

SOUTH WESTERN BAPTIST.

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

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From the Baptist Standard.

A Voice from Georgia.
Mr. Graves insists upon it, that the First Baptist Church in Nashville is dissolved; and the editors of the Tennessee Baptist have denominated it the "Howell Society" (this very chaste and elegant sobriquet originated, I think, with Mr. Pendleton, Professor of Theology, in Union University.)
Well, the Church is dissolved, or it is not. If it is, when was it dissolved, for what, and by whom? It certainly was not on the night of Mr. G.'s arraignment; up to that hour he recognized its authority. Since that memorable night, it has been denominated the "Howell Society," a "faction, and no Church." This then fixes the time when.

What was the offence? We have searched diligently the proceedings of the Church, and the statements of Mr. Graves, and his friends.
The only charge alleged, is, that in a case of dealing before the church against Mr. G., the church did not pursue the rule in the 18th of Matthew.—This certainly was the ground taken by Mr. G. in his protest.

What is the simple fact in this case? The church believed, honestly, no doubt, that the offences of Mr. G. were public, not coming under the rule in 18th Matthew. Mr. Graves, perhaps as honestly, believed them to be personal and private, and therefore entitling him to the benefit of the 18th of Matt. That the church had a right to deal with Mr. G., neither he nor others deny. The offence of the church then amounts to a difference of opinion with Mr. G., as to the nature of his offence, and the manner of his arraignment. For this the church is dissolved. Nothing more, nothing less.

Who did it? Who annihilated the church? The friends of Mr. G. will perhaps say that it was the minority, or perhaps the convention at Lebanon. A careful examination will satisfy the impartial, that is fact and practically it was neither. Mr. Graves did it by a declaration of non-fellowship, and a virtual (if no more) announcement of the fact in his speech and protest.

The subsequent meeting and action of the minority is nothing more than an endorsement of Mr. Graves. What follows?
1st. That a church has no right to decide for herself whether the offence of a member is public or private.
2d. That the church is bound by the opinion of the accused party, and cannot go beyond it.
3d. That a mere error in judgment as to the nature of an offence, whether it is public or private, is adequate to dissolve a church, although in every thing else it is faultless, (this is the only offence alleged against the Nashville church.)
4th. That it is adequate for the accused to dissolve the church, by a declaration of "non-fellowship." Or if this shall not seem clear to all, that a minority, no matter how small, may dissolve a church and exclude the majority, no matter how large, for a simple difference of opinion as to the manner of an offender's arraignment, or as to the question whether an offence is private or public.

The above is a nutshell view of this Nashville trial. Now, without one word or even an intimation as to the guilt of Mr. Graves, or one word as to the correctness of the opinion of the

church, allow both to be at fault or both to be innocent, can the principles in the above statement be sustained? WILL BAPTISTS SUSTAIN THEM?

If I have not stated the facts correctly, let Mr. Graves or some other correct me!

Will Baptists, can Baptists, do Baptists sustain such principles?

There is another view of this subject which deserves attention, and which is most respectfully submitted to Mr. Graves and his friends. If the First Baptist Church in Nashville is not dissolved, what then?

Either the church had the right to try Mr. G. or it had not. If the former, it had also the right to judge as to the necessity. Suppose it to have erred as to manner, or in judgment as to the necessity, are these points so material as to jeopard the life of the church? But suppose it to have erred in judgment, is it not still a church, and entitled to be so recognized by the great sisterhood of churches?

Nay, are not the churches bound by the most sacred obligations to sustain the Nashville church, until it shall, at least be shown that it has violated some one of the great principles in doctrine, or discipline, recognized by the Baptist Family? Will any sane man pretend that an error in opinion as to the nature of an offence, or the manner of arraignment, amounts to such a violation? The truth cannot be evaded. The church is not dissolved, whether right or wrong, just or unjust. Mr. Graves is to all intents and purposes an excommunicated Baptist.

To sustain him under such circumstances, is to trample down church discipline, to reflect upon, nay, to condemn the Nashville church, and to sever the bonds of Church union. Every Baptist, ever church, giving "aid and comfort" to him, strikes a deadly blow at church independence, and maintains the monstrous absurdities above mentioned; nay, more, contributes so much to divide the Baptist denomination South.

If the church is not dissolved, no proper adjustment of the difficulty can be, or ought to be made, except upon the principle of "church independence."—A thousand councils called by Mr. Graves, or his friends, or by others, cannot relieve this difficulty.

The authority of the Nashville church has been put at defiance by the minority; I do not say this accusingly; it is a simple fact, which nothing can justify. Were I a partizan of Mr. G. I would advise him and the minority to correct this error, I would go back to the church and make a candid acknowledgment, and at least place myself right thus far.—No other basis of settlement can ever be recognized. Let this be done and peace may be restored.

While others are appealing very improperly to Dr. Howell and Mr. Graves, I appeal to the minority. Brethren, you have erred, fearfully erred, in the matter under review, and you alone can correct it.

To return to the subject; the opinion is extensively entertained, that the Baptist denomination South is on the eve of a division. That there is reason to fear this none can doubt, although we think the fears of some greatly exaggerated. But when it shall hereafter be asked on what ground this division took place, and when history shall record the fact for future generations it will be this: The First Baptist Church in Nashville arraigned Rev. J. R. Graves for offences which she considered public, but which the accused thought private, and because of this difference of opinion, the Baptist denomination in the South divided. That this is the simple issue, will be apparent if two things are considered. 1st. If the church had thought the offences private, the ground of Mr. Graves' protest would not have existed; or, 2dly. If Mr. Graves had thought the offences public, no objection would have been urged against the trial. The privacy or publicity of the offences charged is the only issue. Will the minority and its abettors take upon themselves this fearful responsibility? Will the leaders in this matter force upon the public mind the conviction that this trial is but an occasion, that underlying it is another, and very different motive.

And again I ask, can Baptists, much as they may sympathize with Mr. G., maintain such disorders. Under existing circumstances can the denomination recognize Mr. G., much as they may regret the necessity, except as an excluded Baptist? Were I his most intimate friend, I would not do otherwise. I could not without violating the precepts of the Gospel, the principles of the denomination, and throwing a firebrand into the churches.

I have not the vanity to ask the publication of this article in our Southern Baptist papers, and yet I know the facts ought to be spread before the people.—If the above is not a candid statement, without partiality, I know nothing of the facts, and, in my judgment, no considerations of policy ought to prevent our editors from publishing them, it is just the information the brethren need.

