

# 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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For the South Western Baptist.

### Church Independence.

MESSRS. EDITORS: A correspondent of yours, in a late able communication, has argued that church "sovereignty" (independence) is such that the action of the church at A. is in no case subject to review or reversal by the church at B., unless it be a case of departure from some fundamental article of the basis of fellowship between the churches—such review being a tacit ignoring of fellowship relations. The argument is unanswerable; the illustrations drawn from the relations of adjacent counties or States apropos.

The argument has been replied to by other illustrations which are not apropos: that if the church at A. should exclude a member for being a Missionary, the church at B. might receive such excluded member; if Great Britain or France should withdraw the rights of a subject in any case, the United States might citizenize such a man. In the former case, the church excluding violates a principle expressly recognized as fundamental with all our churches, and, therefore, places itself outside the pale of fellowship with neighboring churches; in the latter case, the United States cannot, without the violation of treaty stipulations justifying reprisal by war or otherwise, citizenize in all cases. She has, for instance, stipulated to surrender fugitives from justice, to the authorities of Great Britain and France. Of course, she could not citizenize such fugitives, without a violation of treaty obligations, and a disruption of national unity.

Suppose the church at A. exclude a member for alleged immorality. It is the prerogative of said church to determine the question of morals as well as the application of the New Testament law in regard to the mode of procedure, just as the Superior or Circuit Court holds the prerogative of deciding upon the regularity or irregularity of the process by which an action is brought in any case, relatively to the same court in an adjacent county, as well as of deciding the case on its merits.

In neither of these cases does the law permit a review by the church at B. or the court at the seat of justice of a neighboring county. The New Testament law in the one case, the law of the State in the other, has settled the question. Is it asked how? In the 18th of Mat. it is said, "tell it to the church;" that is, the church between whose members the personal difficulty has sprung up; there is no hint, that in any case, it may, as a last resort, be told to another church. This last must, at best, be a mere inference, which she shall present rebut. In the instructions of Paul in relation to the incestuous person, the church whose member was in disorder, is alone referred to. Of course it is a well-known fact that the court for the county of D. never reviews a decision of the court for the county of C. The relation of the two counties does not permit it.

But, it is asked, is not this a limitation of sovereignty? And can the church at B. be regarded as absolutely independent, when its action is circumscribed by the previous action of the church at A.? We answer, that no State is absolutely sovereign where treaties exist between such State and its neighbor, or where States are confederated. Certain limitations of sov-

eighty, are in such cases, surrendered, for some real or supposed mutual advantage. No two churches which fellowship each other fully, can be absolutely independent. The relation of fellowship can by possibility be maintained only by surrendering some of the attributes of absolute independence. Such surrender, has been made, by Baptist churches, wherever they have recognized each other, and this fact has received form, where they are actually, as for the most part, associated. The New Testament recognizes the propriety, and use of such fellowship and mutual recognition. It was a fact, in primitive times, and under apostolic supervision. Now as to the inference, that in extreme cases, a member may appeal from the decision of the church at A. to the church at B., in relation to a question of procedure or of morals, we say, first, that such a course must interrupt fellowship; secondly, that it is material whether the case be decided where in the providence of God it first springs up, or where it is removed—the investigation is forced upon the former church, the latter undertakes it voluntarily.—

There is all the difference between an appointed tribunal and one that is assumed. If the church must not undertake the investigation until it has assurance of the approbation of neighboring churches, that would be to give the churches, not the church or rather a church, primary jurisdiction, that is, to install councils, and do away the last vestige of church independence. And, for our part, we would prefer a regularly-constituted tribunal of supervision, presbytery, synod, or conference, to a self-constituted one, self-constituted under circumstances most exactly adapted to invoke every species of prejudice, under the name of sister church. In the one case, impartiality, at least, might be expected; in the other, rarely or never.

But, it will be asked, in a case of manifest oppression what shall be done? Has the injured party in such case no remedy? We answer, no remedy in the fellowship of another church. He must decide to live without the pale of church fellowship, until his Christian patience, rectitude, and the good hand of God upon him, shall bring his brethren to terms. Let him labor, as opportunity is afforded, for the good of souls, as a minister or layman, in ways and under circumstances that shall not interrupt or disturb the fellowship and peace of the churches. If the fire is in his bones, he must—he will, and nobody will blame him. It is better that one member suffer than that the whole body be distressed, and the law of Christ be trampled upon. There would be an end to Christian as well as civil law if there were no final decisions. All laws administered by erring men must sometimes operate hardship upon individuals.

"Spiritual wickedness in high places" has been wont to "speak evil of dignities"—of law, Gospel, truth—of whatever interferes with its ambitious and selfish purposes. So it ever will be; but humble, God-fearing men, will abide the law of Christ, and look to Him for vindication.

Nothing herein contained is intended to deny the right of revolution. The right of revolution, however, as to church order, never begins short of such fundamental error as necessarily interferes with fellowship. A mere question of the form of procedure in a trial, or of morals, will not alienate fellowship among devout and charitable men. If an absolute observance of forms were indispensable to the application of discipline, offenders would generally escape. It is a wise regulation in the laws of Georgia, that informality of process, shall not nonsuit a party. The object of the law is to get at the merits of the case. We are aware that it has been assumed that the great object of discipline is to reclaim. This is not strictly correct. It is also an object of equal importance to maintain a Scriptural standard of Christian morals.

E. B. TEAGUE.

MESSRS. EDITORS: I heard a preacher say not long since that heaven was but fifteen hundred miles square, and he referred his congregation to the 21st chapter of Revelations. You will please give your ideas about it, through the South Western Baptist. J. S.

another does not strike us very favorably. Definite or round numbers in the Scriptures, are employed, generally, to express indefinite numbers, and also to convey the idea of perfection. The numbers seven and twelve, and twelve thousand, and one hundred and forty-four thousand are samples. The "New Jerusalem," whatever it is, has the number twelve applied to most of its points, to convey the idea of its perfection. It must be a perfect thing, as it "came down from God out of heaven;" and lest we should be as wise as the preacher, we will not give our opinion, if we had any, denying, however, that it is heaven, the peculiar habitation of the great God. With some gray hairs in our head while we write, spectacles on, of course, we are not now as wise in scores of things as in comparative youth. But we can say with safety, heaven is just such a place in size, and in every other respect, as God designed it.

