

# 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.**  
**Passages in the Life of an Old**  
**Georgia Preacher.**  
NUMBER 3.

In 1830, and about that period, a great controversy raged among the Baptists of Georgia, ostensibly on the subject of doctrine, but really on the subject of Missions. The Atonement was the great question—James Henderson being the leader of the limited Atonement party, and Cyrus White the champion of those who believed in its universality. The former, with his adherents, relapsed into *Arminianism*, while the latter drew off a small party into *Calvinism*. There was a third party, with Jesse Mercer and the Georgia Association as a nucleus, the really conservative party, who were not to be drawn away from supporting the doctrines of grace and the cause of religion. Some of those latter formed the Central and Rebooth Associations, and with brethren of kindred spirit in the Columbus, Western and Bethel Associations, were instrumental in bringing those bodies to the support of benevolent objects. The Ocmulgee Association (which followed James Henderson), when it withdrew from the Georgia Baptist Convention, numbered nearly four thousand. Now it contains hardly as many hundred. The opposite party, or Whiteites, as they were called, had a brief existence, most of their churches having resumed their connection with the Missionary Baptists, or become extinct.

The writer took an active part in the religious conflicts of those days, and he has occasion for gratitude to God that he has lived to witness the triumph of those principles for which he contended with youthful ardor and zeal. He is also thankful that experience has taught him to look with more charity on those who differ from him, than he could then exercise. Even good men, when they become arrayed in opposition to each other, are apt to run into errors and excesses. The writer has strong hope that Mercer, White, Henderson, and other Christians of their times, have met in that country where they "see eye to eye," and where they shall dwell together in perfect harmony forever.

My first pastorate was in one of the largest towns in the interior of this State. It was a new place and inhabited by a motley multitude. The salary afforded me was a mere pittance, and my wife must needs teach school in order to make out a support. Yet the field was large and inviting, and we entered upon our labors with resolution and hope. The congregation increased, the church grew, and within the year a large and comfortable house of worship was erected and paid for, almost exclusively through my own efforts. I rejoiced in the belief that all things were going on well, and that a bright future was before me. Alas! how soon was the delusion dispelled! I had, most in- cidentally, given mortal offense to one of our deacons, in that I had failed to take his advice—for which I had not asked—in some unimportant matter, and did not read my sermons every Sunday forenoon, which he thought the better way. The church was accustomed to have an annual election of pastor [a bad plan!] and my deacon took this occasion to show his opposition. Having no taste for strife, and not knowing exactly what the trouble was, I abruptly broke up the connexion, and removed

to another town. It was soon discovered that my oily-tongued deacon was engaged in circulating wicked slanders against me, and in other acts of dishonesty, which ended in his leaving the place in disgrace, and his exclusion from the church. It may have been my duty to have stood my ground and exposed his wickedness. I have never been able to decide. It could not have been done at the time without a risk of rending the church. Within a few months "mine enemy" wrought out his own ruin, while the harmony of the church was preserved. In the meantime, another inviting field of labor had been opened up to me through the influence of him who had been my "good Samaritan" and my second father. In that field I labored successfully and happily some fifteen years.

The pastorate is frequently the occasion of strife and division in churches. I have ever had a horror of being the innocent cause of such trouble and have found it better for my own soul at last, to sacrifice myself rather than risk such consequences. In making this sacrifice, I have ever enjoyed greater peace as well as greater prosperity.

HARRISON.

The following letter was addressed to her pastor, Rev. J. A. COLLINS, by a sister, wife of an esteemed Baptist minister, and left to our discretion as to publication. We publish it, hoping it may encourage others to discharge duty fearless of consequences:

ASHVILLE, ST. CLAIR CO., 1858.

To my Pastor, Jesse A. Collins:

At the age of twelve I professed to know Christ in the pardon of my sins; united with the Cumberland Presbyterian church. I made that my home 15 years without a hard thought from any one of their members, or even from the world that ever I knew of. These years passed off pleasantly, with the exception of when reading the New Testament, I had some slight convictions, that I had not followed Christ in baptism. But, as I had embraced that erroneous doctrine, "That all the modes are equally valid," these convictions were passed by. At the end of thirteen years, I was given in marriage to a Baptist. By this time, I had become so much attached to the church of which I was a member; and sectarianism had taken such hold upon me, that I would close my eyes against any arguments against Presbyterianism. Yea, I had almost closed the Bible against immersion. But, as I had many Baptist books, and also Pedobaptist works on baptism, I thought that I would read a few Baptist thoughts. I read some of their arguments, which so excited my prejudices, that I determined to have something to defend myself. I then eagerly grasped the Pedobaptist works on baptism; I read with intense interest, hoping at every step to find a strong weapon; presently I got hold of the "True Baptist," those pamphlets that I had been told, silenced the "Immersioners." I read on until the place was reached, where he was speaking of the Eunuch's baptism; saying that the Eunuch baptized a part of himself when going into the water. I thought this merely criticizing the Scriptures, and catching straws, therefore, I was utterly confounded; fears arose in my mind, thinking that if the leaders of my long cherished doctrine were thus straitened, what could I do. I thought of the Baptist arguments, and thought I would examine them a little further. I took up the sermon preached by Rev. J. D. Renfro, and printed in pamphlet form. I tried to remove my prejudice, and read on; feeling that his arguments were supported by Scripture and sound reasoning, I saw that if all were baptized in infancy, the church would be the world, and the world the church; and that believer's baptism would be gone. I felt my Pedobaptism shake. But, so much sectarianism, I was not willing to let go yet. I still would try to hope. I took up the New Testament again, read every passage where baptism is named, thinking, perhaps, something could be found to ease my troubled conscience, for it would have been a pleasant thing to me. But my eyes were now opened. I thought a child might have easily understood the Bible on this subject. I thought, again, as no one considers believer's baptism essential to salvation, I can remain here and yet be saved. If I go to the Baptists, they (Pedobaptists,) will think that I am fickle-minded—easily led about. I thought of Dr. A. Carson, and turned and read his life, and thought that if he did this with his gigantic mind, I should not