Brethren may assume a neutrality but they cannot long maintain it; the sooner public opinion is evolved the better; the sooner this issue is settled the better. It has to be settled! Our religious papers can settle it in two issues without touching the question of Mr. G.'s guilt or innocence. Let them come out on the principle involved. This is all we have done, all we ask of them.—Neutral men may be still, others are not. Take an illustration.

A brother of high standing told me that he met, recently, on a steamboat the Rev. Mr. F. of Ga. Mr. F. said that he had gone to the Convention at Lebanon and paid \$5 for the privilege of voting for and sustaining Mr. Graves, and when asked how many others had done the same, said, "I do not know." He was also understood to say that this question would go to Richmond, and that the friends of Mr. G. were arranging for it.

Let brethren, let editors, let all who can, be still. Let them assume an unusual dignity if they will. Let our Boards and Missions be stricken down, let our cherished principles be abandoned, our Zion divided; and then let brethren, weeping over the ruin, console themselves, if they can, with the reflection that they did not do it; a sepulchral voice from the smoldering ruins will remind them that they tamely permitted it. It is not the time to discuss the guilt or innocence of Mr. G. or the church. To define and defend the principles of the Gospel, and the discipline of the churches is now the crying necessity.

And this we urge the more earnestly because it opens the only door to peace. Let it never be forgotten that to sustain Mr. Graves, is to pronounce the church at Nashville dissolved—no church; or to take up and sustain over the head of the church a man excluded from her fellowship, upon her own honest conviction of the necessity. J. R. Graves is an excommunicated Baptist, and he who bids him God speed is partaker of his sin.

GEORGIAN.
From the Baptist Standard.
Report of the Church Committee in the case of Elder E. P. Walton.

At a special meeting of the Church, held January 31, 1859, at the request of Elder E. P. Walton, a committee was appointed to investigate the charges brought against him in the Tennessee Baptist. The committee consisted of Brethren Haley, Briggs, Bang and J. D. Winston.

J. R. BRIGGS,
Ch. Clerk pro tem.
At a meeting of the Church, held February 2nd, 1859, the committee presented the following report:

"The committee appointed at the request of brother E. P. Walton, to investigate the charges which have been recently brought against him through the Tennessee Baptist, submit the following report.

Several articles have appeared in the Tennessee Baptist assailing brother Walton. The first article applies to him such epithets as hypocrisy, duplicity, &c.; but contains no specifications requiring any notice. In several numbers of the Tennessee Baptist, allusions are made to brother Walton, calculated to excite prejudice against him; but nothing tangible appears, claiming the attention of the Committee, until in the Tennessee Baptist of January 22, 1859, the following question appears:

Messrs. Editors: About the 10th of October last, the members of the Mount Pleasant Baptist Church paid to Rev. E. P. Walton, for missionary association purposes, (\$33) thirty-three dollars. He gave no receipt, but said we would see all acknowledged in the Tennessee Baptist. We see nothing of this acknowledgment. I ask what has gone with our money? A. JARMON

The report of brother Walton to the General Association, renders an account of all funds received from Mt. Pleasant Church. This report was in the possession of the Board, of which the editor of the Tennessee Baptist is a member. Instead of referring to that report for information, he gives the following reply:

Ans.—We do not pretend to know, except that Mr. Walton pocketed all the

money he collected to pay his own salary (\$100 per month) and his traveling expenses, in all \$400, claimed by him. The brethren must have everywhere charged him for every meal and night's lodging, and three or four prices at that, to justify such a charge for the traveling expenses of a missionary agent! From what we can learn, we have little idea that Mr. Walton can render an intelligible account of the moneys received, and we advise every brother who pays him money to take a receipt from him. Mr. Walton is requested to publish in this paper an account of all moneys that have been paid him toward Elder R. Ford's Church in South Nashville—names and amounts given. If he did not take them down in some permanent form, so that he could make a showing at any time, he had no business to solicit subscriptions; and the very fact that he would receive money in such a way, is very much against the young man.

The Committee report that in reference to the above subscription of the Mt. Pleasant Church, the following letter from A. B. Shankland, the treasurer of the State Mission Board, is satisfactory and conclusive in its statements, which show the correctness of brother Walton's dealing in that matter:

NASHVILLE, January 29, 1859.
AMOS JARMON, Esq.—Dear Brother:—E. P. Walton has this day called on me for a statement of contributions, as reported by him to the State Mission Board, received from sundry members of the Mt. Pleasant Church, Lawrence county, Alabama.

Very truly yours,
A. B. SHANKLAND, Treasurer.

Mr. Shankland further states that this Mt. Pleasant subscription was announced in the General Association, where Mr. Graves presided, as the basis of representation for that church.

In respect of the omission to credit W. E. Alexander and Mrs. R. Alexander in the above, your Committee state that the amount is properly credited on the books of brother Walton, (which they have examined,) and that the omission was undoubtedly an oversight of the Auditor, as suggested by Mr. Shankland. This is placed beyond question by the following extract from his monthly report for July, 1858, taken from his books, and published in the Tennessee Baptist, six months ago:

MR. PLASANT, FRANKLIN CO., ALA.
W. E. Alexander subscribed \$10.00 paid \$10.00
Mrs. R. Alexander " 5.00 " 5.00
It will be seen that while the letter of Bro. Jarmom calls for thirty-three dollars, (\$33,) the report of Bro. W. shows that the Church is credited by thirty-six dollars and fifty cents, (\$36.50).

In reference to the charge that Bro. Walton's expenses are too large, your Committee report, that of the amount specified, one hundred dollars were offered to brother W. by the State Mission Board, to defray the expenses of removal, from Virginia to Tennessee, and which they did not meet by more than one-third. When we consider that in the activity with which he prosecuted the duties of his office, Bro. W. traveled near four thousand miles by railroad and hired conveyances; that he was unavoidably compelled to stop frequently at hotels, being newly arrived in the State, and unable to throw himself on the hospitality of those to whom he was comparatively unknown, the only wonder is that the remaining three hundred and fifty dollars (\$350) were sufficient to cover his traveling expenses. But even of this amount, a considerable sum was expended in printing and mailing thousands of circulars, and in other expenses incident to the office. But, further, to satisfy themselves in regard to the reasonableness of the amount, your Committee compared it with the expenses of the former Secretary of the Bible Board. They find that his expenses for 1855, 1856, 1857, together with a few months of 1854, amounted to eleven hundred and fifty-nine dollars (\$1,159), as appears from the books of the treasurer. During his incumbency of three years and four months, previous to 1858, the average of his expenses was about three hundred and fifty dollars a year; and during the last two years of the time, he traveled comparatively little. With all these facts before them, your Committee feel authorized to state that the expenses of Bro. Walton were moderate and reasonable.