### Passages in the Life of an Old Georgia Preacher.

NUMBER 2.

The older Christians with whom I became associated mostly took a deep interest in my welfare and usefulness.—Some gave me the cold shoulder, and seemed to be jealous of me. I think now they doubted my sincerity. They evidently had but little idea of the longing desire for the salvation of souls which was consuming me. My zeal was inflamed by every indication enjoyed that my efforts were not in vain. For years I walked ten miles a day, that I might have the advantages of an academic education, which was about all I ever obtained. It was a great trial of my faith, when my opportunities for improvement were suddenly cut off by the death of my father—my mother having died the previous year. Yet even this event, I trust, was sanctified to my good. A considerable amount of worldly ambition had become mixed up with my views in regard to the Gospel ministry. Not but what my chief aim and desire was the glory of God and the salvation of souls. But my friends had told me I was promising—gifted—talented; and I had begun to hope, that some day I might be "a great preacher!" The death of my father, and the consequent stop put to my educational progress, was the death blow to this unholy ambition, and I was brought to see that I must be willing to be anything or nothing, for Christ's sake.

About this time I was sorely tempted by an offer to study Law in the office of a distinguished judge. But this temptation was soon overcome by the "passion for souls" which the Divine Spirit had excited within me. Four years were spent in winding up my father's small estate, and in acting the part of a protector to my three orphan sisters. These cares devolved upon me at the age of eighteen, and diverted my attention somewhat from the "great work" to which I felt God had called me. Even during those years of trouble and sorrow, every opportunity for speaking in the name of the Lord was improved. While attending an Association in a neighborhood where the people were strangers to me, in company with an elderly brother and another near my age, I went to spend a night with a gentleman and lady, neither of whom was pious. The elderly brother proposed that we engage in religious exercises with the family and guests. He assigned the closing of the meeting to me, and it pleased God to sanctify what was said to the salvation of both the gentleman and his wife. They were deeply affected then, and soon after professed hope in Christ. Such circumstances had the effect of strengthening my faith and inflaming my zeal, and had much to do in bringing me to the resolution from which I have never swerved, that my whole life and my best powers should be devoted to the Gospel ministry. Through grace, the purpose of my soul became fixed, that if the Lord would honor me by "putting me into this ministry nothing should divert me from it.—

And now that I have nearly finished, I can say in truth, "What things were gain to me, those I counted loss for Christ." I am convinced that no man ought to put his hand to this work with a divided heart. Unless men can submit to poverty, or any other inconvenience, for Christ's sake, they ought never to enter the ministry. If they do, no matter what are their talents, they will do but little good. On the contrary, I have often seen men of but moderate abilities arrive at great eminence and influence, who felt that they

had but one thing to do—to preach Christ.

Before I was fairly grown, I experienced another serious trial, in the failure of my health, had all the premonitory symptoms of consumption, which was a hereditary disease. I became dangerously ill when far from home and kindred, and do not know what would have become of me had not "a good Samaritan," (in the person of an old brother, almost an entire stranger) taken me to his house, by whom and his wife I was treated as if I had been their own son. They gave me a home for two years; were instrumental in restoring me to health, and were all to me that my own parents could have been. During this period, I was married and ordained; and I am persuaded that those who relinquish all things earthly for Christ's sake, will never lack kindred, nor friends, nor homes.

It was my happiness, in those early years, to be associated with some of the ablest men in our denomination in this State, now passed away. Among others, I may mention Jesse Travis, Joshua S. Callaway, V. R. Thornton, B. M. Saunders and Jesse Mercer. Travis was a natural orator, and for his opportunities, one of the most effective preachers I have ever known. Callaway was a man of clear and discriminating mind, of persuasive eloquence, and greatly beloved by those who knew him well. Thornton was the most profound thinker, the deepest theologian I have ever known, and withal, a most cordial, companionable person. Saunders was impetuous, rash, and to strangers seemed to be imperious in his disposition. But a more sincere, honest, earnest Christian never lived. Mercer was simple, meek, child-like in all his ways—a sort of Moses to our Israel in Georgia. Yet, when occasion required, no one was more firm, inflexible and stern than he. Some affect to believe that Gospel ministers are no better than other men.—Having associated with them from my youth up, I here record my testimony to their unselfishness, their purity, their charity, and their fidelity to the Master whom they serve. HARRISON.

### Which is the Apostolic Church?

NUMBER 17.

The establishment of Christianity as the religion of the Roman empire, by Constantine the Great, forms an epoch in the history of the Christian church, which will ever be remembered by the searcher, and inquirer after truth, with emotions of soul, mixed with a peculiar sensation of joy and sorrow. It is remembered with joy, because it saved myriads of drops of the Christian blood from staining its mother earth; by partially prohibiting the persecution of the Christians, and granting them permission to worship God unmolested, and after the dictates of their own consciences. It is remembered with sorrow, for the baneful influences it ultimately threw around the religion of our Lord and Savior Jesus Christ; by connecting the Church and State together, and clothing the bishop with too much worldly honor, connected with unlimited powers. This brought the prophecy of many of the inspired writers to pass. Before the Christian religion was taken under the fostering care of Constantine, and supported by the civil government, its propagation was not only unaided, but opposed in most instances, by the civil government in the different countries in which it spread. The publishers of the Gospel, were, in general, plain and unlearned men; their doctrine was in itself obnoxious, and their appearance little calculated to procure it a favorable hearing. The glittering and glorious prospect of life and immortality in the world to come, was the only inducement they presented to the views of men, to cause them to embrace their testimony. The success of their doctrine stood in direct opposition to the power of princes, and to the wisdom of philosophers; therefore it could only make its way, by its visible appearance that its Author was divine; and by which, overcome the malice and rage of its enemies. It will continually appear to the reader of the Sacred Word, that the general character of the disciples of Christ has ever been that of a suffering people; and, notwithstanding some intervals of repose occasionally intervening, the progress of the Gospel in general, has ever been "traced in the blood of the saints." But after the accession of Constantine to the throne, the scene was altogether changed; for, instead of the teachers of Christianity being called upon to share their attachment to it, by self-denial and suffering

