

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.

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Alabama.

For the South Western Baptist.

Work for the General Conference

NUMBER 2.

Dr. McFerrin says, that the laity

"send forth all those who enter the min-
istry." If he intends by this remark,
to convey the idea that all who are sent
up from a quarterly conference, are
consequently received into the itineran-
cy without exception, then the word
precarious is too soft to express the
falsity of the abatement. The minutes
of the conferences furnish ample proof,
that there is no foundation in truth for
the statement. Although it may be,
and is true, that all must start from the
quarterly conference; yet, it is equally
true that no annual conference is bound
by the action of the conference below.
Let us ask the reader to look into the
Discipline, part I, chap. 2, sec. 8, be-
ginning on page 61, and try to discov-
er the lay element in making a preach-
er. True, it is said that no one is to be
received without—What? A license? No!
Not but a recommendation from the
quarterly conference. What differs this
from a letter of introduction, or letter
of credit? Those addressed are under
no binding obligation to attend to it,
and may disregard altogether, at their
own discretion. This discretion has re-
jected many candidates for the minis-
try, sent up with all the investiture of
official sanction that could be given by
quarterly conference action. Precious
little lay element in the making of
preachers!

One remark the Doctor has made, we
believe to be true to the letter. As far
as our information goes—and it is not
very limited—we are satisfied that no
layman in the M. E. Church desires to
clog the wheels of the itinerancy. But
does it follow as a necessary conse-
quence, that because we desire to intro-
duce a lay element into the church leg-
islation, we thereby desire to destroy
the itinerancy? What is an itinerant
preacher? Simply, a preacher who trav-
els from place to place. A preacher of
the Gospel, is one who preaches the Gos-
pel and nothing more. Look at this
thing closely and tell me, if there is
any real connection, or necessary union
of government with preaching? Can-
not one be attended to, without involv-
ing the other? If the Dr. should an-
swer no, then I ask, how is it in his church
in reference to the local preachers? Do
they not preach? How much of the gov-
ernment do they exercise? What does
St. Paul mean in 1 Cor. xii: 27-30? To
whom is he addressing the words, "Now
ye are the body of Christ?" And what
are we to understand by the word "gov-
ernment?" Are all the titles in the 28th
verse synonymous, and refer to the
same person? If this be so, there is a
greater amount of tautology in that one
verse, than we usually find in the writ-
ings of St. Paul. The subject did not
need such amplification in order to con-
vey his ideas to his readers. One Meth-
odist writer says, "One thing we may
fully know, that there are some men
who are peculiarly qualified for gov-
erning, and that there are others who
are neither govern nor direct, but are
good helpers." These words are as
applicable to the itinerant preachers as
to the laity and local preachers. It is
very curious to see what transforma-
tions the giving of names to persons
will sometimes work in their natures
and capacities. A man of equal age
and piety, acknowledged superior nat-
ural and acquired abilities must not be

permitted to govern in part or in whole
because he bears not the magic name
of his inferior neighbor "Itinerant."—
Strange logic, and stranger views of
equal rights!

Just here I will refer to a letter by Dr.
McFerrin to Bishop Soule, in the Nash-
ville Advocate for 14th January last, in
which the same principles are maintain-
ed, and in very similar style of lan-
guage.

In that letter, just as it has been with
many Methodist writers, there is an at-
tempt at analogy; comparing the church
government with the government of
these States. It is a great wonder that
such a discerning man as Dr. McF. could
not see the absurdity of such an
effort. His great Episcopal glorification
spectacles, must have prevented his
seeing the dissimilitude really exist-
ing between the two governments.—
Let him turn back to the beginning,
and laying aside his glasses, see if there
is not a great want of likeness.

The American revolution was begun
and carried on upon a claim of repre-
sentation in the parliament by the peo-
ple of the colonies. They refused to be
governed without this representation,
insisting that it was unjust to live un-
der laws which they had no hand in
making. They had the right of "trial
by jury," but those juries were selected
and controlled by laws made by per-
sons having no immediate interests or
sympathies in common with the col-
onists, controlled by those laws and ju-
ries. What did the colonists care about
the sacred right of jury trial, when it
reached them only through the royal
prerogative? They had just as well be
tried by the King in person as by the
King's jury. When the government of
these States was formed every man was
represented by his vote at the ballot-
box; and now, in all governmental af-
fairs, every one enjoys the same privi-
lege. Not so in the M. E. Church. No
layman, by his vote or delegate has ev-
er been known in the legislative depart-
ment of the church. Away then, with
your pretended jury trials; for a more
disgusting mockery could not be con-
ceived. The Dr. says that the "church
has sacredly guarded the rights of the
laity by constitutional law; yet to the
great itinerant scheme, she thinks it
proper to reserve to the ministry the
prerogative." &c. What does he mean
by the "church" in this sentence? Will
he refer me to his 13th Article of Reli-
gion? Or to the last clause of the
22d? Or will he, as I understand him
in this place, say the itinerant ministry
alone are intended? "The ministry
claim no power to lord it over God's
heritage." In the name of common
sense then, why don't you practice what
you preach? There is high authority
against the Dr. Read the Notes of
Bishops Coke and Asbury on the Dis-
cipline, chap. 2, sec. 8, page 162, and
onward; also, History of Discipline by
Emory, pp. 385-392. "The grand point
to be determined, is this: whether the
final judgment and consequent punish-
ment of an offender, shall vest in the
minister or the people. These words,"
Matt. xvii: 15-17, "were addressed to
the Apostles, and through them to all
the ministers of Christ to the end of the
world, . . . and could not belong
to the private members of a church. Is
the minister to treat an offender as a
heaven man and a publican, and yet
the membership extend the right hand
of fellowship? This cannot be. The
minister is undoubtedly to exclude him
from the communion of the church. . .
But we repeat: here is not a
word said of the church's authority either
to judge or to censure. On the con-
trary, the whole authority is expressly
delivered into the hands of the minis-
ter. . . . It is merely for the
sake of convenience that, in large so-
cieties we tell it only to a committee,
and . . . make them witnesses of
the whole trial. But still we must de-
clare that our Lord invests the minis-
ter with the whole authority, both of
judgment and censure. . . . The
point is quite out of the reach of de-
bate. The New Testament determines
beyond a doubt, that judgment and cen-
sure shall be in the minister." The
reason that appeals are permitted, is,
that the quarterly conference is mostly
composed of those who minister in the
world. When it is known that this
Bishop Asbury made or drew up this
section of Discipline, it will not be hard
to tell who is the best authority from
which to derive its meaning, the bishop
or the Doctor.