In regard to the request in the above, that all moneys paid toward Elder Ford's Church should be published, with the intimation that they cannot be properly accounted for, your Committee makes the following statement: It seems, that at the solicitation of Elder Ford, Bro. W. agreed to solicit subscriptions for the building of his house, outside of his regular duties as Secretary. These amounts being distinct from his regular subscriptions, were kept separate from them. Bro. W. promptly handed over to Elder Ford the names and amounts paid, together with the list of unpaid subscriptions, for publication. This fact is shown by the statement of Elder Ford, which we here present, which also gives the reason why those subscriptions have not been published:

NASHVILLE, Dec. 18th, 1858.
To the Brethren of West Tennessee: Some time ago, shortly after the session of your Convention, Bro. E. P. Walton paid over to me thirty-one dollars, with a list of unpaid subscriptions, given to him by you, for the building of our (the Cherry Street Baptist) Church. I carried the list of subscriptions and payments for that object to the office of the Tennessee Baptist, and requested that it should be published. Bro. Marks promised that it should appear that week. I went the next week and told Bro. Marks that no notice had been published. He replied that Bro. Walton's report had been mislaid, and could not be found.

I hope that this will satisfy all parties that their contributions have been appropriated as they intended.

REUBEN FORD.
Your Committee cannot see the propriety of a demand on the part of Mr. Graves for a report of money which was long since handed into his office for publication, and which either with or without intention, has been kept back from publication.

Only one other charge remains to be noticed. In the Tennessee Baptist of the same date, his associate editor brings the following charge:

And a member of the majority collected money last year, on the plea that Elder Ford, of Cherry street Church, was needy, and then did not pay it to Elder F., and this man when he could no longer be Corresponding Secretary of the State Mission Board, made Corresponding Secretary of the Bible Board.

This refers, as is seen by a letter from Mr. Graves, to the sum of forty dollars subscribed by the South Western Publishing House to the State Mission Board. They now affirm that this amount was intended by them for Elder Ford. Your Committee has examined the books of Bro. Walton. It was his custom to designate funds contributed to specified objects, by attaching a statement to that effect, to the subscription. There is not now upon his book, nor has there been any such statement in connection with this subscription. There is no reason why he should not have made such statement in this, as in other instances, had the fact existed. Your Committee are satisfied that these funds were contributed to the State Mission Board, and were properly accounted for by Bro. Walton, in his report to the General Association. The State Mission Board having no funds to maintain the agent in the field, used the subscriptions paid in to sustain the agency.—And as many brethren did not pay their subscriptions until the meeting of the General Association, no considerable amounts could be paid over to the Missionaries until that time. It is alleged that Bro. Walton has not paid over the monies so subscribed. That he has paid to Elder Ford all the sums, and more, than was subscribed specially for him, the following statement abundantly proves:

NASHVILLE, Dec. 18, 1858.
I received from A. B. Shankland two hundred and forty dollars, handed to him at the General Association by Bro. Walton.

It is sufficient answer to the reflection that he was appointed Corresponding Secretary to the Bible Board, when he could no longer be Secretary to the State Mission Board, that his appointment to the Secretaryship of the Bible Board was made some time before the meeting of the General Association. It was made under the stipulated understanding that he would resign his Secretaryship of the State Mission Board at the meeting of the General Association.

In conclusion, your Committee recommend the following resolutions for the adoption of the Church:

Resolved, That the charges as preferred against Bro. E. P. Walton, by the editors of the Tennessee Baptist, are without the least foundation in point of fact.

Resolved, That we have the utmost confidence in the Christian integrity of Bro. Walton.

Resolved, That in the discharge of the duties of Secretary of the State Mission Board, and thus far as Corresponding

Secretary of the Bible Board, he has acted with promptness, efficiency and integrity.

Resolved, That we recommend our Brethren to the confidence of our brethren wherever he may be called to labor as Corresponding Secretary of the Bible Board.

T. H. HALEY, Chairman.
J. R. BRIGGS,
W. F. BANG.

On motion, the report and resolutions were unanimously adopted, and it was resolved that a certified copy of these proceedings be given to Bro. Walton.

The Baptist Standard, and all Baptist papers in the South were requested to publish.

M. B. PILCHER,
Church Clerk, pro tem.

The Facts of the New Testament.
Episcopacy claims that there was "a three-fold order of the priesthood"—before the ministry of Christ, in Aaron, his sons, and the Levites—during that ministry, in our Savior himself, the twelve apostles, and the seventy disciples. After a thorough refutation of this claim, Dr. Mason holds the following language:

"The hierarchy has been left without a resting place for the sole of her foot, in any part of the religious territory which was occupied by the church from the days of Abraham, till the day of Pentecost. We acknowledge, however, that she will suffer little detriment from her defeat, if she can establish herself firmly upon New Testament ground.—If, as she glories, the facts of the New Testament are on her side, we own ourselves vanquished, and have nothing to do but to hand her our swords."

It is pleasant to think, how, in the controversy touching the subjects of baptism, this language stands on our side, and with genial aspects, smiles upon us.

Our position is—that none but believers possess a right, either to membership in the church, or to the initiatory ordinance which serves as the consummation and seal of membership.—Now, grant that there are no traces of this position, from the days of Abraham, until "the beginning of the gospel of Jesus Christ," in the baptism of John. Do we therefore suffer irretrievable detriment? No: in spite of that fact the question is still open; we may, notwithstanding, "establish ourselves upon New Testament ground!" After all that our opponents have urged with respect to the perpetuity of the Abrahamic covenant, the identity between the Jewish and Christian churches, the substitution of baptism for circumcision, and other topics of like sort, the decision of the controversy depends on "the facts of the New Testament!"

In the subsequent essay on Episcopacy, Dr. Mason says, "We have the very instrument in which the ascended Head of the Church has written her whole charter, with the finger of his unerring Spirit: We have the New Testament. This charter we have examined; and we have proved that Episcopacy is not there."

"Not there" is infant baptism to be found. And so long as infant baptism remains UNWRITTEN in "the very instrument in which the ascended Head of the Church has written her whole charter," we dare "hand" to no man, the "sword" of our warfare against it!—Ed. Herald.