for its sake, we see them exalted to worldly honor and dignity: thus the holy religion of Jesus, was converted into a system of pride, domination and hypocrisy, and the means of gratifying the vilest lusts and passions of the human heart. The Sacred Scriptures present us with a powerful argument in confirmation of the prophetic word.—After the establishment of Christianity by Constantine the Great, the current of events gradually brought about matters in which "the man of sin" was soon found "sitting in the temple of God, and showing himself as God." Of this, the Apostles of Jesus Christ, in their writings relative to the corruptions which shall arise under the Christian profession at a future period, gave many intimations. For the germ of this corruption it seems, was even visible in their day. The apostle Paul, when delivering a solemn warning to the elders of the church at Ephesus, to take heed to themselves and to the flock over which the Holy Ghost had made them overseers, says: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The inspired penman, also, in another place, when beseeching the Thessalonians to remain steadfast in faith, and warning them to let no man deceive them by any means, says: "For the mystery of iniquity doth already work: only he who now letheth, will let, until he be taken out of the way." So the Apostle describes the origin of the "man of sin" as taking place in his own day. The seed was then sown; idolatry was already stealing into the churches. From this, the Corinthians were exhorted to flee. While John "was in the isle called Patmos, for the Word of God, and for the testimony of Jesus Christ, he stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." In the establishment of the papal power, this prophecy came to pass. CLEOPHAS.

Orton, December 21, 1858.

### Sechele's Question.

NUMBER 11.

BELOVED BROTHEREN: It was our good pleasure to see, a few days since, a Theological work, which, from rather a close examination, we look upon as one of the most important, timely, and valuable works which has appeared in our country for very many years. It is a work of remarkable depth of thought, and clearness of expression. We most cheerfully adopt the language of Dr. Crowell, of the "Western Watchman," in his concluding remarks with reference to the second part of the work alluded to by us. (We allude to Dr. Dagg's "Manual of Theology" complete in one volume). Dr. Crowell says, "In the present and the former volume by Dr. Dagg, we have a complete Manual of Theology by a true and thorough Baptist, of sound learning, deep habitual piety, of greater experience as a teacher, and of ripened spiritual graces. It is a treasure, worthy the study of our ministers and members. It deals with first truths. It presents the principles of our holy religion, in a clear, consistent and simple form. It is a work to be studied. Every page, every line, bears the evidence of careful investigation, profound thought, deep reverence for the Scriptures, and a clear logical mind." Allow us, brethren, to urge the claims of this book upon the attention and patronage of all Southern Baptists, especially would we urge our Alabama brethren to procure it at once.

We said "Southern Baptists," but it is equally important and valuable for Christians of all latitudes. It ought to be, not only read, but carefully studied by all who profess to be the lovers of truth and followers of Christ.

If the Society, which issued this work, should never issue another, it has done a work that our denomination ought to be proud of. What objections can there be to the Publication of such a book? Can any reasonable man or Christian find it in his heart to oppose the circulation of such a "treasure?" It is not your brother. JONS.

Remember your sins, to confess them; your temptations, to guard against them; and your obligations, thankfully to acknowledge them.

He that is good will infallibly become better, and he that is bad will certainly become worse; for vice, virtue and time are the things that never stand still.

### Homer's Idea of the Soul.

We are glad to observe that Dr. Proudfoot, of Rutgers College, has published in the *Bibliotheca Sacra*, an admirable paper on the "Homeric ideas of the Soul and of a Future Life." He shows conclusively, says the Boston *Courier*, "that a future conscious existence of the soul, was assumed by Homer; that personal identity in the memory of the affections of the past, is most clearly and unequivocally presented to the Homeric reader as a fact, again and again; and thus Dr. Proudfoot meets the German skeptics at every point, and triumphantly overthrows every one of their positions. Such a result is attained by the application of sound learning, under the control of common sense, and logic."

Dr. Proudfoot shows further, that these Homeric ideas of the soul and of a future life are not the result of a gradual process of development in the human mind, but they are original and necessary.

"There are certain convictions that seem essential to the rational existence of man, whether they came from a primitive revelation, or were made by the Creator a part of the soul itself, as a universal condition of its activity while on earth. One of these is unquestionably the idea of the conscious, future existence of the soul, independent of the perishable body. Speculation, philosophy, science, enlarged experience, political, social, individual, national, hardly bring this idea more distinctly to the cognizance of the mind, hardly increase our belief in its reality, or strengthen our convictions against the doubts and cavils of the skeptical."

Our belief is that the first generations of men had clearer conceptions on this subject than succeeding ages. It is not reason, nor science, nor logic, nor argument that gives us an available hold on the doctrine of immortality, but it is a spiritual and heavenly condition of the mind. He that will do God's will shall know of this doctrine, or who is "begotten to a lively hope by the resurrection of Christ." It is the spiritual not the fleshly mind which apprehends immortality.—N. Y. Chronicle.

### Another Minister's Sermon.

Another minister read before a number of his brethren a discourse from the words: "Work while the day lasts."—It was a carefully prepared production, and he was taken quite aback, when one of his hearers asked him why he did not take for his text—"Make hay while the sun shines"; for if the former passage was in the Bible so was the latter.