To Bishop Baker, we will now refer
for a few thoughts on these jury trials.
Baker on Discipline, p. 97: "The preach-

er in charge must determine whether
the accused should be brought before
the whole society, or a select number of
them. If before a select number, the
preacher must appoint them. The right
of challenge is not recognized in the
Discipline." On p. 102, hear him fur-
ther to this purport: "It is a question
of great practical importance, what is
the true relation which the presiding
officer sustains to the select committee?
Ought the preacher to remain with the
committee while they are preparing their
verdict? On this question Bishop
Hedding remarks, 'Certainly he ought,
for he is pastor of the flock; and he
would greatly neglect his duty, were he
to be absent, and consequently not
know on what law or evidence the judg-
ment is rendered?' Where is this sac-
red right of jury trial? Where is the
likeness of the church trials to those of
the State? Is it a desire to retain un-
der power; or a gross hypocrisy, that
influences preachers to make such as-
sertions as the Dr. McF. has done in
these papers?

One other notice of the Dr.'s, and I
will be done with him for the present.
He says, "It has been roundly assert-
ed that our preachers receive and ex-
pound members at pleasure." &c. Permit
me, dear Dr. to read you a lesson from
the writings of the first two bishops of
your church. I quote from their Notes
on old Discipline, chap. 1, sec. 10, cor-
responding with chap. 2, sec. 7, of the
new. On answer 5 to question 1, they
have these words: "He—the preacher
in charge—is also to receive members
upon trial, and into society according
to the form of Discipline. If this au-
thority were invested in the society, or
any part of it, the great work of reviv-
al would soon be at an end. . . .
We would sooner go again into the
highways and hedges, and form new so-
cieties as at first, than we would give
up a privilege so essential to the min-
isterial office. . . . Truly, whether
the pastors of other churches may do,
we trust that ours will never put them-
selves under so dreadful a bondage. . .
And those who are desirous"—
look out Dr.—"to wrest out of the hands
of ministers this important part of their
duty, &c. . . . Thus it is evident,
that both reason and Scripture do, in
the clearest manner, make the privilege
or power now under consideration es-
sential to the Gospel ministry." Think
of that as you pass along.

Listen next to Bishop Baker, page
23: "The regularly constituted pastor
is the proper authority to admit suit-
able persons to the communion of the
church. The preacher . . . receiv-
ed members into the society, and sev-
ered their relations from the church,
according to his own convictions of duty."
On p. 24, "Membership in a
Christian church should never depend
upon the result of a vote. . . . In
no case should the reception of a per-
son be a matter of public debate before
a church." On p. 29, "It is the prerog-
ative of the preacher in charge, alone,
to receive persons on trial," &c. Enough!
Enough!

Dr. McFerrin says, "Under this form
of government the Methodists have
grown to be a great people; they fear
not assaults." &c. I conclude this chap-
ter by reminding the Dr. that the auto-
crat of Russia can use the same lan-
guage, and yet his government is one
of the most despotic the world has ever
known.

Greatness does not always involve
goodness; but goodness ever makes its
possessor great.

May 4, 1858.

Religion a Check to Insanity.

When an extreme religious anxiety,
preying on a morbid temperament, de-
thrones reason, or impels to suicide, un-
believers seize the occasion to denounce
Christianity as baneful in its influence
on human life and happiness. But such
cases are rare and exceptional, and a
candid mind discovers nothing in re-
ligion itself to lead to such results. It
is healthy and conservative, and invig-
orating in its influences, and saves of-
ten not only from profligacy but from
insanity and despair. Skilful physi-
cians testify to such an influence on
their patients, and we extract the fol-
lowing testimony from Dr. Ray, in the
report of the Butler Hospital, in Rhode
Island:

"I believe—and it is in some measure
the result of considerable observation
of various psychological states—that
in this age of fast living, nothing can
be relied upon more surely for preserv-
ing the healthy balance of the mental
faculties than an earnest, practical
conviction of the great truths of Christi-
anity."

Christian Training.

In calling attention to the importance
of a due nurture of young converts in
that truth which is the means of spiri-
tual growth, care was taken to disavow
any undervaluing of discipline and
practice in Christian labor. But the
point will repay more distinct consid-
eration.

As churches exist not merely for the
perfecting of their individual members,
but for organized aggression upon the
world lying in wickedness, it is plain
that all their members have a work to
do for their Master. A spiritual char-
acter implies the possession of some
kind and degree of spiritual efficiency.
The indwelling Spirit works certain
"gifts," imparting "to every man sever-
ally as He will," and "the manifestation
of the Spirit is given to every man to
profit withal." The convert comes into
the church to be something more than
a passive recipient of good; he is to
be active in doing good. His training
should be accordingly. He must be a
learner, but it is in order that he may
teach. He must gain strength, but
with the purpose of using it. He is to
receive, in order that he may impart.
He must therefore, be exercised in such
usefulness as is appropriate to his cir-
cumstances and capacity, or he will be
an unskilful and ineffective worker.

In many, perhaps in most cases, the
pastor and his experienced helpers may
have little more to do than to guide
and occasionally check an energy that
works with freedom and ardor. Some-
times there may be occasion for stimu-
lus. But in every case there should be
effort to develop a wise activity. There
are as many degrees of prudence and
skill in religious as in secular things.
Too many persons, stimulated by a
sense of duty, perhaps of neglected duty,
rush into the business of public and
private exhortation, with no other
thought than barely of saying some-
thing good. This foolish notion of do-
ing good at random cannot be too soon
got rid of, if it has been entertained.
"In all wisdom teaching and admonish-
ing one another," is the apostolic direc-
tion.

But example is more effective than
precept. A master mechanic has his
apprentice work with him, or with more
experienced workmen. He would never
think of imparting a practical knowl-
edge of his art by verbal directions and
criticisms. A young convert, introduc-
ed into a circle of inactive and ineffi-
cient Christians, will be made like unto
them, or forced to seek congenial soci-
ety elsewhere. But if the members of
a church, with their pastor, are zealous-
ly engaged in enlightened religious ac-
tivity, the inexperienced will be instruc-
ted by their wisdom as well as animat-
ed by the example of their zeal. The
elders should say to the younger, "Come
with us," not, "Go for us." In this con-
nection it may be suggested that 'young
people's meetings' are sometimes mis-
used, to excuse those concerned in them
from active participation in meetings of
a more general character. It is very
proper to hold such separate gather-
ings; they may attract some who are
not drawn to ordinary assemblies for
prayer; but the young should feel that
they are neither excluded nor excused
from a part in the common meetings of
the church.