Sailors Baptized.
On Sabbath afternoon, January 23d, twelve sailors, belonging to the North Carolina, were baptized by immersion, and received into membership with the First Baptist Mariner's church, in Cherry street, New York, under the pastoral care of the Rev. Mr. Stewart. After baptism, the sacrament of the Lord's Supper was administered to these, and a goodly company from the shore. The pastor was assisted in these services by Rev. Mr. Stockbridge, the chaplain of the ship. The baptism was so arranged as to be witnessed by the whole ship's company, about one thousand in number. The Sacrament of the Lord's Supper was also witnessed by a large number of the crew. All these services were exceedingly solemn and impressive, and although the great body of pious sailors, professors of religion, on board, were not invited to sit down to the table of our blessed and common Lord, yet it was exceedingly gratifying to see how the spirit of brotherly love prevailed, manifesting itself in the ready assistance rendered, in making all as pleasant as possible, in the arrangements for the two sacraments, and the cheerful and hearty good will which was shown. It was also a noteworthy fact, that the officers of the ship lent all their aid to make such arrangements as were suitable to the occasion.

The Gospel in Sweden.
From a letter of Rev. A. Wilberg, Baptist Missionary in Sweden, to the True Union, we take the following extracts:

"Men, by becoming Baptists, gain nothing, in Sweden, but lose much, often their all, subjecting themselves to stigma and persecution for the truth's sake. We labor also, in many other respects, under disadvantages of which you, who are living under the enjoyment of free religious liberty, have but an imperfect idea. We have not a Baptist meeting-house in the whole of Sweden. Our meetings are held in private houses, in country places often in barns, and when the weather will permit, in the open fields. The Lord's Supper must be celebrated secretly, and ordinance of baptism be almost invariably performed in some obscure spot, far away from the multitude, or at the midnight hour, to escape observation. Often our brethren are subjected to heavy fines, merely for holding religious meetings; and no longer ago than the 23rd of August last, bro. Hejdenberg was compelled to pay a fine of one hundred and five rik dollars (about \$30) for holding religious meetings. But, notwithstanding all the opposition and persecution, the Lord has been pleased to bless the labors of his poor and weak servants. The heaven of the truth has worked, and is still working mightily.

On my return to Sweden, in November, 1855, there had been baptized during the years of 1854 and 1855, about 300 believers, in various sections of the country. Since that time the work of God has gone rapidly forward. At the close of 1856 our number had increased to 964, with 21 churches and 24 ministers. During the year 1857 there were added by baptism 1272, making the total number of Baptists in Sweden, at the close of the year, 2105, with 45 churches and 44 pastors. During the present year, I have reason to believe there have not been less than 1000 added by baptism, and 20 additional churches organized, so that at the present time, October, we cannot have less than 3000 baptized believers, with from 60 to 70 organized churches.

In connection with this work, there have been organized about 30 Sunday Schools, numbering from 600 to 700 children. The work of Sunday Schools is nearly as new as the Baptist cause in Sweden. When I left for America, the name of Sunday School was scarcely known here. Now I believe there are over one hundred Sunday Schools throughout the country, independent of those connected with the Baptists."

Wilberg lays great stress upon the beneficial effects of religious books and tracts. They have been the means of leading great numbers to search the Scriptures. He gives a number of instances of their influence for good, and says many more testimonials of their usefulness might be added.

CRITICISING SERMONS.—Very many Christians are frequently accustomed to express their opinion of the sermons which they may hear; and often thoughtlessly in this way neutralize the good which those sermons would otherwise accomplish. They forget that it is the message which God sends them by his servants; and whatever defects there may be either in the manner of presentation or in the matter, if the speaker is a minister of God's word, we should beware how we destroy its power by any words of ours. Says the Rel. Herald:

A pious lady in the city of Richmond, Va., once left a church in company with her husband, who was an impenitent man. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked along toward their dwelling, she began to make some amusing and spicy comments on the sermon, which a stranger, a man of very ordinary talents and awkward manner, had preached that morning, in the absence of the pastor. After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband, she turned and looked up in his face. He was in tears. That sermon had sent an arrow of conviction to his heart!—What must have been the anguish of the conscience-stricken wife, thus arrested in the act of ridiculing a discourse which had been the means of awakening the anxiety of her unconverted husband?

If you would teach secrecy to others, begin with yourself.

Some do first, think afterward, and repent for ever.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, February 21, 1859.

OUTSIDE.—The reader is referred to two articles on the first page. He will find bro. Walton's defense triumphant. We offer no apology for defending the Secretaries of our Boards when they are slanderously assailed. The object of the assailants is to overturn our Missionary Boards by attacking their officers. It is old Anti-Slavery, firing from a disguised battery at the Missionary enterprise. Let Missionary Baptists beware of pretended friends.

"A Georgian," in a most lucid article, has clearly set forth the position of matters in the First Baptist Church in Nashville. The dilemma in which he has placed the faction, according to Baptist discipline and polity, is inevitable.—The reader may rely upon it as a faithful presentation of the case. The question arises, shall Baptists maintain their old landmarks? Or will they suffer them to be removed by those who have pretended to defend them?

We publish the article, ("Georgian") for the purpose of evolving the principles of Baptist Church polity it embraces.—No man can object either to the matter or spirit of the article, who is willing to have those principles discussed at all. The ability of the article will scarcely be questioned by any.

A New Correspondent.

We introduce to our readers a new correspondent, "Simple." Do not fail to read his article on "Canons in Church Government." Truth will out. There is much discussion now in Baptist papers on Church Polity. Knowledge on the subject must be increased, and truth developed. We hope "Simple" will pursue his subject, being a Baptist of the Mercer school he will have a respectful hearing. When factionists attempt to break down and override Baptist landmarks, they will ever receive such rebukes as they deserve. Baptists sometimes leave their landmarks to follow a favorite leader, but they soon retrace their steps and return to the "old paths."

Brother L. B. Brown, of Skipperville, has our thanks for his efforts. We will answer his queries soon.

The Simon-Pures.

The Simon-pure department of the American Tract Society have separated from the Impures, and have commenced publishing tracts and books in Boston. The Simon-pures could not live and cooperate with the Impures, because said Impures would not publish books and tracts on the vexed question of slavery, and separate themselves from the Impures of the South. Well, let them act the Pharisee as much as they choose for we learn that the old American Tract Society, New York, is doing better than when these reckless spirits were connected with them.