"A good name is better than precious ointment." So says Solomon. The following reference to a well known "name" in Alabama, which we extract from the Nashville Christian Advocate, will be read with interest. Who can measure the amount of good which such a noble act will do, both in itself, and in stimulating others to like "works of faith."

JERRY BROWN.

That name is not high-sounding. But we have known persons bearing it to make even the name of George Washington sound and seem mean. It is the man who makes the name pleasant as "ointment poured forth." There is a man in Boston, named Jacob Sleeper, who, though we never saw him, is associated in our mind with things lively, wide-awake, generous, and far-fighted. He does such things. Perhaps the reader calls up other instances of this kind. We confess to an admiration for "Jerry Brown," and expect to like it, henceforth.

### Important Resolutions.

Resolved, That we are encouraged to prosecute with renewed vigor our Foreign Mission operations.

Resolved, That we request all the churches and Associations, connected with this Convention, or with the Foreign Mission enterprise, or who feel any sympathy for this enterprise throughout the State, to observe the 1st Sunday of May next, as a day of fasting and prayer for missionaries for the Foreign Mission field; and that the pastors preach a sermon on the subject.

Resolved, That we entreat our young brethren to make the missionary work a subject of special prayer and enquiry before God.

(Adopted.) The above resolutions were adopted by the North Carolina Baptist Convention, at its recent meeting in Raleigh.

Would it not be a profitable arrangement for those who love the Savior, among all our churches, then simultaneously to meet and plead with God for an increase of laborers, and the Divine blessing on those already employed among the heathen.—Home & Foreign Journal.

### Plain and Strong Reasons.

For constantly attending Divine Worship and Religious Ordinances.

1. God requires it. It is for his glory; and, as his rational creatures, we should willingly obey his holy will.

2. It is exceedingly pleasant and edifying when the heart is alive and awake to God and good things.

3. It is the best adapted and most likely the means of benefitting those who are in the greatest need of spiritual benefit.

4. None are so advanced in grace and knowledge as not to need those means which God has appointed; whilst their constant attendance is a practical witness for God, his truth, and his cause.

5. Few have any superabundance of religious opportunities; consequently you should avail yourself of all, remembering the loss of Thomas by his absence only on one occasion.

6. Great mischief is done by a total or partial neglect of Divine worship.—Thereby you wrong your own soul—set an injurious example to your family—discourage the heart and weaken the hands of ministers and friends, and exert a baneful influence far and wide.

7. The example of the godly of old should operate in the matter. David had great delight in attendance, and wept when hindered. See the whole of the 8th Psalm. The pious Jews resolved, "We will not forsake the house of our God." (Neh. x: 39); and Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x: 25.

8. Every one shall give an account of himself to God, and it is unreasonable to suppose that the excuses which are so plentifully made for neglect of Divine worship and ordinances will bear the test and meet the approval of that great day.—British Messenger.

TEXTS.—We know a minister who on Friday and Saturday wrote a sermon from what he supposed was a passage of Scripture, and was surprised and somewhat confused on sabbath morning to find that there was no such passage in the Bible, and hence that his sermon had no text.

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### THE REASON WHY.

The Alabama Baptist State Convention was held last month in Gainesville, Ala. The talking members were on hand, as they are everywhere, and occupied much time on Landmark and anti-Landmarkism. But one man, whose motto seems to be *ada non verba*, made the Convention memorable. Dr. Talbird, President of Howard College, located in Marion, Ala., stated that Bro. Jerry Brown of Sumpter Co., proposes to support, at the Howard, fifty poor young men, preparing for the ministry, furnishing to each beneficiary the sum of \$250 annually.

Every pain you feel is necessary.—God doth not afflict willingly, or for his pleasure, but for your profit.

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, January 13, 1859.

Brother Bowen's Lecture.

We listened with pleasure and profit to Bro. Bowen's lecture on Central Africa, on the evening of the 22nd Dec., in the Baptist Church at this place.

When one reads it should be to get facts and ideas; let it be so in hearing lectures. You attend some lectures, and what do you get but staleness, vociferation and gesticulation.

We were pleased to find Mr. Bowen no fanatical enthusiast in regard to the future destiny of the Negro race. He is neither sanguine nor despairing as to their moral and intellectual elevation.

He is quite hopeful of some varieties of the black race, but for others, the Guinea negro, for instance, he is quite despairing. The Yorubas and other tribes of Central Africa, without the assistance of the white race, have shown by various evidences that they are capable of being elevated to the stature of civilized nations by their having the advantages of the usual and great instrumentalities which lift up nations from barbarism to civilization.

Mr. Bowen argued that the Gospel, for the length of time it had been preached in Africa, and for the number of laborers engaged in the work, had been as successful there as anywhere else. That the labors of God's servants were not in vain. It must not be expected, he contended, that a nation in that dark land would be born in a day; that revolutions among men had always progressed slowly, but surely. He believed in the ultimate renovation of Central Africa, but it might take centuries first, as in the case of other nations.

We are sorry we cannot devote more space to this subject, and give a critical analysis of the lecture. We regret further that brother Bowen's visit was a flying one. Our citizens were anxious for a series of lectures on the topics suggested in the lecture. We are sure that a good impression was made upon our community in favor of African Missions; and we hope our brother's health will continue to improve, by which he will be able to plead the cause of the "Land of Ham."

That Concert.

According to previous announcement, the Faculty of the East Alabama Female College gave a Concert on Thursday evening, December 23rd. It was our good fortune to attend, and we feel assured that we give utterance to the unanimous sentiment of those present when we say, that it was an entertainment of surpassing brilliancy. The instrumental performance exhibited great power of execution, and a perfect mastery of the instrument. The vocal music, however, being better adapted to our comprehension, gave us most pleasure. It has seldom been our lot to witness so fine a display of musical talent and cultivation. If the advantages afforded by the College, in this department are to be measured by the extent and variety of talent which the Faculty combine, we are acquainted with no institution that better deserves the confidence and patronage of the public.