fear the epithets of friends. I thought again, that if baptism was worth God's commanding, it is worth my obeying, and that, perhaps, eternity only would fully reveal all its designs. My proud heart at this began to pour forth its sectarian pride, and made me shudder at the thought of being immersed, then the verses of that hymn arose in my mind, "I will praise Thee, O God, who art the Father of the Lord Jesus Christ, who art the Father of the Lord Jesus Christ, who art the Father of the Lord Jesus Christ."

I, now, being convinced that immersion was the Scriptural mode, thought if a Christian, I would obey. I, therefore, resolved to obey Christ. I now feel the truth of Peter's declaration,—"That baptism is the answer of a good conscience."

Bro. Collins, I could write many things more—I have given only a few of my troubles. I send them, being informed that you desired me to do so.

Yours, obediently, E. E. M.

Col. K. L. Haralson.

The death of this estimable Christian, which our readers have seen recently announced in the secular newspapers, has sent a pang to many hearts. Bro. Haralson was well known in Georgia and Alabama as a high-toned Christian gentleman. From our first acquaintance with him many years ago, he has been to us a warm, generous friend—noble instances of which we shall cherish through life. He leaves a widow and eight children to lament his loss. He had but a short time before his death been appointed United States Collector for the Port at Point Isabel. The following letter, addressed to the Rev. R. H. Taliaferro, one of the associate editors of the Texas Baptist, will show what were the last thoughts that occupied the mind of our brother. May his appeal for aid be heeded by some servants of Christ, who may enter that vast field of destitution, to preach the unsearchable riches of Christ! The letter, it is proper to say, was written without any view to publication, and in the unrestrained freedom of Christian affection. It will be read with interest by thousands.—Eds. S. W. Baptist.

"CUSTOM HOUSE, POINT ISABEL, TEXAS."  
Collector's Office, Sept. 24, '58.

R. H. TALIAFERRO—Reverend Sir: A few weeks since I visited the ports at Brownsville, Barton, Edinburg, Rio Grande City, Roma, Carpio and Laredo on the Rio Grande River, in company with the United States Treasury Agent, the Hon. C. P. Cooper. These ports are situated at distances of thirty or forty miles apart up the river from its mouth, and embraces in all a distance over three hundred miles from this place. Directly opposite each of these places is a Mexican town or village and usually of larger size. Some of them are cities, viz: Matamoros, Comargo, Mear and Laredo. At these ports are transacted the commercial business of this collection district.

This visit was made with the object of becoming acquainted with the business transactions at each port and of inducing the officers newly appointed into the duties of their respective offices. My companion, Mr. Cooper, is a resident of Georgia, a family connection of Mr. Cobb, the Secretary of the U. S. Treasury and a member of the Methodist Episcopal church. Our business engagements did not prevent us from giving attention to the religious condition of the country on both sides of the river, and we freely interchanged opinions on that subject. We were fully impressed that the Protestant church in the United States in its efforts to propagate the Gospel had overlooked and neglected the wants and destitution of the frontier, and that many of the evils, individual and national, that have visited of late our immediate neighbor and sister republic, could and would have been avoided if the missionary operations of the church had been directed to this locality during the period of her operations in distant lands. On the whole frontier, neither the Baptist, Methodist, Presbyterian or Episcopalian denominations have a church on the Rio Grande above Brownsville. The Baptists have none in Brownsville or at any other place in Rio Grande and Nueces Valleys.

At Brownsville the Presbyterians have a few members under the ministrical care of Rev. Mr. Chamberland and a neat church building. The Episcopalians have a church building and a small congregation under the charge of Rev. Mr. Passmore. The Methodists are alone giving proper attention to this field of important labor. They have constituted or are about to constitute a Conference embracing the above named valleys. At Brownsville, they have a comfortable church building and a small

church membership including several former Baptists, who chose rather to join them than to be deprived wholly of the benefits and blessings of church membership.

Mr. Thompson, the minister in charge of the church, is now at my house confined to his room with yellow fever contracted at Brownsville. He was invited here by me to preach for us and was prevented from doing so by his sickness. We have never as yet had a Gospel sermon preached at Point Isabel, Brazos de Santiago, the mouth of the river, and several other places in the collection district; and, as the fever takes off a large majority of those it attacks at Brownsville this season, and is now in the family, we have reason to fear we may never again enjoy that blessing; at least, that such may be the lot of some of us.