We have just received three Tracts from the Simon-pures at Boston—all on the subject of Slavery. The first tract they issued is, "The Bible against Oppression. No. 4 is 'Slavery and the Bible.' The other is a sermon by Rev. Dr. Young of Ky., entitled 'Scriptural duties of Masters.' The last named is not numbered, but we suppose No. 2, or 3. Now do not these publications show the animus of the concern? We are heartily glad they have left the American Tract Society, they can now publish on slavery to their hearts content. The South cares nothing for such missiles, they annoy us not half so much as our musketoes. If slavery is a sin, we are hardened in it, and are not willing to be taught by Northern intermeddlers who know nothing of the institution. If these Boston Simon-pures think to reach the South by its publications, they are greatly mistaken, and would do well, as Northern people are great economists, we suggest, to save their paper and ink.

Foreign Mission Board.

We notice that the last Louisiana Baptist has a masterly defence of the Foreign Mission Board from the attacks of the Tennessee Baptist, bearing the well-known signature of the venerable Dr. Hartwell, (* H. *) formerly of this State. Dr. Hartwell's whole soul is in the Missionary enterprise. It is the apple of his eye. And moreover, he has a son in the foreign field, whom he has given to the Lord, and whose labors will be followed by the prayers and tears of the good old man "Till life's last hour is fled."

We hope to find space for it in a week or two, as it will be read by all the friends of Missions, and especially coming from one so extensively endeared to the Baptists of Alabama as its venerable author.

The Christian Review.

Sheldon & Co. have purchased this celebrated Quarterly and will remove it from Baltimore to New York. They have engaged the services of some of

the ablest writers in the United States as editors. Mr. Sheldon thus speaks of his future intentions in regard to the work:

"We shall aim to make the Christian Review worthy of the denomination, both North and South, national and able—securing as we do the ablest talents at the South and North. We do not take hold of it to make money, but to do a good thing for the denomination and we pledge all the wisdom of the Editors."

Southern Baptist Convention.

We understand that quite extensive impression prevails that the approaching Biennial Convention, which is to be held at Richmond, Virginia, meets on the 13th of May next, which is Friday before the third Sabbath in that month. This is a mistake. That body convenes ON FRIDAY, THE 6TH DAY OF MAY, as will be seen by the following item from the minutes of the meeting at Louisville:

"On motion of bro. J. B. Jeter, Va., Resolved, That we do now adjourn to Friday before the second Sabbath in May, 1859, to convene at Richmond, Virginia."

Sabbath being the first day of May, makes the Friday on which it convenes the 6th of the month. We hope our brethren will take pains to correct this impression.

"I Wonder."

We are not in the habit of publishing anonymous communications, though we confess to an irrefragable desire to give the following. The author, whoever he may be, seems to have been influenced by a desire to befriend us by giving us a hint—however, if he should be an enemy he cannot prosecute us for a libel, as he did not give us his name, so we'll let it go in—here it is:

Dear Bro. Walker:—I have received hints, no matter from whom, that certain brethren in the interior of the State are discussing the project of starting a "Georgia Baptist," in opposition to the "Index." The fact is, some brethren have fallen so far below their anticipated degree of fame, that they feel constrained to try a new method of seeking notoriety. Then there are others, who are agitators by nature, and are ready for any new measure, which will gratify their task and give them a chance to figure as spirited writers.—Ch. Index.

We are inclined to think there is such a project contemplated in Alabama. Be it so. This is one of the most free and independent countries now on earth; in which any man or company of men may publish a paper if they choose to do so. It would be as difficult to stop the press as the pulpit. We want every man who thinks he has brains enough to edit a paper to start one, and keep it going. Never mind dollars and cents, they are small matters, till you meet with a few knock down duns, time enough then to think about the "root of all evil." But what is being done and "hard run" for money, and a thousand and one other perplexities, to the honor of being Editor and Publisher? There is no comparison. There is mind enough in these United States to furnish editors for every nation under heaven, and then have quite a number left. It is a singular feature in our country, that there is no such thing as incapability. Americans do not subscribe to the word nor to the ideas it conveys. And as it is universally believed that there is great power in the press; and as Americans scorn to exercise it in an inglorious manner, hence their anxiety to the "Easy Chair" of an editor. An American would scorn to wield the sceptre of a king, but just put a quill in his hand and let him take his seat in his sanctum, and he is at home, if he has not a dime in his pocket. Dimes! when I let him keep his eyes on the glory before him, and never mind if printers and others do call on him "for a settlement." He should pay no attention to them, but write right on, whether it pays or not. Go on, as above, and it will not require a Shakspeare or a Ben Johnson to write the Epilogue.

In Labors Abundant.

From a private letter, under date Feb. 13th, bro. Z. G. Henderson speaks of his labors in Pensacola, Fla. He must excuse us for publishing, for it shows the labors of an industrious and faithful servant of the Master. He writes on Sunday night, as he had to leave next morning for other appointments. He thus alludes to the labors of the day:

I feel quite weary from the duties of the day. Met the colored people as usual in the prayermeeting before breakfast. Opened Sabbath-school.—Preached at 11 A. M. At 3.15 P. M. met the colored people, heard the Christian experience of a colored woman.—The Church having received her, I baptized her forthwith, as usual.

Tried to preach again to-night. Text this morning was Matt. 6: 10; this evening Prov. 14: 12. I had a professional gambler out to hear me at both hours' services. Our church is getting to be a kind of Bethel for seamen.

On Saturday evenings I go down on the wharves and distribute tracts among them and invite them to church. Most of them gladly receive the tracts.

Some come to church and some do not. I had a delightful time yesterday evening. Distributed 376 pages, besides exhorting many to seek God. Remember me kindly to inquiring friends.

Z. G. HENDERSON.

We are requested to publish the following. We cheerfully comply, and hope there will be a prompt response.

OUR DIAL SUBSCRIBERS who are withholding pay, some of them, we are informed, justify themselves on the ground that it came to them unsolicited. We ask, is it wrong to make a polite tender of a paper for examination, stating time and again, for almost half the year, that if they did not wish to be considered subscribers, to have a number returned and we would stop it? Come friends, send in the dollar, due, and we will not send you the Primitive Churchman, unless you order it. This is the best amendment we can now make. It will well nigh ruin us, to lose the \$2,500 we have due, in Georgia, North Carolina, Virginia, Tennessee and Kentucky, while one dollar a piece from 2500 men will scarcely be felt. But then, every well informed Post Master will tell you it is our right in law.

As we are not now sending to those subscribers, and most of them are Baptists, will the editors in the above states publish this and call their attention to it, and do us the favor to receive the pay, where it will be more convenient of transmission to them, than to ourself.

J. D. WILLIAMS,

Vetumpka, Ala.

We select the following announcement from the American Baptist, New York. "There is no end to book-making." We hope there never will be an end to good book-making.

Baptist Publishing House.