While on this subject we cannot refrain from giving expression to the satisfaction afforded us by the evidences of improvement and increasing prosperity

everywhere apparent in, and around the College. Its extensive grounds have been beautifully laid off and planted with flowers, shrubbery, and trees. Extensive additions have been made to the Chemical and Philosophical apparatus. A full supply of elegant school furniture has been ordered, and will be received in a few weeks. The musical outfit of the institution will be rendered complete by the addition of two superb pianos, just purchased, of the very best construction, and finest tone, together with an Organ Harmonium for the Chapel, an instrument said to be equal in power to an organ costing eight or nine hundred dollars. We shall be greatly disappointed if the public do not appreciate and sustain these praise-worthy efforts.

The Christian Index.

This excellent paper comes to us this week with a new head, a polite bow, and many evidences of the most enlarged prosperity. The Baptists of Georgia ought to furnish a list of ten thousand subscribers to their State organ in one year. It is eminently worthy of a place in every Baptist family in the State. Nay, we would rejoice to see it extensively circulated in our own State, as it is a safe, conservative Journal, edited with distinguished ability, and fully affiliatory with all the interests of our Southern Zion, State and general. We congratulate our brother W., on his success in securing for the Index so extensive a patronage.

By the way, our contemporary, in the issue before us, has asserted and maintained Georgia Independence over the encroachments of a certain nameless "institution" in a neighboring State, in a most gallant and effectual manner. "Well done, thou good and faithful servant."

A single extract will show what Hercules blows our brother deals with his trenchant blade. We almost fancy we hear the ring from Macon to Tuskegee. A "Georgia Baptist" reads a lecture to the editor in which he takes occasion to say, "The world is the field of the Tennessee Baptist." Whereupon Bro. Walker responds:

That is a magnificent specimen of logic, by which he makes the Tennessee Baptist the world's paper! The editors, will now have to provide an Oregon department, a Mexican department, an Esquimaux department, one for Australia, one for Japan, one for Palestine one for those Islands of the sea where the people literally bite and devour each other. Surely the Tennessee Baptist must be the great Institution of the age! Will marvels never cease?

THE DEATH OF FRIENDS.—It is painful to hear of the death of any one, but to pen the death of our best friends is heart rending. We regret to learn from Bro. Welch the death of Mrs. MARGIE REYNOLDS, wife of our brother Thomas H. Reynolds, of Talladega, Ala. May that Jesus who wept at the grave of Lazarus sustain them under the sad bereavement!

The Rev. J. R. KENDRICK is one of the Board of Managers of the Southern Baptist Publication Society. It is due him therefore, that we publish the following, from the Christian Index:

Rev. J. R. Kendrick's Denial.

In reference to the charge of the Tennessee Baptist of the 4th Dec., that he had given permission to two of his members to commune with Pedobaptists and Campbellites, Rev. J. R. Kendrick remarks:

"Utterly unconscious of ever having given the least occasion for such a rumor, we pronounce it absolutely and unqualifiedly untrue."

He also says: "We have never for a moment doubted the propriety and necessity of the Baptist position on this communion question."

That Sunday-School Address.

A good Baptist deacon remarked the other day, that Dr. Hendon's Sunday School Address was worth more than one year's subscription to the S. W. Baptist, especially if parents would read it to their families.

The Tuskegee Insurance Company has in our advertising columns, an announcement of their officers for the ensuing year. Our knowledge of the officers of this institution is sufficient indemnity for us to say, that no institution is more reliable.

THE SUNDAY SCHOOL A UNIVERSITY.—The above is the title of a discourse delivered before the Sabbath School Convention of the Hudson River Association, Oct. 28th, 1858, by Rev. A. H. Burlingham. We do not think the title of the Address assumes too much for the Sabbath School as a religious educator. Not long since, we heard a young man preach, who had been licensed but three months, had never been to a Theological school, had not been a member of the Church twelve months, and we were astonished at his Biblical knowledge. He incidentally informed us that he had loved the Sabbath School from a child. The mystery was revealed. The Sabbath School had been his University.

Rev. E. Y. VANHOESE has removed from Clayton, Ala., to Glennville, Ala., where he wishes his correspondents to address him.

Female Collegiate Institute, La Fayette, Ala.

A private letter from brother Waid Hill informs us that this Institution is now free of debt, the plan adopted at the last Liberty Association having succeeded in relieving it. We are sincerely gratified at this result. It is also gratifying to know that its prospects are quite flattering under the management of our brother Rev. John F. Bledsoe. Bro. B. deserves, and we doubt not will receive the highest measure of success.

Baptist Male High School, Talladega, Alabama.

A Circular from this institution shows an efficient faculty of instruction—a thorough course of study—and a system of discipline sufficiently rigid for all ordinary forms of "juvinal depravity," and yet sufficiently reasonable for the innocent buoyancy of youth. Prof. HERRICK, the Principal of the school, brings testimonials from the highest sources, as to his qualifications—such as Ryland, Broadnus, Manly, and Taylor, of Va.; Dr. Hooper and Hon. J. G. Hepler, of N. C.; Dr. Crawford, and Prof. Woodfin, of Ga.; Hon. J. L. M. Curry, Secretary Holman, and bro. Renoe, of Ala. He is assisted by J. M. ROVELL, a graduate of the Va. University, who has charge of the Latin and Greek department; and D. L. DUNCAN, instructor in the English department. "We doubt not that the enlightened citizens of Talladega and surrounding country will afford such patronage to the institution as will amply compensate so able a corps of teachers. There have been expended on the enterprise, in building, apparatus, &c., over twenty-five thousand dollars. Such enlightened public spirit merits the most enlarged and liberal patronage.

