent for." After  
Cornelius had explained the reason  
he had sent for Peter, the Apostle  
"opened his mouth, and said of a truth,  
I perceive that God is no respecter of  
persons;" and while preaching to the

assembly thus congregated upon this  
occasion, the Holy Spirit fell on all them  
which heard the word." This greatly  
astonished the believing Jesus, who  
came with Peter, "because that on the  
Gentiles, also was poured out the gift  
of the Holy Spirit." For they perceived  
that the Gentiles, as well as themselves  
could sing the new song, and pronounce  
the word *Shibboleth* distinctly. Hence  
Peter says, "can any man forbid water,  
that these should not be baptized, which  
have received the Holy Spirit as well as  
we." "And he commanded them to be  
baptized in the name of the Lord." Now  
this thing was soon noised abroad, and  
reached the apostles and brethren in  
Judea; and when Peter went back to  
Jerusalem, he found them of the cir-  
cumcision, waiting for him, that he  
might give an account of himself while  
in Joppa, being ready to "contend with  
him," saying, "thou wentest into men  
uncircumcised, and didst eat with  
them." Then Peter recapitulated the  
whole matter over, and finally concludes  
by saying: "Forasmuch then, as God  
gave them the like gift, as he did unto  
us who believed on the Lord Jesus Christ;  
what was I, that I could withstand  
God?" Then "they held their peace, and  
glorified God."

Thus was Peter the chosen instrument  
in the hand of God, to first preach the  
Gospel to the Gentile world; and  
proclaim unto them that the middle wall  
of partition, which had so long existed  
between them and the Jews, was brok-  
en down, and no longer in force. It  
was the happy lot of this apostle, to  
witness the pouring out of the Holy  
Spirit on this occasion, in like manner,  
as he did that upon the Jews in Jerusa-  
lem, on the day of Pentecost. For unto  
him were delivered the keys of the  
Kingdom.

When Paul was called by divine  
grace to the knowledge of the truth, he  
at the same time received a commission  
from the blessed Redeemer, to execute  
his ministry among the Gentiles. The  
place where we begin to trace the history  
of this great Apostle, is Antioch; at  
which place the disciples were first  
called Christians, and where he, with  
Barnabas, continued a whole year, la-  
boring with much success in the work  
of the Lord. Caius Caligula, whose  
death we have already noticed, was suc-  
ceeded in the empire by Claudius Caesar,  
who bestowed the kingdom of Judea on  
Herod Agrippa, under whose adminis-  
tration, James, the son of Zebedee, was  
put to death; and caused Peter also to  
be apprehended, and imprisoned, intend-  
ing to have him executed after the pass-  
over. But the time when Peter should  
die, is not yet. Having not finished the  
work given him to do, he was miracu-  
lously delivered from prison, by an an-  
gel from heaven: "and his chains fell  
off from his hands." Then the angel  
said: "Cast thy garment about thee and  
follow me." And they went to "the iron  
gate," which "opened to them of its own  
accord," and they "passed through," and  
the angel departed from him. Is it not  
consoling to the Christian, to be enabled  
to claim. The God of Peter as his God;  
who is able to cause the chains to drop  
off, and the gate to open, by the power  
of his omnipotent will: that his eternal  
purpose might be accomplished. For  
the great I AM has said that the right-  
eous "shall be like a tree planted by  
the rivers of water," and that "his leaf  
also shall not wither; and whatsoever  
he doth, shall prosper." Bless the Lord  
for the promise. Bless the Lord for the  
Christian's hope. Bless the Lord, O my  
soul. CLEOPHAS.

### No Time to Pray.

BERNARD CORN, April 24, 1858.  
I heard a gentleman not long since,  
say, that he could find no time to pray!  
Alas, poor man, he must die! Die, and  
not have time to pray! Yes, he will  
pray; but it may be, for rocks and  
mountains to fall upon him, and hide  
him from the face of Him who sitteth  
upon the Throne of God and the Lamb.  
Reader, have you no time to pray? Will  
you not begin to pray now? O, do be-  
gin to pray earnestly, and fervently to  
Almighty God, for your salvation, and  
for the salvation of others! For, if ever  
there was a time that prayer was  
needed, it is now. Reader, the day is  
short, the time is perilous, precious souls  
are perishing, Satan has great power,  
error is industriously circulated, but  
truth, blessed truth is God's instrument,  
and the salvation of souls should be  
our grand object. "Then, dear reader,  
will you not pray?"  
Young men and women of business,  
are you ever ready to say, "We