But it is worthy of inquiry whether
enough is done to exalt and expand the
notion of Christian usefulness. Men
have relations to earth as well as to
heaven. They have bodies as well as
souls. There are ways innumerable in
which love to our neighbor may be man-
ifested. Because friendliness and help-
fulness in the common relations of life
cannot supersede the duty of piety to-
ward God, it does not follow that the
social virtues may properly be neglect-
ed or negligently cultivated. Christian
virtue includes the exemplification of
"whatsoever is of good report." A
professor of religion who thinks that he
does enough for his fellow-men a com-
mon things, when he conceals o them
their rights, and who always insists on
the utmost that is justly due him, does
not honor religion. A Christian should
be not only just but magnanimous,
large-hearted, above stooping to little,
ungenerous ways. He will exert men
with little effect to come with him in
the way to heaven, if his ways to earth
are such that they think his com-
pany anything but an acquisition. And
it is not enough to avoid blame. "If
there be any virtue, if there be any
praise, think on these things." Mere
negative goodness does little to prove
piety. We have heard those who pro-
fessed to doubt the reality of Christian

experience, say that such and such a
professor "is no better than anybody
else." The charge was not that they
were worse than others. They were
not accused of immorality or meanness.
But they lacked those positive, exem-
plary virtues, which were looked for as
the fit product of a new life in the soul.

Now the first stages of a religious
life do very much to stamp the whole
after character and development. A
false or imperfect standard, conformed
to for a little while, may fix habits that
years cannot efface. The pastor and
the church to whom God has given an
increase, receive with this accession of
numbers a grave responsibility. By
prayer and labor, by instruction and ex-
ample, they should strive to acquit
themselves of their whole duty to the
souls given them, "warning every man
and teaching every man in all wisdom;
that they may present every man per-
fect in Christ Jesus."—Examiner.

The following excellent article,
from the Family Christian Almanac, is
peculiarly appropriate at the present
time, making plain the way of life to
all who would seek it:—

"What Must I Do to Inherit Eter-
nal Life?"

"Life, life, eternal life," the most im-
portant of all things to the guilty, the
lost, the dying. What must I do to in-
herit it?

"What must I do? Something must be
done, and done soon, and done in earnest,
or I perish. If I remain idle, inactive,
unconcerned, a little longer, it may be
too late.

"What must I do? Not only is some-
thing to be done, but I must do it.—
God has wrought out a great salvation;
I must receive it at the hand of God.—
No one else can do this for me. I must
myself accept the proffered gift, or nev-
er be saved.

"What must I do? There is a necessity
in the case, urgent, pressing, inevitable.
The work must be done, or I am undone,
for ever undone. Thinking, feeling,
intending, resolving—all this is not
enough. What God directs must be
done, and done as he directs, or I per-
ish.

And now, do you ask in sincerity and
earnestness, "What must I do? By the
grace of God, and according to his
truth, I will tell you. You must admit
and feel that you are a sinner, guilty pol-
luted, condemned, lost, and so dead in
sins as to be in need of eternal life.—
You must realize that life is to be found
in Christ. 'In him is life,' John 1: 4;
and he 'giveth life unto the world,'
John 6: 33. And do you ask, 'How
shall I obtain it?' 'He that believeth on
the Son hath everlasting life,' John 3:
36. This, then, is what you must do;
you must believe on Christ. You must
believe that he is the Saviour, the only
Saviour, an all-sufficient Saviour, able to
save to the uttermost, willing to save
all that will come to him; ready and
waiting to save you, and to save you
now.

And if you believe him thus to be a
Saviour, and are willing to be saved by
him, you will accept him, as your Sav-
iour, according to his word. You will
repent: that is, you will cease to do
evil, that you may learn of Christ to do
well; sorrowing that you have ever
broken God's commands, and resolving
and praying that you may do so no
more. You will believe; that is, you
will receive all that Christ has said,
and trust all that he has promised;
and give up yourself and all that you
have and are, to him, for time and
eternity. You will obey; that is, you
will endeavor to do Christ's will, as the
Bible declares it; and to do it sincerely,
immediately, uniformly, prayerfully,
to the end of life, relying on the Holy
Spirit for strength, and on the grace of
God in Christ Jesus for acceptance at
the final day. Do this, and you shall
'inherit eternal life.' Your sins shall
be forgiven; your heart be renewed;
your hope rest on the true foundation;
though an outcast you shall be restor-
ed; though deserving death, you shall
inherit, through grace, eternal life.—Rev.
Tryon Edwards, D.D.

SANTALIC AGENCY.—When the Baptist
church was first organized in Winthrop,
Maine, about the year 1793, it was re-
ported that "the devil was at work in
that place, driving the people into the
water."—Bap. Fam. Magazine.

If the above report was true in the
18th century, we think the old serpent
must have discovered a defect in his
policy, and that the influence of the wa-
ter, so far as Christians were concerned,
was not favorable to his cause, for it is
evident that his tactics are now chang-
ed, and that he is doing all that he can
to keep them out of it.—Texas Baptist.

Methodist Class Meetings.

Our Methodist brethren are discuss-
ing the question, whether attendance on
the class meeting should continue to be
compulsory, as one of the institutions
of methodism. A writer in the last
week's St. Louis Christian Advocate,
thus sums up the arguments pro and
con, of two prominent writers in that
paper, by the name of Berryman and
Rosser, who have taken ground in op-
position to each other. Berryman would
make attendance at class optional. Ber-
ryman says: "Habitual neglect of class
meeting is not an offence sufficient to
justify exclusion." Rosser says: "Habit-
ual and wilful neglect to meet in
class is generally a sufficient ground
for expulsion from the church." Ber-
ryman says: "Many of the principal and
best members of the Methodist church
never attend class." Rosser affirms:
"No one can be a Methodist without at-
tending this essential institution of our
church." Berryman thinks "class meet-
ings not necessary to grace in the heart,
and glory in heaven." Rosser thinks
"it very questionable whether any mem-
ber of our church who wilfully and re-
peatedly neglects his class can long re-
main a Christian." Berryman says: "Do
away with the class meeting test of
membership, that all may be suited." Bishop
Morris, Rosser, and others, say: "Let
no one, under a mistaken notion of
improving Methodism, seek to have
this test of membership done away, un-
less he prefers heartless and worldly-
minded professors of religion to the
living stones of the temple of God."—
Western Watchman.

Ministers' Sons.

Dr. Sprague's last work is calculat-
ed to dispel an illusion which the world
has so long delighted in, with regard to
the character and destiny of ministers'
sons. The sons of ministers we have
been told, are proverbially bad; and
the stricter the doctrine and discipline
of the parent, the more marked the
aberrations of the child. Now in the
minute and elaborate details which Dr.
Sprague has brought before us, of the
lives of several hundred American min-
isters, we have the opportunity of put-
ting this assumption to a decisive test.
These ministers, let it be recollected,
belong exclusively to that very school
of doctrine which has been selected by
the world, under the title of "Calvinis-
tic," as the especial object of its cen-
sure and dislike. Now, how did the
bringing up of these families by these
men prosper? We can only answer by
taking the first hundred, of whose fami-
lies we have an account, and whose
lives are given in one of Dr. Sprague's
volumes, which we refer to at random.
Of the sons of these hundred, over one
hundred and ten became ministers. Of
the remainder, by far the larger portion
rose to eminence as honorable and suc-
cessful men in business, or in the learn-
ed professions. Is there any body of
one hundred men, taken at random from
any other pursuit of life, of whom the
same can be said.—Epis. Recorder.