The Good Cause in Alabama.

Perhaps at no period in the history of our State has the Baptist denomination been more prosperous than at present. We suppose that the additions by baptism within the last twelve months cannot have been less than six or seven thousand, provided the churches in the northern portion of the State have been extensively blessed as those in the eastern and southern. For this, we would, as a denomination, humbly thank God and take courage. No other denomination in the State has shared so largely in the divine blessing than our own. God forbid that we should say this in a spirit of boasting. Let us rather be humbled—and let the goodness of God lead us to higher measures of consecration to his blessed cause.

But so far as Christian activity is concerned, the future presents far more interesting subjects for our consideration than the past. What shall be the record for 1859 of Baptist agency in our beloved State in the great work of evangelizing the world? This is a question which we fain would have disturb and interest the heart of every brother and very sister in our churches. O if it could only drive them each and all to their closets, and if wrestling there with the angel of the covenant," they should, like the venerable patriarch of Israel, wrench from the heavenly pericope such an answer as He would rejoice to give, what exultant songs would fill our sanctuaries at the close of this year!

But, brethren, let us look at our duties in a somewhat more practical light. And 1st. WE NEED MORE MINISTERS. As we stated some time since, upon comparing the number of ministers in Alabama as published in the minutes of our State Convention in 1844 with the list published in the minutes of the last Convention, it appears that there are fewer Baptist ministers in Alabama today than there was fourteen years ago! Thus, while our denomination has almost doubled in numerical strength, our ministers have diminished! O, is there a brother amongst us who will not most devoutly "pray the Lord of the harvest, that he would send forth more laborers into his harvest?" Is there one who will not from his "heart of hearts" welcome every "laborer" whom the Lord may send us? If our pastors and churches would look after the "gifts" of Christ amongst them, and encourage them to exercise their gifts, we know not what could be accomplished in that way. And if the way shall open for ministers from other portions of the Lord's vineyard to come amongst us to aid in the great work, let us bid them welcome in the name of Christ.

2dly. WE NEED A MORE THOROUGH CONSECRATION OF THE MINISTERS WE HAVE TO THE WORK TO WHICH THEY ARE CALLED. If our churches would only release those whom the ascended Savior has already sent them from all secular pursuits, so that they could give themselves wholly to their heavenly calling, what a change might be wrought in the moral power of our denomination in a single year! With how much more faith and fervency could we pray the Lord to send us more laborers, if we only could be brought to appreciate those whom he

has already sent us by unloosing their hands from the world, and requiring them, as our servants for Jesus' sake, to give all their time and talents to their several churches! And may not many of our pastors be to blame in some good degree for this state of things? Have they instructed the churches as faithfully as to their duties to sustain the Gospel, as they have the world of ungodly men as to their duties to repent and believe in Christ? Have they any reason to believe that God is less able to bless his word addressed to his churches, than He is to bless it to sinners? The same law that commands men to repent, binds churches to sustain their pastors. Doubt it not, brethren, that the Gospel of Christ is no less the power of God in the one case, than in the other. Try it.

3rdly. WE NEED THE LABORS OF MORE EVANGELISTS. No one can read the Acts of the Apostles without being convinced that evangelists are well nigh, if not quite as essential to the prosperity of the cause of Christ, as "pastors and teachers." The inspired Paul calls them "the messengers of the churches and the glory of Christ." And shall we lightly esteem them? Shall we not rather bid them God-speed in their labors? The labors of such men have well nigh made our denomination what it is—men who have "not counted their lives dear unto themselves"—who have "taken joyfully the spoiling of their goods, knowing in themselves that they had in heaven a more enduring substance." An class of ministers who, taking literally their lives in their hands, and like the first Baptist preacher, lifted up their voices in the wilderness, and caused its vast solitudes to reverberate with the sound of Gospel grace,—who planted the standard of Immanuel where barbarism had reigned for centuries—who in labors approximated the zeal of Apostolic days, and who exemplified a faith that we may well aspire to,—such a class of ministers—evangelists—will always be needed in our churches. Our Associations and Domestic Board cannot too greatly multiply these labors in our bounds.

Our State Convention in years past, employed many missionaries. Both the editors of this paper have served in this capacity, and we know not how many others. About the year 1844 the late lamented Rev. Thomas Chilton, then President of our State Convention, was elected by that body missionary for the State at large, with instructions so to dispense his labors as to accomplish the greatest amount of good in all the great enterprises claiming the benevolent regards of our churches. Bro. Chilton filled the appointment but a short time, as he was soon after to respond to the calls of the Greensboro' Baptist Church. Our late Convention by resolution requested our Domestic Mission Board at Marion to tender a similar appointment to Dr. Manly, late President of the Alabama University. In view of the vast amount of work before us in the State, and in combination with others, out of the State, we do hope that the doctor will accept the appointment thus tendered him. It will be seen, by referring to the minutes of our last Convention, that a Committee of four was appointed to ascertain whether there could not be as many as ten men in our State who were ready to respond to the calls of the Master for laborers in heathen lands, and to provide for their support. And who can calculate the amount of good in this, and indeed in every other respect, that might result from the labors of so able, pious, and efficient a minister of Christ as we all know Dr. Manly to be? May the wisdom of God direct all our plans of doing good for the year 1859!

Rev. Richard Pace.

We see it stated that this aged servant of Christ recently died in Texas—the particulars we have not learned.—Many hearts will be deeply grieved at this announcement. We have known him for twenty years, and have ever found him a wise counsellor, an able minister, and a devotedly pious Christian. With no early advantages, he came to be, by his own exertions, one of the most extensively read and intelligent ministers of our country. As a doctrinal preacher, he had few superiors. He was for many years pastor of one of the largest Baptist Churches in East Alabama—Mount Zion, Calhoun county. He leaves a large number of children and grand-children to mourn his loss—but with what joy will they ever recur to the memory of such a father—a name upon which envy itself has never dared to affix the slightest stain!