The Catholic priests are numerous and their church edifices are conspicuous in every town and village on both sides of the river. At Brownsville as at Matamoros, the cathedral cost thousands of dollars and is highly ornamental to the place. They preach a convenient doctrine to their members and a profitable one to themselves—that justification is by baptism and that the way to heaven is but to be connected with their church and to have their sins pardoned at the expense of a bit or two to the priest for confession. I may be mistaken, however, as I am directed alone by impressions and statements made by an ignorant community. We have no resident priest. Had we one here whom I could respect, I should certainly attend his ministrations, that I might correctly comprehend their mode of faith if for no other object.

I feel justified in saying that the valleys of the Rio Grande and Nueces Rivers present the most inviting prospects to emigrants desiring to cultivate the soil or raise stock of every character, surpassing any other country to my knowledge. From the cheapness of the land (from ten to forty cents an acre) the quality of the soil and pleasantness of the climate, I do not think that in a few years the country will be full of American emigrants. Indeed, it is filling fast now; and should the Baptist church continue to expend her energies in fields of untried experiment in her missionary operations without heeding to the Macedonian cry within the borders of our own country and our own next neighboring government, she will subject herself to the criticism, if not censure, of ages to come. Europe may have claims upon her, but Europe has self-relying means. Asia and Africa and the isles of the sea may excite her sympathies, her prayers, but should they claim her whole means to the utter neglect of the blind and dying thousands around her? Were I well acquainted with the leading spirits of our church, I would make an effort to call their attention to this subject, and if I had a Tryon's heart and a Tryon's capacity, I would present a Tryon's example to the glowing zeal of our youthful ministry and invite them to this beautiful and neglected land.

As ever, your friend and brother,  
K. L. HARALSON.

For the South Western Baptist.

**Immersion by Pedobaptists.**

MESSRS. EDITORS: I find the following in my port-folio. I cut it from a newspaper some time ago. I think, from the Examiner.

There can, it appears to me, be no doubt but that the practice of administering baptism in a certain way simply to gratify the whim of an individual, must encourage one of the worst elements of Romanism, viz: a notion that man is privileged to add a human device to the Divine law.

If the end of the law as given by Christ, is accomplished by sprinkling water upon the subject to be baptized, anything beyond this must be a human addition, unauthorized and injurious.

Will you give your readers the article which I herewith send you?

A FRIEND OF TRUTH.

"A Presbyterian friend then congratulated the Baptist minister on the course of events, saying, 'To you, sir, it must be gratifying to observe those who practice sprinkling, as baptism, so ready to 'go down into the water' and there 'bury in baptism' numerous converts, in accordance with your views of the law of Christ.'"

This remark gave a new turn to the conversation, which thus proceeded: 'So far as these facts,' said the Baptist minister, 'indicate a disposition on the part of the people to take the re-

vealed law of Christ as the supreme rule of their conduct, I rejoice in the 'signs of the times.' But still, I must confess that I am pained to see Congregational, Presbyterian, and Methodist ministers, administering this ordinance in such a way as to nourish one of the worst elements of Romanism.'

'Sir your remark takes me by surprise,' answered his Presbyterian friend. 'I cannot imagine where this evil tendency appears. What element of Romanism do our ministers nourish, by the liberal accommodation of their practice to the demands of tender consciences?'

'In every instance of these immersions that I have noticed, your ministers have declared their own belief that the idea of baptism, as set forth in the command of Christ, is fully realized by sprinkling a few drops of water upon the face of the candidate. Now if this be so, if a man believes that sprinkling is a real fulfillment of the baptismal law, he cannot adopt the more inconvenient practice of burying the body of the convert in water, without assuming the authority to add to the DIVINE LAW something which is a merely human device. This is Romanism. This is the prolific source of the worst errors of Romanism. What is the whole gorgeous ritual of Romish worship but a vast aggregate of additions to the simple practices of primitive Christians, gradually brought in on grounds of expediency?'

'I confess that your remark presents this subject to my view in a new light. Few persons, perhaps, have a more profound conviction than I cherish, in regard to the importance of that great Protestant principle—The Bible alone the rule of Faith.' Therefore, I am prepared to discern at a glance the strength of your position. It is as you say: if a man believe that sprinkling a few drops of water on the forehead fulfills the command of Christ, that it adequately realizes the idea of Baptism, then he, certainly, cannot add to this the immersion of the whole body in water, without embracing a principle which involves the right to add anything to the law of Christ, which commands itself to our taste, our feelings, or our educational prejudices. Therefore, as I believe in sprinkling as sufficient for baptism, I shall feel myself bound to oppose the practice of immersion, as a mere accommodation to weak consciences.'

'Surely you ought to do so, in order to be a consistent Protestant. If I believe that sprinkling were a real fulfillment of the baptismal law, I should not dare to add to the command the burial of the body in water. For if I should do so, on what grounds could I refuse to add other things which the tastes or wishes of the candidate might demand? Why should I not also use the 'sign of the cross,' or the 'anointing with oil in the name of the Lord,' or any other rite that the Romanists declare to be so beautifully fitted to awaken religious emotion? Mr. Beecher has proclaimed his full belief in sprinkling, and at the same time, his readiness to adapt his practice of baptism to the notions of any candidate. He has publicly vindicated immersion, as being very significant of certain religious ideas; but as the law of Christ, in his view does not demand it, how can he administer it, without coming within the sweep of the Romish argument in favor of all the forms which were introduced by the ancient church on grounds of fitness or expediency?'