LONGING FOR THE CONVERSION OF OTHERS.

It is recorded of the devoted John Welch,
that he used to keep a plaid upon his
bed, that he might wrap himself in it
when he rose during the night for
prayer. Sometimes his wife found him
on the ground, weeping. When she
complained, he would say, "O, woman!
I have the souls of three thousand to
answer for, and I know not how it is
with many of them." Possessed with
a sense of responsibility to God,
and to the people of his charge, how
can any true minister of the cross with-
hold himself from an earnest devotion
to his work of arousing souls, and point-
ing them to Christ? He feels his mo-
mentous responsibility during the week,
while preparing the beaten oil for the
sanctuary. It haunts him in the silent watch-
es of the night. It absorbs his thoughts,
and breathes out in every fervid utter-
ance of his closet.

RELIGION AT HOME.

"Let them learn
first," says Paul, "to show piety at
home." Religion begins in the family.
One of the holiest sanctuaries on earth
is home. The family-altar is more ven-
erable than any altar in the cathedral.
The education of the soul for eternity
begins by the fireside. The principle
of love, which is to be carried through
the universe, is first unfolded in the
family.

A religion that never suffices to gov-
ern a man, will never suffice to save him;
that which does not sufficiently distin-
guish one from a wicked world, will never
distinguish him from a perishing world.

And Enoch Walked With God.

This is the only walk in which we
can never go astray; and happy is he
who, amidst the innumerable paths by
which he is surrounded, is led to the
proper walk! To walk with God, we
must take heed to every step of His
providence and His grace—we must
have a holy fear of not keeping close
to Him; though He will never leave
us, if we do not leave Him. We must
maintain a sacred communion with Him,
and have our conversation in heaven
rather than on earth; we must be per-
petually receding from the world, and
withdrawing from its attachments. We
must feel our hearts glow with a great-
er degree of love to Him; and by the
influence of His Holy Spirit upon our
affections, become gradually more as-
similated to the Divine nature. We
must take His Word for our directory,
His promises for our food, and His
blessed Son for our sole reliance, mak-
ing the foot of the cross our only rest-
ing-place. If we thus walk with God
through the wilderness of life, He will
walk with us when we reach the dark
"valley of the shadow of death," and
though we cannot hope for the same
translation as Enoch, still, like him,
"we shall not be, because God hath tak-
en us."

A Soft Answer.

If all pastors had the Christian tem-
per and courtesy of John Brown, the
well known pastor of Haddington, Eng.,
they might often disarm opposition, and
frequent removals, which are so harm-
ful to themselves and to their people,
might be avoided. The following an-
ecdote is worthy of a wide circulation:

When John Brown, D. D. first settled
in Haddington, the people of his parish
gave him a warm and enthusiastic re-
ception; only one of the members of that
large church and congregation stood
out in opposition to him. The Rev.
Doctor tried all the means in his power
to convert the solitary dissenter to the
unity of feeling which pervaded the
whole body, but all his efforts to obtain
an interview proved abortive. As Provi-
dence directed, however, they happen-
ed one day to meet in the street, when
the Doctor held out his hand saying,
"My brother, I understand you are
opposed to my settling at Haddington."
"Yes, sir," replied the parishioner.
"Well, and if it be a fair question, on
what grounds do you object to me?"
"Because, sir," quoth he, "I don't
think you are qualified to fill so emi-
nent a post."

"That is just my opinion," replied the
Doctor, "but what, sir, is the use of
you and I setting up our opinions in
opposition to a whole parish?"

The brother smiled, and their friend-
ship was sealed for ever. How very
true and forcible God's word, "A soft
answer turns away wrath."

AN ACTOR BAPTIZED.—Mr. Charles
Wentworth, an actor of note, has been
recently converted, and baptized in the
Rev. Dr. Cory's Church, N. Y. He has
cut loose from all his theatrical asso-
ciates, and is probably destined for the
ministry.

The New York Evangelist says: "The
revival in this city, perhaps, makes less
outward show than it did some weeks
since, but the work of grace is still in
progress. Business is now very active
and engrossing in the lower part of the
city, yet at the meetings in Fulton street
in the John street church, and in the
rooms in Broadway, the attendance is
large and the impression deeply solemn.
The up-town morning, noon, and even-
ing prayer-meetings are all well atten-
ded, the churches unusually crowded on
the Sabbath, and at every communion
many are received from the world."

Another Decision on Baptism.

The Presbyterian Herald has a long
report, drawn up by Rev. Dr. Robinson
and adopted by Transylvania Presbyte-
ry, on the "validity of the Baptism ad-
ministered by Campbellites." The docu-
ment talks very much like a Baptist,
in its reasoning and in its conclusion.
Here is the conclusion to which the
Presbytery arrived:

"In every aspect of this case, there-
fore, your committee feel constrained
to give it as their judgement, that Bap-
tism in the Reformer Campbellite
Church is not baptism in the sense of
our standards; that this session have
committed a grave error in recognizing
this baptism as sufficient, and receiv-
ing the person without baptism to the full
communion of the Church. And your
committee recommend that this excep-
tion be entered upon the records of
that session as fully sustained by Pres-
bytery."

On motion, this report was unanim-
ously adopted and ordered to be printed
as a part of the Minutes of Presbytery

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, June 4, 1858.

THE BIBLE AND BOOK DEPOSITORY
Is constantly receiving fresh supplies of Religious and
Denominational Books—embracing all the recent valu-
able publications. Orders will be promptly filled. Ad-
dress—
MAY 18, 1858. J. M. HARTSFIELD, Secy. A. S.

SOUTHERN BAPTIST PUBLICATION SOCIETY

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

To our Subscribers.

Those of our subscribers whose terms
have expired would much oblige us by
remitting the amount due for the current
year. Prompt attention will obviate
the necessity of sending accounts a
second or third time, and confer a par-
ticular favor upon the proprietors.

We call attention to the Examinations
of the East Alabama Female and
Judson Female Institute under the head
of special notices.

The Southern Baptist appears this
week in a new and improved dress of
type.

GREENWOOD, FLA.—W. M. HARTSFIELD, of
Greenwood, Fla., informs us in a letter
of May 16th, that there has been a pre-
cious meeting going on at that place
for two weeks, and is increasing in in-
terest. Several have been converted.
Brother H. is informed that it is all
right in regard to his subscription.

Elder ISHAM R. ARNOLD, of Scotts-
ville, Ala., in a private note of May
24th, informs us that he has had some
interesting meetings in the last month.
Brethren, continue to send up such
good news.

Elder J. M. Watt of Columbus, Ga.,
of May 26 informs us that eleven whites
and five blacks were baptized there
last Sabbath. The revival is still going
on, and the Baptist, Methodist and Pres-
byterian churches are all sharing in the
influx of members. God is doing a great
work among us.