LIFE AND LABORS OF MARY LYON. Published by Gould & Lincoln: Boston. Price 50 cents. This volume is neatly bound, and contains about 400 pp.

The object of the author is to show the power of Christian benevolence, illustrated in the life and labors of Mary Lyon. It is written in an easy, elevated style, and its perusal will interest and improve both head and heart. Miss Lyon was a lady of great character,—of much moral and religious worth, for she exemplified in daily life the beauty

and the power of deep, earnest piety. She lived for Christ. Let all procure and read this deeply interesting volume.

Was Judas at the Lord's Supper?

Messrs. Editors: There is a question which has troubled my mind lately, that I wish to ask you: Was Judas at the Lord's Supper or not? If I could get some ideas from you I think my mind would be relieved some. Hoping to hear from you soon, I remain yours, Very respectfully, Selma, Ala. T. J. WILLIAMS.

We do not expect to settle this question, nor do we know that any great practical good would come of it if we should be so fortunate as to do so. If it had been a matter of importance to faith or practice, the record on the subject would have been clear. But to gratify our correspondent, and, probably others, we will give briefly our opinion.

Let the reader critically examine Mat. 26: 17-30, Mark 14: 12-26, Luke 22: 7-23, John 13: 1-31, and he will find, we think, that Judas left before the Lord's Supper was administered, at the conclusion of the Paschal Supper. The narrative of Luke may be somewhat in the way, but the four evangelists can, and must be, harmonized. In the order of the narrative Luke makes the conversation about betraying Jesus take place after the administration of the Lord's Supper, the other three before it, and at the conclusion of the Passover Supper. They all state the same things, but not in the same order, Luke differing in giving the order of events. "It is customary with Luke not to observe the exact order of events, but rather to unite together in his narration events which were somewhat similar in kind, though they did not occur in immediate connection. Thus, having been speaking of eating the paschal Supper, he passes immediately to speak of the partaking of the bread and wine in commemoration of the Savior; and then goes back and repeats a preceding conversation. The 23rd verse of Luke mentions what, manifestly, according to the other evangelists, occurred before the time in which Luke seems to place it. By keeping in mind this manner of Luke, his statement is at once reconciled with that of John in 13: 30 who says that Judas retired from the Savior's company immediately after having received his piece of food at the passover Supper, and therefore before our Lord instituted the partaking of bread and wine in commemoration of his death." Ripley.

The Passover Supper and the Lord's Supper, in this examination, must not be confounded! Christ and his disciples met to eat the Passover, as all Jews were bound by law to observe; the paschal lamb was first eaten, at the conclusion of which the Lord's Supper was instituted. Judas ate at the first (Passover) "he then," says John, "having received the sop, went immediately out." The "sop" belonged to the Passover, and the Lord's Supper followed it, of course, Judas was not present when it was instituted. John, let it be observed, says nothing about the Lord's Supper; but it is clear from Matthew and Mark that the proper place for it to come in was after giving the sop to Judas. We will here collate some passages from Matthew and John and show that this view is correct. Matthew says:

"Now when even was come, he sat down with the twelve. And as they did eat (the Passover) he said, verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say, Lord, is it I? And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me." Mat. 26: 21-23. John 13: 27 and 30 finishes the account, and says, "And after the sop Satan entered into him (Judas). Then said Jesus unto him, That thou doest, do quickly. He then, having received the sop, went immediately out."

Then Matthew gives an account of the institution of the Lord's Supper, after the retirement of Judas. This is all we can now say on the subject.

Book Notice.

THE EVENING OF LIFE; or, Light and Comfort amidst the Shadows of declining years. By Rev. Jeremiah Chaplin, D.D. Boston: Gould & Lincoln.

The above is the title of a work the first edition of which was received with such favor, that the learned and pious author enlarged the work and now offers the second edition to the public.—Pious persons in advanced life will thank the author for his labors of love for their benefit in arming them for their journey through the valley of the shadow of death. We know of no work like it. We have many books written for the young, and not a few for the middle aged, but old disciples have been strangely neglected. Mr. Chaplin has met their wants in a volume of 281 pages, of varied and consoling matter, administering skillfully the exceeding great and precious promises of a covenant-making and covenant-keeping God. Besides the many and able pieces of the author, he has made sound and judicious selections from the best and

most godly authors who have written words of comfort for the aged. The work is destined to be a great favorite with all classes of pious persons, especially those who are in the "evening of life." We trust our Depositories and Book-stores will keep them on hand for sale.

For the South Western Baptist.

SELMA, Dec. 31, 1858.

BRETHREN OF ALABAMA: Is not this an age, fruitful in vague rumors and misrepresentations? Who has had any evidence to justify the assertion that the Ala. Bible and Colporteur Society, (whose Board and Depository are located in this place,) has become a Nashville concern? And who has been authorized to assert, that the State Depository is receiving its supply of books from the book emporium, located in Montgomery?

The members of the Board located here, are, so far as I am informed, without exception, conservative men, who refuse to own any other than Jesus Christ, as King in Zion. We are Baptists, and feel that our agency is derived from the great Baptist family of Alabama—and hence, it is our business to furnish the kind of denominational and religious literature that may be demanded by them.