'That, certainly, is a fair question, and in the light of it I am led to see that the Rev. Dr. A., of the Presbyterian Church, who denounced Mr. Beecher's practice, had stronger reasons on his side than I had thought. If our ministers believe that the law of Christ enjoins immersion, they ought to practice it; but if they believe that the baptismal law is fulfilled by the application of a few drops of water, by what authority can they add a rite or a fountain, and the burial of the body in it? The Romish Church claims the right to take from or add to Christ's laws; and I must confess that this addition, on the part of Protestant ministers, to what they believe to be the law of Christ, enforces immersion, they ought to practice it; but if they believe that the baptismal law is fulfilled by the application of a few drops of water, by what authority can they add a rite or a fountain, and the burial of the body in it? 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## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, January 20, 1859.

## Shall we have them.

Have what? Why, five hundred new subscribers between this (Jan. 20th.) and the first of May next? Can they be obtained? Just as easily as to make the effort. That is the time we have set to enlarge our paper. It will be the beginning of a new volume. Now who will aid us in procuring these subscribers? How many pastors will make just one little ten minutes talk to their churches, urging the members to take the paper, and send us the result? How many deacons and private members will take the trouble to send us one or two names each? How many sisters are there who will imitate the example of that one at Sumpterville who procured five new ones at once and sent them? By way of compensating our ministering brethren for the service rendered, we offer the following

## PREMIUMS:

1st. To the brother who will procure and send us the largest list of new subscribers (the money accompanying) between this time and the first of May, we will send to any point he shall indicate a full copy of

Olausen's Commentary, a work which has been pronounced by good authority to be the finest production of the age. The entire set embraces six large volumes, and will cost not less than \$15.

2nd. To the brother who shall procure the next highest list, we will send as above

Andrew Fuller's Complete Works.

3rd. To him who shall procure the next highest, we will forward

Dogg's Manual and Church Order;

or,

Sherwood's Notes on the New Testament,

at the option of the brother.

We do not wish our brethren's service for nothing. We, therefore, offer the foregoing premiums simply by way of compensating them for their services.

Now brethren, let us hear from you as promptly as possible.

Elder C. A. STANTON is authorized to act as agent for the S. W. Baptist to collect arrears and procure subscribers.

ACKNOWLEDGMENTS.—Many brethren are doing us good service in collecting dues and in sending us new subscribers. We cannot mention the names of all, but we must not forget the names of J. M. Armstrong, of Hickory Grove, and elder Thomas of Grove Hill. Our subscribers are responding to our appeals handsomely. Thanks to our brethren for their promptness.

We call attention to the "Appeal" from Huntsville, Ala., in another column. It states facts known to us; nor does it place an undue importance upon Huntsville as a point which Baptists should occupy. If any man can succeed at that place it is the present pastor, E. STRODE. But no one can succeed without a house of worship. We trust our brethren will respond to the appeal.

DECLINED.—Brother L. B. B. must excuse us for not answering his query. It seems impossible to settle the "Foot Washing" question, and we do not wish to attempt it.

The new editors of the SOUTHERN BAPTIST have made their debut in a dignified and manly style. We wish them abundant success in the arduous, responsible, thankless, and money-making life of an editor. We shall not be surprised if, before they proceed far, they see stars in daylight, giraffes, and elephants. We have seen them all, and more too, and what else is to be seen, the future must reveal. We once heard a rustic salutation pass thus: "How is all at home?" "Thank you, all alive and kicking." That's all we have to say, after these sights: "We are alive and kicking."

Our brother of the Christian Index desires to know why we do not publish the articles which appeared in that paper some time since entitled "The Book of Chronicles"—"Solomon's Bone-Breaker," and also whether we will publish one in his present issue called "An unseemly Sight." In the first place, with all possible respect, "Solomon's Bone-Breaker" has pronounced the "Book of Chronicles" to be not "canonical." As to Solomon's Bone-Breaker, we resolved to publish it so soon as we read it, but our columns were then occupied with previous matter. We shall yet do so, provided we have not mislaid the paper. We decidedly like it. It breathes the spirit of Christ. It has profited us. As to the other, the "sight" is a little too "unseemly" for our readers. Will brother Walker present our compliments to "Dr. Dobbins," and request him to read John 10: 1-18, and say to him that *Deo volente*, we will meet him at the Georgia Convention, and give him the heaviest blow in our power with "Solomon's Bone-Breaker." Meanwhile, we rather

prefer an open, manly foe, to a concealed one. "Open rebuke is better than secret love." Prov. 27: 5.

## That Troublesome Question.

We extract the following from the Nashville Christian Advocate of Nov. 25th ult:

"THE LAYMAN'S ADVOCATE" is the title of a small and neat paper published in New York, the first number of which has reached us. The title is invidious—what need of a speciality of this kind? Why a layman's any more than a preacher's Advocate? Will not Christian Advocate cover the case? Is Christ divided? And its work, we judge, will be equally invidious, if not hurtful. It will raise parties, and organize opposition to the larger introduction of the lay-element into the activities and counsels of Methodism, instead of promoting a measure which cannot be forced, but must develop. The intelligent friends of this measure will be satisfied with such progress as will naturally result from careful deliberation and prudent experiment. No irrefragable step ought to be taken until the way opens clearly for its adjustment on terms likely to satisfy the Church generally and permanently.