The American Tract Society.

The annual meeting of this Society
was held during last month, in the city
of New York. The main question be-
fore the meeting was the consideration
of the resolutions of 1857, which au-
thorized the Executive Committee to
publish works touching on the subject
of Slavery. There was such a remon-
strance against the resolutions from
many sections, especially from the
South, that the Executive Committee
did not carry them out in their publica-
tions, though earnestly solicited by Ab-
olitionists. The Committee believed it
was contrary to the original design of
the Society, and they knew that such a
policy had never been pursued, and
would be ruinous. The Committee were
compelled to give their reasons for not
proceeding upon the authority given in
those resolutions, which they did in an
able document written by Dr. Williams,
of New York, referring the matter to
the late meeting. Of course, the con-
duct of the Executive Committee was
the cause of much debate. The discus-
sion was calm, courteous and able—able
debaters on both sides. When the vote
was taken, the Committee was sustain-
ed by a large majority, and the Resolu-
tions of 1857 virtually repealed. Another
evidence in favor of the course the
Committee had pursued, they were re-
elected. To preserve some degree of
consistency, the meeting did not repeal
those offensive resolutions, but they are
thus rendered inoperative by the
above action. This is a singular atti-
tude, but we suppose it is the best they
can do for the present.

The late action of the Society is re-
garded by Freedom Howlers as a tri-
umph of "Slave Power." It is attrib-
uted also, to the "weight of commercial
or metropolitan conservatism" at the
North, backing Slave Power. What-
ever motives and influences controlled
the late action of the Society, they
surely committed a great blunder in
their resolutions of 1857; the Executive
Committee soon saw it and did all they
could to counteract it, and they were
sustained by the late meeting. Should
the Society ultimately repeal those res-
olutions, it is already greatly injured
in the public mind; so much so that it
will scarcely ever be able to repair it.
As the South has been heard and their
views greatly respected in this meeting,
she should not abandon the Society, for
then we shall lose all our influence with
it. But the South can never co-operate
with it till those resolutions are repeal-
ed.

Lay Representation.

We infer from reading our Methodist
exchanges, that the plea for lay rep-
resentation in the Methodist Episcopal
Church, is fast gaining ground. The
Advocate allow the discussion quite
willingly, and the editors themselves par-
ticipate in the discussions. So far it is con-
sidered a good spirit. The probability

of a re-union with the Methodist Pro-
testant Church is quite plainly intimat-
ed, in view of the pretty confidently ex-
pected lay representation idea obtain-
ing. Both parties that have spoken on
the subject do not seem to be averse to
it. Other factions from the same old
Episcopal starks may fall into ranks if
this thing obtains. All denominations
at times have their exciting questions.
Our Methodist friends have now two
exciting topics before them. Lay Rep-
resentation and Abolitionism. One is
a proper topic, the other a fell spirit.

The Two Replies.

Elder Graves having left Nashville,
to be from home during "three issues,"
before he saw the S. W. Baptist that
gave clear proof of his Abolitionist an-
tecedents; and knowing well that the
proof would be well authenticated, he
"cautioned" his friends and "warned"
his enemies not to "credit" any-
thing we might say in regard to
him. But his two faithful allies, Pen-
dleton and Dayton, have both replied
to our article, in the Tennessee Baptist
of May 22d. Pendleton continues to be
astounded at our personal attacks
upon Graves, and says:

"Elders Henderson and Taliaferro
seem to have forgotten the Sunday
School organization, and to be intent
only on the ruin of J. R. G. What
have his sentiments on Slavery to do
with a Sunday School Union?"

In reply to this grave homily, we
aver that the "Sunday School Organi-
zation," as presented to the public not
long since, is now dead; it is one of
the things that existed, so we let it
slumber. But in the discussion of that
question, elder Graves and others pre-
sented their claims before Baptists as
leaders; and as Mr. Graves presented
himself as leader number one; and as
the claims of all leaders should be in-
vestigated, we, men over twenty-one,
and living in a free country, have ex-
amined their claims to some extent,
particularly those of elder Graves.—
We wished "Southern Baptists" to
know who the Goliath was that stepped
forth as champion and leader, and ap-
pealed to them so pompously and dicta-
torially to "be true to those who had
been true to them," and urging them to
sustain his private measures. Men have
a right to investigate the claims of
leaders, as the history of men in all
ages will testify. We have done it—
have weighed him in the balances and
found him wanting."

But what has J. M. P. said in de-
fence of his hero? The main point in
the defence we had never conjectured.
We know it was customary when a
strong case was made out to "impeach"
the witness, or witnesses as the last
and only resort. But we thought our
witness, J. L. Waller, would not, could
not be impeached. But we were too
sanguine; he is impeached. Here it is:
"I will tread lightly on the ashes of
the dead. Brother Waller was some-
times in a state of partial insanity. I
have reason to know that he did things
of which he said he had no recollection.
I am not to be understood as impeach-
ing his heart when I say I have no idea
that he said to G. (Graves), what is
contained in the letter to T. (Tichenor)."

Reader, isn't that in perfect keeping
with the manner in which the Nashville
Directory got out of difficulties and
meet facts and arguments? When they
could not meet and refute charges and
arguments they will impeach the intel-
lects, hearts or characters of their op-
ponents. Who ever heard of Waller's
"partial insanity" before? and who will
believe it now? Did J. M. P. weigh
that sentence well when he penned it?
"I am not to be understood as impeach-
ing his heart when I say I have no idea
that he said to G. what is contained in
the letter to T." Does not Waller in
his letter, say that "Graves has admit-
ted the conversation, as I can prove by
his own witnesses, Ford, and Fisher?"
We know what one of these witnesses
has said, and it is in refutation of the
unkind, unchristian and slanderous ac-
cused impeachment of J. M. P. We
shall not now vindicate Waller from
this impeachment; it will recoil upon
those who have made it. A clearer
proof of the facts in our article cannot
be given than this impeachment of our
main witness. Guilty must the party
be when such a defence is made. And
this is the best that "P." could do.

Dr. Dayton made an effort in the
same issue. It is done in his usual
cautious style. The amount of the
whole is: "If we were to prove that G.
had been an Abolitionist, he now owns
negroes, and what good will it do?"—
We should accomplish this: we shall
have made it clear that Baptists of the
South ought not to be "true" to him as
a leader, because he has not been "true"
to them. Will Baptists at the South,
true Southern Baptists, stand by a man
who has been an abolitionist, as a lead-
er? Never! But Dr. Dayton consoles
himself that elder Graves will be at
home soon, "in two weeks," and will
defend himself.

More than fifty missionaries, married
and single, have been sent to Shanghai,
China, in twelve years. Civilization is
being carried to different societies. Civiliza-
tion is being carried to different societies.
Civilization is being carried to different
societies. Civiliza-
tion is being carried to different societies.