We understand that Mr. Blakeman, who is not a Baptist, has sold his interest in the house of Sheldon, Blakeman, & Co, to his partners, who will continue the publishing and general book business on an enlarged scale under the firm of Sheldon & Co.

Among the additions to our denominational literature, which they propose to make, during the coming year, we notice, large additions to the Sunday School Library, including several of a decidedly denominational character; also the premium book, which shall best teach the distinctive principles of the Baptist to youth! Also, a Class Library, especially adapted to the wants of Bible Classes; a Baptist Church Directory, by Rev. E. S. Hiscox; a Commentary on the New Testament, for Sunday School teachers and Bible classes, by Rev. A. C. Kendrick, editor of Olshausen's Commentaries; Dr. Williams' new book on Charity and the Gospel; Neander's Planting and Training of the Christian Church, edited by Dr. Robinson of Rochester Theological Seminary; New work by Rev. C. H. Spurgeon; another from the pen of Dr. Caldicott, showing the relation of Christian ordinances to the purity of the Church; the Losing and Taking of Man-soul, or Lectures on the Holy War, by Rev. A. J. Patton; two question books, by Rev. H. C. Fish, one a child's catechism, the other for more advanced scholars. We wish the enterprising publishers success in their efforts to give us a Baptist literature, as well as a general variety of good books, adapted to the wants of the times.

There is but one kind of preaching that will save souls. Paul's manner and doctrine must be observed by all who would win souls to God. The apostle's manner was to "speak the truth in love," his doctrine was "Jesus Christ, and him crucified." CHRISTMAS EVANS, the Welch Baptist preacher, has in his figurative manner, shown, in the following extract, the only effective way of preaching the gospel to dead sinners.

Varieties of Preaching.

I perceive four strong men on their journey towards Lazarus' grave, for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replies he, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all."

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns, accompanied by the Savior. And when the Lord came, he stands in the door of the Sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!"

DR. MANLY.—We are pleased to learn from the S. W. Baptist, that this eminent Divine has accepted the appoint-

ment of Missionary for the State at large, and will enter upon his duties toward the close of approaching spring. This is a most admirable appointment. We know of no one of that persuasion who commands more of the respect, esteem and confidence of his church, and the people generally, whether regarded as a divine of great learning and ability, of christian benevolence and piety, that binds all to him with love and affection who come within the circle of acquaintance.—Confederation.

For the South Western Baptist.

Canons in Church Government.

Persons known to be so hostile as not to speak to each other or to observe the usual courtesies of life would not knowingly be invited to the same social party. No society of gentlemen would receive applicants against the objections or protests of members: they would not drive out their own members to gratify outsiders nor admit a firebrand into their midst. One black ball prevents reception into certain societies in our country. Churches then formed on the most delicate relations, Christian fellowship and affections, would not receive an applicant to the grief and burden of members. Objections might be made, but on information, be easily removed: unfriendly reports, wrong information, might retard reception: but prejudice would yield to truthful explanation. One of our oldest Associations, in answer to a Query, "Should a church receive into fellowship, or dismiss by letter, any member, over the head of any opposing member or members, provided they have a reasonable objection, or fellowship be wanting?" answered in the negative unanimously.

First Canon: In the reception of members unanimity is indispensable.

Unworthy members may creep into all good societies. All such have the natural right of self protection against immoral, troublesome persons, whose conduct or character might injure the reputation of the society. Our legislatures and most societies insert a clause in their rules reserving the right of expulsion. If unanimity were required, the unworthy member could not be ejected for he could vote against it; or his particular friends might do it, and unanimity could not be attained; the plague-spot would remain perpetually on the body. Churches have the right and are under momentous obligations to preserve the purity of the body and put away unworthy members from their number. But such members might not be willing to be excluded, and would rally their friends to prevent it, and if unanimity be required they would remain a leprous sore upon the church to cripple its energies, to prevent its usefulness, and spoil its fair fame.

Suppose the faction at Corinth, ch. 6, had resisted the action of the church, alleging that the crime was a venial one that no scripture condemned it, or that private dealings had not been taken or any other subterfuge which ingenious offenders might suggest. Would this prevent the church from doing its duty or justify it in overlooking the crime? The criminal had his friends and relations no doubt in the church, and they would have voted against his expulsion. Suppose the church had made a mistake for it seems she had been criminally remiss in suffering the gangrene to eat and corrode so long: she ought to have mourned over her negligence in purging out the old leaven that was souring all around it and making the church a bye-word and stench in the nostrils of all decent heathen: for they disapproved of incest. Has her authority in discipline become vitiated or annulled? By no means. His offence was no doubt private at first, known only to the guilty parties and the injured husband, till report with trumpet tongue had sounded it throughout the city. But no complaint of any negligence or misstep was raised in arrest of judgment, or to prevent its right to proceed in the work of exorcism.

All churches are liable to err, but this, unless persisted in and justified, does not vitiate the right of discipline: the same churches addressed in Revelation had their imperfections—they suffered erroneous doctrines to be taught—in a lukewarm state: but these infirmities did not unchurch them or abate their right or duty to discipline their members. But it is plain to see, if unanimity were required, unworthy members could never be excluded. Hence, as the Corinthian church put away the incestuous member by many or majority, 2 Cor. 2: 6; our

Second Canon is, A majority is to govern in excluding members. SIMPLE.

For the South Western Baptist.

Paradoxes.

MEASRS EDITORS: I have not yet finished reading Dr Crawford's book on Paradoxes, and know not whether he has explained the one in Romans 6: 6, "Our old man is crucified." Dr. Clarke explains, "The body of sin, our old man, our wicked, corrupt, and fleshly self is to be crucified." Reference is made "to the flesh with its corruptions and lusts," and "the body of the sins of the flesh."

But on the supposition and theory

that infants were baptized, it would seem rather paradoxical and difficult of illustration to ascertain how they would make the acknowledgment. These are two difficulties in my mind, while I hope the ingenious author of the Paradoxes will explain: First how infants could know about the old man within them, and second, how they could talk about it.—Hope the Dr. will let us hear from him.

INQUIRER.

For the South Western Baptist.

Ordination of Bro. Figh.

At the call of the 1st Baptist Church, in the city of Montgomery, a council of ministers convened with said church on Wednesday the 16th inst, at 3 o'clock P. M. The Presbytery was organized by the appointment of Elder J. D. Williams, Chairman, and A. T. M. Handey Secretary. Other ministers present, Elder S. Henderson, J. Faulkner, F. Freeman, J. M. Newman, J. C. McDaniel, I. T. Tichenor.