An editorial of the paper before us, touching up all sides, says: "The Church South, we believe, has the honor of inaugurating the plan of inviting laymen to participate in some matters pertaining to Conference action. Since then quite a number of Conferences in the North have adopted the policy. The New England Conference, at its session in May last, made provision for lay-representation, or rather, more properly speaking, for lay-co-operation."

Our cotemporary of the "Advocate" goes on to say, that "no special organ was necessary for our laymen, and no conventions"—thinks that their "co-operation with the ministry was and is proceeding" "gradually, silently, healthfully, Scripturally"—deplores the fact that his "northern friends... have already got lay-co-operation to LAY-DELEGATION!"—"and fears" that "agitation is organizing for their General Conference of 1860, and that the seams of the old strife will soon begin to open, if they have not already started." Now, we cannot sympathize with our brother in his "fears." We rather rejoice to recognize in this movement a "scriptural" proceeding.

Several things in this article are worthy to be noted; and we shall proceed to suggest them in the spirit of kindness and candor.

In the first place, the editor of the Advocate pronounces the title of the paper—"The Layman's Advocate"—"invidious," and asks "Why a layman's any more than a preacher's Advocate?" We answer, for the best of all reasons—every Advocate published under the auspices of his church, from Maine to California, is already a "preacher's Advocate," and has been from its commencement, we suppose. And moreover, a layman cannot be heard in those "Advocates" in such a cause. Every effort which has ever been made to incorporate the "lay-element" into the governmental economy of the M. E. Church has been frowned upon by these Advocates, and denounced as "radicalism," &c. Some twenty-five or thirty years ago, a paper was started in Baltimore, called "The Mutual Rights of Ministers and Laymen," the promoters of which throughout the country were, if we are to believe the current history of that period, expelled from the M. E. Church by scores. The friends of this movement subsequently formed themselves into the Methodist Protestant Church. It has moreover been decided by the United States District Court, that the ministry of the M. E. Church, *de facto*, THE CHURCH. "The lay members of the church have no part or connection with its governmental organization, and never had." So affirms the Court. Now, we humbly submit, that if the lay members of that church, whose position it is thus judicially fixed to be just—nothing—desire to be recognized as legal as well as substantive entities, it is their privilege in this free country to establish a paper as a suitable medium through which to declare, and if they have the nerve, to maintain their independence of Episcopacy. We do not think, therefore, that the title is at all "invidious," but on the contrary, that it is the only title that most exactly covers the case.

Again: "It will raise parties," says the Advocate, "and organize opposition to the larger introduction of the lay-element into the activities and counsels of Methodism, instead of promoting a measure which cannot be forced but must develop." And why should the agitation of this "lay-element" question "raise parties" and "organize opposition," when it seeks to apply one single element of republican Christianity to American Methodism? Are the "activities and counsels" of Methodism any more sacred than those of any other Protestant denomination that they have to be so sedulously guarded against the intrusions of the laity? Have the Methodist ministry so much less confidence in their laymen than the ministry of other denominations have in theirs, that even an effort to discuss that question is regarded as "invidious and hurtful?" We cannot think so. Why then should

they not allow the matter fully and fairly discussed? Why, forsooth, is it a "measure that cannot be forced, but must develop?" Well, we had a discussion once upon a time with an esteemed Methodist brother, who undertook to prove that "Methodist Episcopacy was not Anti-Republican." Nay, that there was a most striking analogy between Episcopal Methodism and American Republicanism!! We thought then, and we think yet, that if there was any of that element in Methodism, it "must develop," for as yet there was none of it. Whether it can be "forced" to "develop" we suppose is to be tried by the "Layman's Advocate." At all events, we think it worthy of a trial, and that the clergy ought to allow the laity quietly to discuss the question, whether they are entitled to any rights in the premises, and if so, what those rights are. If it is true, that all the governing capacity that God has ever vouchsafed to Episcopal Methodism belongs exclusively to their ministers, a full and free discussion of the governmental economy of that church will bring it out and so settle the question more fully than ever. But if on the other hand it should appear that the laity of that denomination share in common with other sects the ordinary gifts of God, why, in the name of that common Savior who has made them free, let them enjoy the priceless boon. It is not common for those who have the truth, and who have proper confidence in its power, to dread discussion.

Finally: Every step in this direction must be taken with great caution:—"careful deliberation and prudent experiment" must be observed; nay, further, the way must be "open clearly." With due respect we ask, is the science of government so slow to "develop" in the laity of the M. E. Church, as that living under the sun-light of American liberty for more than three quarters of a century, the merest "experiment" in that line must be watched carefully and prudently? Verily, this is paying rather an equivocal compliment to a million and a half of American citizens. People may become familiar to almost anything. If this were not so, we could scarcely conceive how an enlightened Christian editor could speak thus of a question involving the very principles of the American Revolution—a representative government. But discussion upon this subject cannot be restrained. It is inevitable. The "Advocates" may all prepare to meet it. The laity of that Church will ere long "develop" a principle that will place them upon terms of social and religious equality with their clergy.

Freedom's battle once begun,  
Though baffled oft, is ever won."

The Primitive Churchman.