SOUTH WESTERN BAPTIST.

A Query.

C. S. EASLY, of Lone Jack, Mo.,
propounds the following query:

"If a brother injures his brother after
profession and before he joins the Church,
whose place is it to seek for reconcilia-
tion, the offended or the offender?"

We suppose the point in the inquiry
to be this: a person professes to be
converted and wishes to join a church;
he has offended some member of the
church which he wishes to join, the
question is raised, who shall make the
first efforts towards reconciliation, the
offended or the offender? We answer,
the offender. The directions in the 18th
of Matthew, "If thy brother trespass
against thee, Go and tell him his fault,"
&c., are given on the supposition that
the offender is not aware that he has
offended his brother, and when he is in-
formed of it, then it is the offenders du-
ty to do every thing in his power to
make reparation. But in this case the
offender, it seems, is in possession of
the fact of his offence, and it is his du-
ty to make the first propositions to-
wards a reconciliation. The law of
brotherly love, and of common sense,
clearly point out this course. The great
element in Gospel discipline is love.—
A church may administer the letter of
discipline in the Spirit of Mount Sinai,
and it will kill, but enforce it in the
kind, gracious Spirit of Calvary, and it
will melt and reform.

In justice to the Rev. John E.
Dawson we publish the following com-
munications from the Christian Index:

COLUMBIA, May 8th, 1858.

Dear Bro. Walker: Your attention has
been directed by the Rev. J. E. Dawson,
who is a member of this Church, to an
article in the "Tennessee Baptist" of the
15th inst., charging him with holding
open communion sentiments. This state-
ment is in direct conflict with his pub-
licly expressed opinions during a pasto-
rate of over ten years, in connection with
this Church. He has insisted upon that
peculiarity of our Denomination, termed
restricted communion, with all the
powers of argument, which he could
command.

We feel that it is due to him and the
Church of which we are officers, to make
this statement. We have asked for the
name of the author of the anonymous
article signed "probus," in order to the
full investigation of this matter.
You will doubtless take pleasure in
publishing this note, in which we re-
quest that your readers will suspend
their decision until such time as may
be necessary for the full development
of all the facts in the case.

Yours truly, J. H. DeVORE, Pastor.
J. K. REDD,
N. NUCKOLS,
A. M. WALKER,
H. S. ESTES, Deacons of the Baptist
Church, Columbia, Ga.

ALBANY, May 22, 1858.

Dear Bro. Walker: In the Tennessee
Baptist of the 15th inst. I notice the
Editor's account of his visit to the Georgia
Baptist Convention, and in which I see
some things which I deeply regret. To
pass over things of a very objectionable
character, I regret to see his severe
reference to a "popular preacher,"
who he says "we are credibly informed,
is the very man who has declared that
he had no scruples in communing with
Pedobaptists," &c. In the same paper
I noticed the same charge brought
against brother Dawson, by one signing
himself Probus. He says, "I do not be-
lieve that he (Dawson) will dare to de-
ny that he has said that he is willing
to go into open communion if the Georgia
churches generally will do so." From
all the circumstances, I suppose the
"Popular Preacher" referred to by the
Editor, is the brother Dawson spoken of
by Probus. And brother D., it appears,
is the person referred to by Probus. Baker
as the one against whom he had penned
the same report.

Bro. Dawson no doubt will have this
matter sifted to the bottom, and the pub-
lic will in due time be in possession of
the result; but in the meantime, I must
be allowed to express my surprise that
such a report should have been started
against one who has fought so many
Baptist battles, and who has rendered
such invaluable service to the denomi-
nation in Georgia and the South gener-
ally. That bro. D. may have used ex-
pressions that others have misunderstood,
is very possible; (for who is not liable
to be misunderstood?) but that he should
have used words by which he intended
to convey the sentiments imputed to
him, appears to me, from the long
acquaintance I have had with bro. D.,
to be morally impossible. If there is
one man living in Georgia to whom bro.
D. has more freely and fully, than to
any other person, communicated his
views upon our denominational affairs,
I think I may venture to say, I am the
individual. I have known him for more
than twenty years; during a large por-
tion of that time we have been intimat-
ely associated in labors for the promotion
of the cause of Christ, and I never, in
our most free and confidential inter-
course, heard from him the slightest ex-
pression that would justify the idea that
he favored open communion, or would
favor under any circumstances. If in
regard to our denominational peculiari-
ties, such men as bro. Dawson are not
to be trusted, I think that all of us, with-
out exception, have truly fallen upon
evil times. I know not who are to come
forward to testify against him, but this
much I will venture to say: that it will
require very strong and efficient
testimony to pull down bro. D. from the
confidence and affections of Georgia
Baptists. Bro. Dawson knows nothing
of this; neither he nor any one
questioned it; but I felt com-
pelled to offer this small tribute of
affection and sympathy in be-

half of one whom I have long loved and
respected, and who, as to the matter re-
ferred to, I am confident has been most
grievously misunderstood.
Yours truly, C. D. MALLORY.

Deplorable.

An English correspondent of the
Methodist Protestant, under date of April
27th, 1858, speaks as follows, of the
religious and moral condition of London:
Attention is now being urgently called
to the deplorably wicked condition
of our large cities, and of London in
particular. The population of the metrop-
olis at the last census was 2,362,
236. Careful statistics show that 58
per cent. are able to attend public wor-
ship; but the actual attendance is
scarcely 20 per cent., that is to say, out
of 1,476,385 who should attend the
house of God, only 295,271 are in at-
tendance; leaving upwards of a mil-
lion of people in the heart of the British
empire in open neglect of the means
of grace.

To our shame, there is in London a
most alarming progeny of sensualism
and crime. For it has been clearly as-
certained that there are alone, 100,000
drunkards, 100,000 prostitutes, 20,000
professed beggars, 10,000 gamblers,
and 3,000 receivers of stolen goods, be-
sides 20,000 children who are living in
open destitution and sin. Avarice, as
akin to sensualism, is represented by
the Sunday traders, no fewer than 26,
825 shops being open on the Lord's
day. There must be added to these the
gin palaces and beer houses that are
open on the Sabbath; and we have a sum
total of vice and crime which goes far
to account for the practical heathenism
with which London abounds.

Publications.

INSTANTANEOUS CONVERSION, and its
connection with piety, by N. ADAMS, D.
D., is the title of a pamphlet of 24
pages, published by Gould & Lincoln,
Boston. The design of the treatise is
to show that instantaneous conversions
are not inconsistent with high attain-
ments in piety. Conversions may be
sudden, piety is a growth requiring
time and the use of the means of Grace.
It is in refutation of the sentiment that
works precede and create faith—that
conversion is a thing to be learned.—
The author proves clearly that good
works result from faith, according to
the Scriptures; and that conversion is
the fruit of the operation of the Holy
Spirit. It is a valuable treatise, and
should be read by all as one of a series
of "Truths for the Times."