We shall feel no scruples in ordering books from Charleston, Nashville, New York, or wherever we find those best suited to the wants of the people, and to be obtained on the most reasonable terms. We have neither the time nor disposition to stop and cavil by the way—with a view to the aggrandizement or disparagement of conflicting and contending partisans; but pray, earnestly, that Christ's people may be one in sentiment, and have concert in their works of faith and love. We would not disparage the noble enterprise of our brethren of Montgomery, in keeping a supply of denominational and religious literature for the multitudes flocking to the metropolis of our State. But it does seem that the State Organization ought to share the affections of all the Baptist—and their regard should be evinced by a bestowal of their confidence, as well as their contributions. "In Union there is strength." If Associations refuse to operate through our agency, and prefer to order their funds expended in Bibles and other books from the publishing houses, erecting little obscure depositories, we shall be thrown back upon an inefficient plan which was proven such, before our State organization. Many of our most discerning brethren decided, after making the experiment, that local agencies were inefficient, and hence urged concentrated effort, as promising most success. If the experiment made proves unsatisfactory—and is thought less efficient, I will be among the first to yield to the superior judgement of my brethren. If, however, the brethren decide that united effort gives promise of most success, in this great and good enterprise, I can but hope we shall have more largely, their sympathies, their contributions, and their prayers.

A. G. McCRAW, Acting Pres. of the Board.

For the South Western Baptist.

A Church of Christ.

NUMBER 2.

In my former paper I noticed the government of a church, and their independence. In this I propose to notice the authority, rights, and duties of a church over her own members.

The church is clothed with executive, and judicial authority. It is her duty to carry out the will of Christ as revealed in his word, without adding to, or taking from it one jot or tittle. This is so plain that proof is unnecessary. She too is authorized to judge her own members. See 1 Cor. 6 ch.

First. Each church has a right to receive into her fellowship whomsoever she judges qualified. "Him that is weak in the faith receive ye, but not to doubtful disputations" Rom. 14: 1.—This was written not to the Bishop or elders as such, but to the Church.—"To all that be in Rome, beloved of God, called to be saints." Rom. 1: 7. And although Paul wrote letters to ministers, and gave them much useful instruction on other subjects, he said nothing to them relative to their receiving members into the Church of Christ, for this good reason: they had not the right! A right which belongs to the body cannot be exercised by a member except in conjunction with the body.

Secondly. A church has the right to exclude from her fellowship any member who transgresses the laws of Christ. It was the Church whom Paul told, when they were "gathered together to deliver" the incestuous member "unto Satan for the destruction of the flesh." 1 Cor. 5: 4, 5. Neither Bishops nor ecclesiastical courts are invested, by the Head of the Church, with the authority which He has given to His body. Hence, Thirdly. Christ has constituted each church the guardian of the morals of her own members. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a trailer, or a drunkard, or an extortion-

er; with such an one no not to eat" 1 Cor. 5: 11. "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, no after the tradition which he received from us." 2 Thess. 3: 6. A church is not only authorized, but commanded in the name of our Lord Jesus Christ to withdraw from every brother that walketh disorderly! She has no discretion in the case. If the disorder be known to the church nothing short of repentance can justify her in retaining him in fellowship; or restoring him after excommunication. If a church neglect to enforce the laws of Christ, she thereby becomes a disorderly church; and every member who tacitly or otherwise acquiesces in such neglect sins against God. It matters not who commits the sin; nor how, nor when, nor against whom the sin is committed, (for all sin is against God, Ps. 51: 4,) and although it be committed under the night, against one man only and he a publican, or against a thousand of the saints at noonday, in the presence of ten thousand witnesses; the duty of the church is plain: Withdraw yourselves from every brother that walketh disorderly.

In my next, I design to make an application of these principles to some cases of church discipline.

D. LEE.

For the South Western Baptist.

Novel Reading.

This pernicious practice is now becoming general in all enlightened nations. Men of the brightest intelligence and intellect are now burying their talents in mere fables which captivate the mind and give them a distaste for solid truth and to keep them from becoming useful in the world. Novels may be compared to bubbles, you may grasp them and they are nothing. And so it is with the novel readers, after they have read a novel, have they learned anything? Let every novel reader ask, after he has finished a novel, what have I gained by this?

How long will man still choose, His Maker's gifts to abuse?

W. S. WOODLEE.

For the South Western Baptist.

LA GRANGE, GA., Jan'y 10th, 1859.

BRETHREN EDITORS: I see in your issue of the 6th instant, that a donation of valuable books is acknowledged by the esteemed pastor of the Talladega church. It reminds me that I also have received Olshausen's Commentary from kind brethren at this place.

A nobler and more touching test still, of the regard of a handsome monument, the rearing of a handsome monument, at a cost of some \$150 00, over the remains of my late beloved wife. Such facts will ever be green spots in the memory of a pastor. The Lord reward these dear sisters at the resurrection of the just!

E. B. TRACER.

Influence of Young Men.

"I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Such was the message of the beloved disciple, near the close of his life, then an aged and venerated Apostle, to young men. He could appreciate their services in the cause of that blessed Master, whom he was soon to behold in glory. He regarded their influence important, and would enlist their best efforts in the days of their strength, to promote the kingdom of his Lord and theirs.

"I have written unto you, young men, because ye are strong, and the Word of God abideth in you." It was this that made them strong, and enabled them to resist the temptations to evil from their own hearts and from the great adversary. It was the Word of God abiding in them, that enabled them to overcome the wicked one, and to live by faith on the Son of God. This is the boon which young Christians need—which all need—at the present day, to enable them to stand firm against the wiles and temptations which are spread before them, and to adorn the doctrine of God their Savior. Occasional seasons of strong religious emotion and feeling, are not the panoply required in the Christian warfare. The Bible is the armory in which they will find the weapons, offensive and defensive, needed in the war. The Word of God abiding in their hearts, will reveal to them their sins and their weakness, will humble their pride, will keep them near to Christ will enable them to commend their religion to all within the sphere of their influence, and to overcome the evils that beset their path.

If that holy man of God were permitted to visit the earth to-day, and to address the young men of our country, we can imagine that he would exhort them in the language of his brother Paul—"Let the word of Christ dwell in you richly, in all wisdom and understanding." "Be strong in the Lord, and in the power of his might." Then would they understand the paradox, explained by Paul's experience—"when I am weak, then am I strong."

These remarks for young men are made with the conviction that great responsibility rests upon them. Shall the work of God, which has the past year