The above is the title of a neatly-printed, well filled medium sized sheet, issued at Wetumpka, and edited by our Bro. J. D. Williams. The Churchman "supercedes the 'Dial,'" of the same size, and cost, to wit—one dollar a year. Bro. Williams has selected a field of usefulness which places him in rivalry with no existing interest amongst us, and in antagonism with no body but abolitionists and High Churchmen.—Having demonstrated in the "Dial," the social, moral and political aspects and relations of slavery, he now proposes arraigning its enemies before a New Testament standard. The matter of the issue before us, both as to spirit and object, is quite commendable. Those wishing to subscribe will address Rev. J. D. Williams, Wetumpka, Ala.

The following we select from a business letter to this office by elder WM. COLLINS, of Wheeling, Winn Parish, La., under date of Jan. 5th, 1859:

"The Baptist churches in this part of God's vineyard are in a prosperous condition. We have had several revivals of religion; one at Pisgah, the church that I belong to, had some 8 accessions, and the church greatly revived. Mars Hill church, one that has been constituted recently, has been blessed with the outpouring of God's Spirit. The Winfield church is looking forward for better times. The Saline church, near Drake's Mills, has lately been constituted, and has been blessed with a revival. Our society is improving very fast. I am looking forward to the day when our Parish will rank with the first in the State. We have many advantages here that they do not have in other parts; good navigation in 5 miles, good range for cattle and hogs—lands very level and productive, well watered, and that of the purest. Coosa county is about to overrun us; for the emigration seems to be from that county alone.—One thing I can say, and that is, they make fine citizens.

I received a number of the Baptist Standard, published at Nashville. It is of fine size and good type. It ought to be patronized liberally by our denomination. I see from it, that the Association declares the majority the true church; that is something strange to me; it is not agreeable to Baptist usage."

## Christianity.

The dominant life of the world, East and West, North and South, is Christian. India is ruled under an inexorable necessity of progress harder in its operation, perhaps, upon the governors than the governed, if not by Christian ideas at least by Christian bayonets, by soldiers who carry Bibles in their knapsacks; and China submits to the same logic of the West. Where can we look, in what quarter of the globe, where a Christian nation is not in possession or knocking loudly at the gate? Let it not be said that the number of professing Christians is few, and of sincere disciples fewer still. We speak of Christianity as an operative force in civilization, and find its influence everywhere, subjecting barbarism, steadily purifying itself, the practice of the world daily becoming more tolerant, its conscience more self-exacting.

From the fact that the ruling spirits of the world is now the Anglo-Saxon race, England and the United States, the importance of Home Missions is heightened. That race should have a pure Christianity as they are spreading to the four winds of heaven. They will carry their religion as well as their energy and manners, wherever they go, hence it should be sound and pure. The friends of Jesus must look well to the spiritual cultivation of these two nations, in order that their influence may be good in all nations where they carry their conquering arms, or where they settle by purchase. The Greeks and Romans of old carried their Religion, such as it was, wherever they pushed their conquests, and it is true of all nations up to date. We love the souls of the heathen, and would do anything in our power to save them, but "mine own countrymen, my kinsmen, according to the flesh," must be first. Duty to our neighbor demands it, and then for the foregoing reasons—their leading and controlling influence in the world—increases the obligation. Our hope is, that Jehovah will make the intellect and the conquests of the Anglo-Saxon race promote his cause in the Earth.

We see from the following from the Southern Baptist, that the Baptist Church in Wetumpka has secured a Pastor. We rejoice at this, as that church has suffered much for want of a settled minister. We have no personal acquaintance with the brother, but judging from the recommendation given him by the Church of which he was so many years the successful and esteemed pastor, he is the right kind of man. We welcome him to our State, and hope God will bless his labors:

BETHLEHEM CHURCH,  
Barnwell District, S. C.

Our pastor, Rev. G. W. M. Williams, having tendered his resignation, and thereby dissolved his connection with this Church, where he has labored since its constitution most faithfully and with great success; Resolved, therefore, that we accept the resignation of brother Williams with much regret, feeling that it is truly a great affliction to this Church. Resolved, that we truly sympathize with brother Williams in the many afflictions through which he has passed, which we feel has much to do with our separation. Resolved, that we commend him to the guidance and protection of an All-wise Providence, and recommend him to the affection and confidence of all Christians, but more especially to the Wetumpka Church, in Alabama, where he has been called, and pray God that his connection with them, may be as profitable and pleasant as it has been with us. Resolved, that in our intercourse and association with brother Williams for years, we have found him to be, the faithful and fearless exponent of truth, the humble and zealous minister of Jesus Christ, and all that constitutes the Christian and gentleman. Resolved, that these resolutions be published in the Southern and South Western Baptists, and that our Clerk forward a copy of the same, to the Wetumpka Church, in Alabama.

By order of the Church in Conference,  
W. W. BRYAN, C. C.

Dec. 11th, 1858.

For the South Western Baptist.

Some one inquires, "Where is Deacon Todd? Is he dead or alive?"

Answer, (impromptu).—

LIVING. I live to Christ, my King;  
DYING. I die as he,  
Assured that he my soul will bring  
To dwell with him in bliss.

And when I die, my life begins;  
For in the world on high,  
Where Christ my Lord forever reigns,  
I'll live, and never die.

For the South Western Baptist.