By the way, those who oppose instan-
taneous or sudden conversions must
come in contact with the abundant
proof afforded in the Acts of the Ap-
ostles. Surely that book has but one
testimony, and that is on the side of
instantaneous conversions, instead of
the doctrine of learning conversion by
works. The Holy Spirit does a short
work in regeneration and justification.
The work of sanctification goes on
through life, until the subject is fully
prepared for that "house not made with
hands."

THE NEW YORK PULPIT IN THE REVIVAL OF
1858. A Memorial Volume of Ser-
mons. New York: Sheldon, Blake-
man & Co., 1858. Pp. 395. (Rich-
mond, A. Morris.)

These sermons were prepared, by
twenty-five "eminent" ministers, of dif-
ferent denominations, "with no thought
of their going beyond the hearing and
the hearts of the congregations" to
whom they were addressed. They pos-
sess unusual interest, as specimens of
the preaching which God has been
pleased "to own," during the remark-
able work of grace vouchsafed to the
chief commercial emporium of the land.
But, independently of this considera-
tion, their intrinsic excellence, taken as
a whole, commends them to favorable
regard. We hope that they may secure
an extensive circulation, and that the
divine blessing may accompany them.
—Religious Herald.

OUR LITTLE ONES IN HEAVEN. Edited
by the Author of the "Aimwell Stor-
ies," &c. Boston: Gould & Lincoln.
This is a precious little volume of
248 pages, composed of the richest
gems from the theological, literary and
practical works of this and past ages,
the noblest of which is to comfort
parents in the loss of their "little ones."
The death of young children is one of
the most common and one of the most
painful events of life, and there is no
little work extant better calculated to
administer comfort to the bereaved.

A SKETCH OF THE LIFE OF HENRY T. WIM-
BERLY. By Uncle Charles: Charle-
stown. Northern Publication Society.

An admirable narrative, and a pre-
cious Sunday School volume of good
truth for children, 41 pages. "Uncle
Charles" knows how to talk to a com-
pany of children personally, and also,
to write little volumes for their instruc-
tion in righteousness. The introduc-
tion to the narrative of this little vol-
ume is well calculated to engage the
attention of children; the biography
is brief, plain and engaging, and the
deduction from it are well calculated to
impress the youthful mind with good re-
ligious impressions. "Uncle Charles"
is Dr. D. Mallory, of Ga., who we
hope, will prepare many Sabbath School
volumes. We are pleased to announce
that the Southern Baptist Publication Society
is bringing out constantly the best of
Sabbath School books.

American Baptist Missionary Union. Ab-
stract of the Forty-Fourth Annual Re-
port, Presented at Philadelphia, May,
1858.

OBITUARY NOTICES.—No member of
the Board of Managers has died during
the past year, and only two missionar-
ies have fallen, Rev. Daniel Whitaker,
lately in charge of the Tongoo Mis-
sion, and Mrs. E. A. Goddard, widow
of the late Josiah Goddard of the Ning-
po Mission.

PUBLICATIONS.—Of the Forty-Third An-
nual Report 1500 copies were publish-
ed. 5000 copies of the Magazine, and
28,000 of the Macedonian, have been is-
sued monthly. Aggregate income from
the subscription lists, including a bal-
ance of \$86,75 in their favor the pre-
vious year, \$5,684,65; aggregate ex-
pense \$5,890,59; making a balance
against the periodicals of \$205,94.

RECEIPTS AND EXPENDITURES.—The re-
ceipts for the year from all sources
amounted to \$97,088,77, of which \$76,
566,48 were derived from donations,
\$9,283,65 from legacies, and from all
other sources \$11,958,63. The expendi-
tures for the same time have been \$97,
797,64, and the amount of appropri-
ations remaining unpaid is \$16,382,52;
making an aggregate of liabilities of
the Union on the 1st of April, \$53,376,
17.

AGENCIES.—Six Agents have been in
the service of the Union the entire year.
The amount of service rendered equals
about seven and a half years, at an ag-
gregate cost, including salary, travel-
ing expenses of the Agents and Home
Secretary, and other incidentals, of \$9,
734,24.

MEMBERSHIP OF THE UNION.—Four hun-
dred and thirty persons have been con-
stituted Life Members of the Union
from April 1, 1857, to April 1, 1858, by
the payment each of \$100.

RECAPITULATION.—The number of Mis-
sions is 19. The Asiatic Missions have
16 stations, and more than 200 outsta-
tions, the latter chiefly in Borneo; the
French and German more than 500 sta-
tions and outstations; and the Indian
16. The number of laborers, including
those now in this country, and exclusive
of Europe, is 81 American and 246
native; of native laborers in Europe,
about 80. There are more than 300
churches. Baptisms, (reports incom-
plete) about 2,500. Whole number of
members, more than 24,000.

By the annual statement just printed,
it appears that in 47 Colleges of the
land there are 8,540 students of whom
3,002 are professors of religion. There
were during the last year 429 hopeful
conversions. There were 987 who in-
tend to become ministers. According
to the fullest report we have ever seen,
there are 122 Colleges in the United
States, of which 113 are Protestant,
and 9 are Roman Catholic. Of the Pro-
testant Colleges, 16 are controlled by
the Baptists, 13 by the Methodists, 8
by the Episcopalians, some 11 by the
Congregationalists, 2 by the Unitarians,
and 1 by the Universalists, and the re-
mainer by the various branches of the
Presbyterians. Of all the Colleges, 15,
or about one-eighth of the whole, are sit-
uated in New-England. The free states
have 65 of the Colleges, and the slave
states 57. As a general fact the South-
ern Colleges are more populous than
the Northern, so that the number of
students in each section of the country
is about equal.

GENERAL MINUTES.—A slip from the
Book Editor at Nashville, received last
week announces that the General Min-
utes are in type; and furnishes a "Gen-
eral Recapitulation" of numbers, from
which we collect the following facts:
There are now in the Methodist Epis-
copal Church, South, 2267 traveling
preachers; 167 supernumeraries; 4907
local; 404,430 white members; 62,231
white probationers; 148,525 colored
members; 29,394 colored probationers;
3389 Indian members; 467 Indian pro-
bationers. The total membership, min-
isters, laity, in full and on trial, is 655,
777, exhibiting a gratifying net in-
crease of 12,069.

In the following conferences there
has been a decrease in numbers: Ken-
tucky 461; Louisville 1340; Virginia
614; Washita 4; Louisiana 6.

PRESBYTERIAN BOARD.—The religious
anniversaries at New York commenced
last week with the meeting of the
Presbyterian Board of Foreign Mis-
sions. The report of the Treasur-
er showed that the receipts for the
ordinary purposes of the Board had been
greater than the previous year's by more
than \$6,000, and besides this some 18,
000 and more have been contributed to
repair the losses in India, making the
income of this year \$25,000 larger than
that of the year before. This result,
says the Observer, is reached, too, with-
out the aid of collecting agents, without
extra effort, and is the free will gift
of God's people to the missionary cause.