Bro. Rufus Figh a member of said church was presented to the Presbytery, and proceeded to give a clear and satisfactory relation of his christian experience and call to the ministry. The examination of the candidate upon points of scripture doctrine was conducted by Elder Henderson, assisted by the other members of the council, at the conclusion of which it was unanimously resolved, That the ministers present concur with the Montgomery church in regard to the call of Bro. Figh, and that to-night at 7 o'clock P. M. the church and the Presbytery will meet at the meeting house for the purpose of ordaining him to the work of the Gospel Ministry.

In accordance with the above resolution the Presbytery met with the church at the appointed hour, and proceeded with the exercises in the following order.

Sermon on the ministry of reconciliation, by Elder J. Faulkner.

Ordaining Prayer by Elder J. M. Newman—followed by the imposition of the hands of the Presbytery.

Charge to the candidate by Elder S. Henderson.

Presentation of Bible, by Elder A. T. M. Handey.

Right hand of fellowship by the Presbytery, and the members of the church.

Benediction by Bro. R. Figh.

J. D. WILLIAMS, Chm.

A. T. M. HANDY, Secy.

For the South Western Baptist.

The Girard Baptist Church.

This is a small body of about 40 members, composed entirely of persons in limited circumstances. The members are making praiseworthy efforts to advance the cause of Christ. For several years they have enjoyed the labors of Elder T. B. Slade. The writer is their present supply, who preaches to them twice a month. They have an interesting Sabbath School, and are occupying a spacious house of worship which is not entirely finished nor free from debt. A little material aid from the benevolence would do them quite a service at this time. A short time ago, they were deprived by death of their acting deacon, Edward Birdsong, who was an excellent man, and whose loss is greatly deplored.

Feb. 19, 1859.

For the South Western Baptist.

Which is the Apostolic Church?

NUMBER 19.

We have said that in the third century the Baptists were called Novatians, from Novatus, who protested against the laxness of principles which were entertained by Fabian and Cornelius, of Rome, and by Cyprian of Carthage, in re-admitting to their communion such as had apostatized from the faith during the seventh general persecution of the Christians, which was in their day.—Consequently, such as were disposed to adopt his views and principles were termed Novatians. We have also said that the principles for which the Baptists contend now, were represented in the fourth century by a people called Donatists, from Donatus, bishop of Numidia in Egypt, who refused to hold communion with Mensurius, bishop of Carthage, in consequence of his willingness to give up the sacred books of the Christians, which were required of them in the early part of the fourth century. The man-fearing spirit which characterized Mensurius and his partisans, and made them apostatize and deny the true faith, by giving up the Word of the Holy Child Jesus, with other books to be destroyed, in order to avoid persecution themselves, is sadly to be deplored. From this Donatus and those who adopted his views, very justly protested.—This created a sharp controversy, which Constantine endeavored in vain to settle by numerous councils. The Donatists being unyielding in their position, the "emperor was provoked to banish some, and to put others to death." The banished, however, were permitted afterward to return, and to hold such opinions as they pleased. Under the successors of Constantine, it is said, that the Donatists experienced a variety of fortune for three hundred years, overspreading many of the provinces of

Africa. About this time it will be proper to state, that there was an extraordinary controversy originated in the Church of Alexandria, well known as the "Arian controversy," which finally involved the whole Christian world.—"The author of this controversy was Arius," who maintained against Alexander, that the Son is essentially distinct from, and subordinate to the Father, both in office and in nature.

The Son being begotten by the Father, Arius asserted that there once was a time when he was not. It seems that there had been a uniformity of sentiment among the primitive Christians for the three first centuries, in reference to the divinity of the Savior. It was left for Arius to commence this dispute, and to lead in a controversy for which he was most eminently qualified. The sentiments of Arius were adopted by many; among whom there were some, who were distinguished for their rank and station. After Alexander had remonstrated with Arius for propagating sentiments in his view so unscriptural, and finding his efforts all in vain, he summoned a council consisting of near one hundred bishops, by which Arius and several of his partisans were deposed and excommunicated." When this dispute attracted the attention of Constantine, he issued letters to bishops of several provinces to assemble immediately at Nice, to take this question into consideration. In this council, were assembled many bishops and deacons, and over which the emperor presided in person. The result of this council was, that Arius was again deposed and excommunicated, and forbidden to enter Alexandria. It was at this time, that the "Nicene Creed" was adopted, said to be the production of Athanasius, a deacon of the Church of Alexandria, and the principle man with Alexander, in opposing the Arian heresy. The decision of the council of Nice however, was far from settling this vexed controversy. The Arians, through the assistance of Constantine "succeeded in obtaining the recall of Arius, whom the emperor recommended to Athanasius, who had succeeded Alexander, to receive to his communion. Athanasius refusing, was banished into Gaul. After subsequent reflection however, Constantine was induced to order Arius to Constantinople, and required him to assent to the Nicene creed.—This he readily did, though his subscription to which was made with most undue and improper reservations. He assented to it after having explained it away, widely differing from the views maintained by the orthodox. This disturber of the peace of the church, died in A. D. 336, and went to receive his reward, for the deeds done in the body.

ORION, Feb. 13, 1859. CLEOPHAS.

For the South Western Baptist.

Passages in the Life of an Old Georgia Preacher.

NUMBER 6.

I have failed to attend but one session of the Georgia Baptist Convention in thirty years, and was then prevented by a revival meeting. Only two or three, besides myself, of those who were members when I first entered it, are found in its meetings in these latter years. The "ancient men" have nearly all passed away, and a new generation have taken their places. It is with gratitude to God, however, that I record the fact that one Spirit has animated the members of this body during all the years of my connection with it. They have ever been of "one mind, striving together for the faith of the Gospel."—If differences of opinion and alienations have arisen among us, they have been of short duration. Never, perhaps, in the world's history, has any body of men been more united in sentiment and action during the same period. The consequence has been that they have not only accomplished much in the cause of education, as shown in my last article, but they have been instrumental in sending the Gospel to remote heathen nations. They have been represented among the Indians of our own country, in Burmah, and in Africa. And then at home God has greatly prospered our denomination, which it is believed outnumbered all other denominations in the State combined. In thirty years our numbers have been more than trebled.—"What hath God wrought!"