The law of beneficence under the new reign of Heaven, is somewhat different in detail, than under the Jewish polity. The old law, not only specified the precept to give, but the precise amount to be given, as in Leviticus 21: 30-32. "All the tythe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's." And concerning the tythe of the herd, or the flock; "the tenth shall be holy unto the Lord."

No one, under this economy, could be at a loss to know, that the precept required him to give; also the amount he ought to give. The law of the Gospel is no less clear, in specifying the precept of an enlarged benevolence, which is imperative upon all Christians, and in Luke 9: 38, "Give and it shall be given unto you," &c. Mat. 10: 8, "Freely ye have received, freely give." The precise amount to be given, is not regulated by any specific precept in the

Gospel. The precept to give, should be complied with in a cheerful spirit and with a liberal hand. An example of this Christian liberality is recorded in the case of the widow, who cast in her two mites. Our Lord called special attention to this act, and approvingly said, "She hath cast in more than all they which have cast into the treasury."

Many of the primitive Christians funded their entire estates and had all things common. Although no precept is found requiring this funding system yet, we may infer from the Scriptures, that God approved this course. Ananias and Sapphira his wife, were miraculously struck dead for their duplicity in secretly withholding a part of their money from the Lord's treasury, not because the Divine precept required them to sell their possessions and fund the price, they professed a willingness and determination to fund their entire possessions. The Divine precept regulating the amount to be given, is: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth the cheerful giver." And, "Let every one of you lay by, in store, as God hath prospered him."

Shall we not, rather teach the precepts of this new law which is now in force, than the abrogated law, requiring the tenth of every man's income? Let the responsibility of deciding the amount to be given rest, where the new precept places it: "Every man according as he purposeth in his heart, so let him give."

If collecting agents assume to dictate to their brethren, the amount they ought to give; will they not appear more in the attitude of law-makers than of teachers of the Divine law? And if brethren prefer to be governed by their own enlightened consciences, in their contributions, is it the province of a preacher, because he is a preacher, and collecting agent, to speak of his brethren as illiberal, covetous &c.?—Would it not be better for pulpit men to labor in the meekness of the spirit of Christ, and endeavor to instruct believers in the way of the Lord, more perfectly, rather than suffer an overwrought zeal to change their pulpit and conversational exercises into tirades of abuse.

My only object, in making suggestions to my brethren is, the promotion of the cause of Christ.

A. G. McCRAW.  
SELMA, Jan. 10, 1859.

For the South Western Baptist.

Baptist Church of Huntsville.

To the Baptists of Alabama:

DEAR BRETHREN—We take this method of making known to you the condition of the Baptist cause in this interesting and flourishing city, and to ask your aid in the effort lately begun here to establish a permanent efficient church. Many of you are doubtless ignorant of the fact, that although this is one of the first settled points in the State, the Baptists have never occupied the field by any permanent organization, various influences have conspired to produce this result. Anti-ism, the imprudence of several pastors, and the open heresy and apostasy of another, effectually blighted the prospects of the cause for many years, so that it seemed useless to attempt again to raise the Baptist standard in Huntsville. The subject, however, was agitated from time to time during some 14 years. The State Mission Board of Tennessee and the Southern Domestic Mission Board at Marion suggested several plans for occupying the field—efforts were made to procure the services of different ministering brethren, who were earnestly solicited to enter upon the work, assured of an ample support and the hearty co-operation of the few Baptists of the town and vicinity. No brother, however, was found willing to engage in an enterprise so difficult, until Oct., 1857, when the undersigned, in behalf of the Baptists in the vicinity and the few in town opened a correspondence with Elder Eugene Strode, soliciting him to commence an effort by preaching regularly in Huntsville, and gather the scattered brethren in some efficient union; requesting him also to act as agent for raising means to purchase a suitable lot and erect a commodious house of worship thereon. The desired arrangement was made with Elder Strode, and he has been laboring successfully thus far, receiving additions to the little band from time to time, by baptism and letter. By his efforts, as agent in Huntsville and vicinity, he has secured a valuable lot and parsonage with ground sufficient for a church edifice. Beyond this, but little means remain for building purposes. A neat, comfortable meeting-house is now the great demand of the cause. Our present preaching place is inconveniently located and quite uncomfortable. Huntsville is increasing rapidly in population and commercial interest.

Your aid, dear brethren, is needed now, to take advantage of these circumstances. Shall we appeal in vain, and the present effort be numbered with the failures of the past? We wait your

response to bro. Strode, who will visit many of you and present personally the claims of the Baptist cause in this metropolis of North Alabama, which will soon be united to the middle and Southern sections of our beautiful State by a line of Rail Road, and thus enable us to co-operate with you more efficiently in labors for the glory of our Redeemer's Kingdom.

We close this appeal by requesting all who feel able and willing to aid us in the enterprise not to wait for a visit from our agent but remit their contributions at once to "J. W. Steel, Huntsville, Ala."