SUNDAY SCHOOLS.—It is estimated that
there are in England 2,000,000 of Sun-
day school scholars, with 250,000 teach-
ers; while in the Sunday Schools of the
United States there are 3,000,000 of
scholars, with 500,000 teachers.

Communications.

For the South Western Baptist.

MESSRS. EDITORS: In my garden in
Tuskegee, I planted a crop of Irish po-
tatoes from which I expected a good
yield. The cut-worms made such hav-
oc of the vines when they were quite
advanced, that I feared, at that stage,
an entire failure.

To-day, I dug one half bushel mea-
sure full, and was astonished at the un-
usual size of the potatoes. Out of the
half bushel, I selected thirty-seven of the
largest, and they made a full peck. The
largest potatoe, measured eight and a
half inches round one way, and twelve in-
ches round the other.

PLANTER.

For the South Western Baptist.

Our Communion Will Be Next Meeting.

We, as Baptists, take some pride in
looking back through the dim vista of
the dark ages, when persecution raged;
making a pathway of blood, by which
we can trace the footsteps of our breth-
ren from country to country, and from
one mountainous cave to another, thro'
almost a score of tedious rolling centu-
ries to the Apostolic times, even back
to our Savior's stay on earth; when He
set up a kingdom, over which He will
reign most gloriously forever; and es-
tablished it in the hearts of men through
the preaching of the Apostles; for their
commission was to preach the Gospel
to every creature. And to confirm His
"Word of Grace, the Gospel Kingdom,
He gave them power over devils and
diseases, and power to cure any sick-
ness, and authority to baptize believers
in His name, and to set before them
(emblematically,) the broken body, and
spilt blood of the Savior of men, as he
gave them example, telling them "as
oft as ye do this, do it in remembrance
of me." On that night the spirit of
persecution began its work by crucify-
ing the Lord of glory, and has reigned
like an insatiate demon down almost to
the present time, as the thousands of
martyrs to His cause abundantly prove.
But scarcely has persecution's rage be-
gun to wane, when we look not upon
him whom they pierced, and cease to
remember that eventful, that night of
sorrows, the most important in the
world's history. Shall we forget that
grievous load of sin that bore him
down, that bruised him and caused all
his sufferings and death? how he bore
all this, and for whom, and how he so
gloriously triumphed, may it be our
happy lot to contemplate. The con-
stancy of the martyrs strengthens our
faith, it affords evidence of our con-
nection with those who first believed the
gospel. Shall we, by indifference, re-
move a link of that chain by which
those who follow us, may, too, go back
to the fountain of our joys? God forbid.
But let us as men having knowledge,
take heed how we walk, whether it be
in our own way or God's, we shall
find obedience to His commands, a way
of safety, for "all the paths of the Lord
are mercy and truth unto such as keep
His covenant and His testimonies." As
our communion season draws nigh, per-
mit me to speak more particularly to
you who generally, or even occasion-
ally absent yourselves on these days, the
reasons are best known to yourselves;
but have you examined them well? and
are you satisfied that they are such as
will justify you in absenting yourself,
or refusing, and thus doing away com-
munion? for absence or refusal, though
a peaceful and quiet way, is neverthe-
less a sure one to do away that sacred
ordinance. However plausible your
excuses may be, the world will look up-
on you as treating it with cold and with-
ering neglect, and you have done more
to mar its sacredness, than its open op-
posers can do; for this neglect strong-
ly intimates that there are no sacrifices
for you to make, no burden to bear, no
cross to carry, no commands to obey.
Was not Christ sacrificed for you? then
why not obey his commands? does he
command you to go where he has not
been? or to suffer what he has not?
His command is to keep this ordinance
in remembrance of Him.

For the South Western Baptist.

Church Organization and Government.

NUMBER 3.

The Inspired Church Model.

In examining the acts and writings
of the apostles, there are found features
of church uniformity which are pecu-
liarly striking; and which may be regar-
ded as established principles of church
organization and government, to be ob-
served until the end of time. For ex-
ample: The class of persons received
into membership—the manner of their
reception—the principles of faith ad-
hered to; and the rules observed in the
exercise of government. In all these re-
spects the apostolic churches were em-
inently Baptist. The Episcopal, Metho-
dist or Presbyterian forms cannot, in
my opinion, rightly claim to be fash-
ioned after the apostolic model. Not
after then how much piety may exist
among the members of those denomina-
tions, nor how great may be their mas-
ure of usefulness; yet lacking as they
do some of the important features of the
inspired model, they cannot claim that
their churches are organized and govern-
ed strictly in accordance with apostolic
precedent. They have evidently depar-
ted in some degree from the principles
of those who acted immediately under
the Commission of Christ, and under the
divine supervision of the Holy Spirit.

The New Testament model embraces
the following unalterable features:

1. Those who were received into the
membership of the church at Jerusalem,
(which was the first church and the
model for all others) and into other
apostolic churches, were received upon
a credible profession of their repentance
towards God—their faith in the Lord
Jesus Christ; and their baptism in the
name of the Father, Son and Holy Spirit.

2. The members thus received into
the churches of Jesus Christ, held and
practiced the principles of the Gospel
of Christ to the exclusion of all human
traditions and human laws.

3. The government of those churches
was, under Christ, vested in the mem-
bers composing them; and not in any
organizations claiming authority over
them, such as Councils, Synods, Con-
ferences, Associations, or other ecclesi-
astical bodies. Neither Popes, Bishops,
Elders, Priests or other dignitaries, as
are known in modern times, had of
jurisdiction over them whatever. They
had offices among their own members
and of their own approval.

4. Those churches recognized Jesus
Christ as the head and lawgiver of his
own kingdom. They recognized no hu-
man legislator or dictator whatever, or
things pertaining to their government.
Even the inspired apostles were regard-
ed as servants of Christ, and as minis-
ters sent forth to teach, not their own
doctrines, but the will and commands
of Christ.

5. Every church was a separate and
distinct body, having no other immedi-

flow freely and he uses perspicuously the
first words that come. His sermon urged
to action, and made a good impres-
sion.

The Convention seems unlike ours, in
being composed, so largely, of young
men. Bro. J. T. Freeman was chosen
President. His appearance rather youth-
ful for that place. His countenance is
pleasing and benevolent. He is the
editor of Mississippi Baptist, printed at
Jackson. He is said to be a good preach-
er. The Convention progresses slowly,
and does not pay that scrupulous regard
to order which is the means of facilitat-
ing business.

The members seem to be a noble assem-
bly of brethren. Their bearing is gen-
tlemanly, their Christian urbanity and
humility deserve all praise. Here are