have no time to pray in secret?" Is this  
a good excuse? Do you not live each  
day and hour through the forbearance  
of God? Is it reasonable that you  
should give all your time to business,  
and none to Him who gives you life and  
health, and breath and all things—none  
to the eternal welfare of the soul? O,  
no time to pray! For what was time  
given you? All to business? Reader,  
stop and reflect; and surely you will  
pray! O, think of the king of Israel,  
with his vast empire, his numerous ar-  
mies, his domestic and foreign affairs,  
calling upon God morning, noon and  
at night. "Think, too, of Daniel, with  
the affairs of an hundred and twenty  
provinces burdening his mind, yet he  
could find time to enter his closet three  
times a day, to pray and give thanks  
to God. Think too, of Washington:  
the Father of our country, whose long  
life was spent amidst the conflicting  
and dissipating scenes of war, and par-  
liament, yet never allowing the hurry  
of business or the pressure of company  
to encroach upon his hallowed seasons  
of retirement. And you, no time to  
pray, when the Lord bids you "first  
seek the kingdom of God and his right-  
eousness?" O, if your heart were right  
you would find time to pray, though  
you were obliged to invade the allotted  
hours of sleep.

Middle aged, and aged reader, have  
you no time to pray? Think; does time  
begin to wear heavily upon you? What's  
more pleasant than childlike submission  
under the infirmities of declining age,  
as daily communion with God?

You are soon to pass through the  
cold stream of death. Would you have  
the "rod and staff" of God's presence,  
"to comfort you" as you go tottering  
and trembling down its bank? Then be  
instant in prayer, even secret prayer.

Reader, you may never go to the  
house of God again! You may never  
hear another Gospel sermon preached;  
but your closet, your Bible is ever near  
you, read and pray.

Little boys and girls, you need not  
be told that you live in a world of tempta-  
tion—that some allurements awaits you  
at every turn, to lead you astray into  
the deceitful ways of sin and death;  
Prayer to God, offered sincerely and  
daily, will cover you with a shield that  
will be impenetrable to every fiery dart.  
It is not simply "saying your prayers"  
that is intended, but sincerely and de-  
votently praying to God on your knees  
every day you live.

Though young, you may soon die. You  
may die before the present week is past!  
"From many a youthful grave the voice  
of wisdom falls upon your ear." O, can  
you, dare you venture to close your eyes  
in sleep another night, without praying  
to God for mercy? Prayerless souls  
will you do in the judgment of the  
great day? O, where will you be found.  
GEO. L. LEE.

### Trials.

God schooleth and nurturth his peo-  
ple, that through many tribulations they  
may enter into their rest. Frankincense,  
when it is put into the fire, giveth the  
greater perfume; spice, when it is  
pounded, smelleth the sweeter; the  
earth, when it is torn up with the plow,  
becometh the more fruitful; the seed  
in the ground, after frost and snow and  
winter storms, springeth the ranker;  
the higher the vine is pruned to the  
stock the greater grape it yieldeth;  
the grape, when it is most pressed and  
beaten maketh the sweeter wine; fine  
gold is the better when it is cast in the  
fire; rough stones by hewing are  
squared and made fit for building; cloth  
is rent and cut that it may be made a  
garment; linen is washed, and wrung,  
and beaten, and is the fairer. These  
are familiar examples to show the ben-  
efit and commodity which the children  
of God receive by persecution. By it  
God washeth and scoureth his congrega-  
tion. "We rejoice," saith St. Paul,  
"in tribulation; knowing that tribula-  
tion bringeth forth patience, and pa-  
tience experience, and experience hope;  
and hope maketh not ashamed." The  
power of God is made perfect in weak-  
ness, and all things turn unto good to  
them that fear the Lord.—*Bishop Jewell*

DEPRIVITY.—Men of the world believe  
in the doctrine of human depravity. In  
a letter to Meade, Alexander Hamilton  
says, "Experience is a continual com-  
ment on the worthlessness of the hu-  
man race. . . . I know few men esti-  
mable, fewer amiable." Orsini, in his  
letter to his daughter, uses strong lan-  
guage as to the general deceitfulness  
and wickedness of mankind. Solomon  
says, "One man among a thousand I

have found." David said, "I have seen  
an end of all perfection." Isaiah cried,  
"I am a man of unclean lips, and I live  
in the midst of a people of unclean lips." Wise  
men will surely admit the scrip-  
tural account of human nature. Every  
jail, every court, every soldier, every  
police-officer, every lock and bar and  
bolt, every sigh and groan and tear, de-  
clare that man is a sinner. W. S. P.