J. W. STEEL, } Com.  
JOHN PENNY, }

## Fall and Recovery of Man.

A few weeks past we published an extract from one of Mr. Evans' Sermons; this week we give another, satisfied that our readers will be both moved and edified. Mr. Evans is preaching from Rom. 5: 15, and speaks of the fall and recovery of man in the following manner:

I know not how to represent to you this glorious work than by the following figure. Suppose a vast graveyard surrounded by a lofty wall, with only one entrance, which is by a massive iron gate, and that is fast bolted. Within are thousands and millions of human beings, of all ages and classes, by one epidemic disease bending to the grave. The graves yawn to swallow them and they must all perish. There is no balm to relieve, no physician there.—Such is the condition of man as a sinner. All have sinned; and it is written "The soul that sinneth shall die." But while the unhappy race lay in that dismal prison, Mercy came and stood at the gate, and wept over the melancholy scene, exclaiming, "O that I might enter! I would bind up their wounds; I would relieve their sorrows; I would save their soul!" An embassy of angels, commissioned from the court of Heaven to some other world, paused at the sight, and Heaven forgave that pause. Seeing Mercy standing there, they cried:—"Mercy! canst thou not enter? Canst thou look upon that scene and not pity? Canst thou pity and not relieve? Mercy replied: "I can see!" and in her tears she added, "I can pity, but I cannot relieve!" "Why canst thou not enter?" inquired the heavenly host. "Oh!" said Mercy, "Justice has barred the gate against me, and I must not—cannot unbar it!" At this moment, Justice himself appeared, as if to watch the gate. The angels asked, "Why wilt thou not suffer Mercy to enter?" He sternly replied: "The law is broken, and it must be honored! Die they, or Justice must!" Then appeared a form among the angelic band like unto the Son of God. Addressing himself to Justice, he said: "What are thy demands?" Justice replied: "My demands are rigid; I must have ignominy for their honor, sickness for their health, death for their life. Without the shedding of blood there is no remission!" "Justice," said the Son of God, "I accept thy terms! On me be this wrong! Let Mercy enter, and stay the carnival of death!" "What pledge dost thou give for the performance of these conditions?" My word! my oath!" "When wilt thou perform them?" "Four thousand years hence, on the hill of Calvary, without the walls of Jerusalem." The bond was prepared, and signed and sealed in the presence of attendant angels. Justice was satisfied, the gate was opened, and Mercy entered, preaching salvation in the name of Jesus.—The bond was committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted to perpetuate the memory of that solemn deed. At the close of the four-thousandth year, when Daniel's "seventy weeks" were accomplished, Justice and Mercy appeared on the hill of Calvary. "Where," said Justice, "is the Son of God?" "Behold him," answered Mercy, "at the foot of the hill!" And there he came, bearing his own cross, and followed by his weeping church.—Mercy retired, and stood aloof from the scene. Jesus ascended the hill, like a lamb to the sacrifice. Justice presented the dreadful bond, saying, "This is the day on which this article must be cancelled." The Redeemer took it. What did he do with it?—Tear it in pieces and scatter it to the winds? No! He nailed it to the cross, crying, "It is finished!" The victim ascended the altar. Justice called on holy fire to come down and consume the sacrifice. Holy fire replied, "I come! I will consume the sacrifice, and then I will burn up the world!" It fell upon the Son of God, and rapidly consumed his humanity; but when it touched his Deity, it expired. Then was there darkness over the whole land, and an earthquake shook the mountain; but the heavenly host broke forth in rapturous song—"Glory to God in the highest! on earth peace! good will to man!"

W. HORNBUCKLE, Treats.

It SAVED MY LIFE.—Such is the repeated testimony of hundreds of persons of all ages, who regard to the magic effects of Perry Davis' Kidney and Bladder Remedy, that they feel it to be a perfect charm against the various diseases incident to mankind. Sold by druggists generally.

## The Communion of Infants.

"It appears to have been a custom of the ancient church," says Witte, "to put the symbols of the holy Supper to the mouths of infants just after baptism, and this practice is still observed by the Orientals." Now, we should like to know whether the rejection of infants from the Lord's table is not a notable piece of *dissemination*. They have received that ordinance which is the badge of "discipleship." They are "members of evangelical churches" (according to the language of our times); and members "in good standing," too, for we have never heard that they were subjected either to excommunication or to censure. Nevertheless, they are shut out from "the sacrament of nutrition," by the unanimous suffrage of Protestant Pedobaptists. Are they defrauded of their rights, or not? Are they unchurched? Were the communications to which they were admitted in the ancient church never blessed by the Holy Ghost—so that those who condemn their admission may be sure they run no risk of "implicating Jehovah himself" by opposition to it? We commend these questions to all whom they may concern.

But our purpose in recurring to this practice, was simply to cite the language employed in its defence, by the trophaneans, an author of no mean name, and a prelate of high position in the Greek church of his day. He says:

"Even infants themselves are partakers, beginning immediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For if he be an Anabaptist, we use this saying against him, 'Suffer little children, and forbid them not to come unto me, and I will baptize them.' Except ye eat the

body and drink the blood of the Son of Man, ye have no life in you. Whoso eateth and drinketh unworthily, he is guilty of the body and blood of the Lord. But let each man examine himself, and so eat and drink of that bread and cup, as he shall discern the Lord's body and blood. For each one that eateth and drinketh without discerning the Lord's body and blood, eateth and drinketh his own judgment, for he that so eateth and drinketh, is guilty of the body and blood of the Lord. But let each man so eat and drink, as he shall discern the Lord's body and blood. For each one that eateth and drinketh without discerning the Lord's body and blood, eateth and drinketh his own judgment, for he that so eateth and drinketh, is guilty of the body and blood of the Lord. But let each man so eat and drink, as he shall discern the Lord's body and blood. 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