### Longings.

"O Jerusalem, Jerusalem, the only  
place that can ease us of this misery!  
the place where the beloved of my soul  
dwelleth, the vision of peace, the seat  
of true tranquility and repose, how fain  
would I have the satisfaction of being  
in the sure way to thy felicity! This is  
all the peace I wish for in the world.—  
No other happiness do I thirst for, as  
every thing can testify that hath been  
privity to my thoughts. There is never  
a room in my house but hath been filled  
with the noise of my sighs and groans  
after thee, O Jerusalem! Every tree  
that grows in my ground hath thy sweet  
name engraven upon it. The birds of  
the air, if they can understand, are wit-  
nesses how incessantly my soul pants  
and longs to fly unto thee, O Jerusalem!  
What charitable hand will guide me  
in the way to thy pleasures!—Who will  
bring me into that strong city, the re-  
treat of my wearied mind, the refuge to  
recruit my tired spirits, the only place  
of my security, my joy, my life itself?  
Wilt not thou, O God, who hast led me  
to the knowledge of it; who has filled  
me with these desires, and has brought  
me into a disesteem and contempt of all  
other things?"—*Bishop Patrick*.

### Sound Reasons.

A writer in the Nashville *Christian  
Advocate* (Methodist) complains that  
there are Methodist parents who neg-  
lect to have their children baptized.—  
Some of the reasons which he says these  
persons assign for refusing this ordi-  
nance to their children, are sound and  
rational.

"They say it is not expressly stated  
in the Scriptures that children must be  
baptized, and they put themselves to no  
trouble to detect the fallacy and weak-  
ness of the objection."

The writer himself would find it dif-  
ficult "to detect the fallacy and weak-  
ness of this objection" unless he regards  
the "Discipline" as higher authority than  
the Bible itself.

"They say they see no good infant  
baptism can do, but, contrariwise, think  
they see evil, in that many (as they  
say) become dissatisfied with such bap-  
tism in riper years, and because Metho-  
dists will not rebaptize them, they join  
the Baptists."

Here is another sound reason why  
they should refuse to bring their chil-  
dren to be baptized. In the first place,  
not finding it taught in the Scriptures,  
they can see no good infant baptism can  
do, and in the next place, they find a  
positive evil (to Methodism) in it.—  
Why then should they continue the  
practice of so useless, and even injuri-  
ous a rite? We hope our Methodist  
brethren will go on in this work of re-  
form until infant sprinkling is abol-  
ished in their Church. The grievance com-  
plained of is no new thing in the Meth-  
odist church—there are thousands of  
Methodists here in New England who  
refuse to have their children sprinkled  
for reasons similar to those urged by  
the Tennessee Methodists. And we  
have Methodist ministers, too, whose  
consciences are so elastic that they will  
baptize those who have been sprinkled  
in infancy, rather than have them go  
over to the Baptists. But the Metho-  
dists, after all, do not differ from other  
Pedobaptist denominations, in this re-  
spect.—*Christian Secretary*.

EARLY PARENTAL TRAINING.—The Rich-  
mond *Religious Herald* has an account of  
the ingenious and successful expedient  
of a good lady in those parts, of Pedo-  
baptist views, to obviate the scandalous  
onset with which untaught infants are  
apt to vindicate the repugnance of in-  
born depravity to the touch of "holy  
water." Feeling that all things should  
be done decently and in order, she as-  
siduously "prepared" her infant for the  
ordinance, by sprinkling its brow unoffi-  
cially, with the water of its daily bath.  
Thus trained, the little one received the  
affusion in presence of the congrega-  
tion, with a degree of philosophy which  
was edifying to see.—*N. Y. Examiner*.

A hungry man will be sure to find  
time for a meal, and a lively Christian  
will find time for devotion.

Every event, rightly viewed, will furnish us  
with matter for prayer or praise.







Columbus, July 1st, 1857

I take this opportunity to say to my friends, and patrons of the late concern, that I shall retain the position in connection with the above House, that I belong to the firm of Stewart, Gray & Co., and respectfully to the services of the House for the transaction of any business in their line, with the assurance that no exertion will be spared to give general satisfaction.

September 3, 1857. WM. C. GRAY

**BOOTS AND SHOES**  
OF EVERY VARIETY can be found at  
New Store of  
CAMPBELL, WRIGHT & CO.