In the discussions which arose between Southern Baptists and our Northern Boards on the subject of slavery, and which resulted in our withdrawal from the North and the formation of the Southern Baptist Convention, the Baptists of Georgia took a prominent part and a firm and decided stand. With Saunders, Thornton, Stocks, Dagg, and Weyer, I attended the Triennial Convention in Philadelphia in 1844. It was a stormy session, for the fell spirit of abolitionism had full sway. In vain did such men as Dagg, Fuller, Jeter and Weyer plead for the right. The raging flood of fanaticism broke down every barrier, and swept all before it. I do not believe there was a man from the South, in that meeting, who was willing to participate in another such.—We felt that it was in vain to reason with men, who had no regard whatever

For the South Western Baptist.

Additions of Baptism.

The Journal and Messenger reports a revival at Bethel Church, Ohio, 30 baptized. The Christian Times reports the addition of 24 to Meridian church, Illinois.

The Christian Era reports a revival at Pittsfield, Mass., 36 baptized.

The Southern Baptist reports a revival at Amelia township church, S. C., 61 baptized and 27 received for baptism.

Charleston Baptist Association reports an addition of 700 by baptism and contributions for benevolent purposes to the amount of \$2,266.

Union Baptist Association, N. C., reported an addition of 594 by baptism at its last annual meeting.

The Journal and Messenger report a revival at Will's Creek church, Ohio, 27 baptized.

The Western Recorder reports a revival at Union church, Mo., 28 baptized, and at Oak Grove church, Ky., 31 baptized.

The N. Y. Chronicle reports conversions at Vanettesville, N. Y. Of 100 it says:—"The revival of last winter continues in this city, both Baptist churches are holding full, earnest

for constitutional principles. True, there were a few faithful and conservative Northern men: Drs. Cone, Wayland, Williams, McGinnis, Sears, Cushman, and a few others. But their influence was not sufficient to arrest the progress of fanaticism, nor to prevent the Board of the Home Mission Society and of the Triennial Convention from adopting Resolutions, soon after, declaring that slaveholders were ineligible to office as Missionaries under them.

This was the crowning act of individuality and injustice, which prompted brethren in Virginia to call a meeting of Southern Baptists at Augusta, Ga., in the spring of 1845, which resulted in the formation of the Southern Biennial Convention. Being called by secular business to New England about that time, and passing through Richmond, brethren Jeter and Taylor agreed to accompany me to Providence, R. I., in order to attend the meetings of the above Boards, which took place two weeks in advance of the meeting in Augusta, above mentioned. Our object was, to be prepared to report the state of feeling among our Northern brethren up to the latest date. What we saw and heard then and there, tended in no small degree to bring about that unanimity of action, by which the Convention in Augusta voted, that Southern Baptists would withdraw from the North and set up for themselves. More than three hundred delegates constituted that assembly; the utmost harmony prevailed; and altogether it was one of those occasions, which men delight to remember while life lasts.

About the same period, from causes which need not be mentioned here, I had become deeply interested in the education of the Deaf and Dumb. It was through my instrumentality that this subject was urged upon the attention of the Georgia Legislature, and I soon after had the privilege of locating at Cave Spring the Asylum for this unfortunate class. Upon the establishment of that Institution I look back as one of the happiest events of my life.

For the South Western Baptist.

A Few Questions to my Brethren.

Ques. 1. If Christ was not in the river of Jordan when baptized, why does the Discipline say "by the baptism of thy well beloved Son, Jesus Christ in the river of Jordan, didst sanctify water for this holy sacrament, &c?"

Q. 2. Do not many of my brethren in their books on baptism, deny that Christ was in the water when baptized?

Q. 3. Do not some of my brethren in the same book that they deny that Christ was in the water when baptized; turn right around, and give an ancient picture of Christ's baptism, where he is represented as standing in the waters up to the waist?

Q. 4. Why deny that Christ was in the water when baptized; and in the same book refute the denial with a picture of Christ's baptism?

Q. 5. Does not the Discipline allow "every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling or pouring?"

Q. 6. If immersion is unscriptural and indecent, is it right for the Discipline to allow any person the privilege to choose something that is unscriptural and indecent?

Q. 7. Does not all pure religious literature, protest against the choice of anything that is unscriptural and indecent?

Q. 8. Why call any unscriptural and indecent, that the discipline allows to be practiced?

Q. 9. If immersion is unscriptural and indecent, why does not the Discipline say: "Let every adult person, and the parents of every child to be baptized, have the choice either of unscriptural and indecent immersion or scriptural sprinkling and pouring?"

A METHODIST.

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The Family Circle.

Are we Rich, Mother?

"Mother, are we rich?"
"Yes, darling, very rich," answered Mrs. Lawrence, quietly, as she leaned forward towards the window, in the deepening twilight, to thread her needle more, for the last stitch in the garment she was completing. There was something in her tone which made little Anna turn and look earnestly at her. There had been, for the past half-hour, an unbroken silence; during which the child had been sitting in a musing attitude, gazing earnestly into the glowing fire. The muffled sound of the embers falling from the grate, mingling with the low murmur of the wind without, as it shook off the still falling snow from the branches of the trees, only deepening her reverie. Now, her question revealed the subject on which she had been pondering.

"Do you really mean so, mother?"

"Yes, my child. It is true; we are rich. Perhaps not in the sense in which you understand the word; but why does my little Anna ask the question? Has she not all that she can reasonably desire?"

"Yes, mamma, surely." And Anna turned and surveyed the cosy little parlor, with its blazing fire; the old-fashioned easy chair, with its worsted-plaid covering, in which, as she had been told, "grandmama" used to sit, in her double-ruffled cap and spectacles, reading with clasped hands, reverently, the Bible on her knee; the large old clock, which had stood for fifty years in its present position, and told out the hours with the same regularity and in precision as when, in its youthful days, it was placed there; the sideboard, with its ornamental brass, polished to the highest lustre; the old mirror, with its shining black frame, which grandpapa used to tell his eldest grandchild, as she sat upon his knee, had been bought with Continental money, and cost ten thousand dollars; the old Turkey carpet, now faded and threadbare, but neat as household care could make it—all these, with the little centre table, covered with its bright crimson cloth, told her that at least they were rich in comfort. But she was thoughtful still.

"Why did you ask the question, my child?"
"Because, mamma, we had a new scholar to-day at school. She told me that her father was very rich, and asked me if my mother was. I told her that I did not know, and she thought that strange. The girls said that she was proud. Do you think that people ought to be proud of riches, mamma?"
"No, my child, unless they have obtained them by their own industry, and they have made them the means of substantial good to themselves, or others. Even then pride is not the proper feeling. It should be gratitude to Him who has given us the ability to acquire and the wisdom to use our acquisitions aright."

By this time, the twilight had yielded to darkness. Mrs. Lawrence laid aside her work, and stood for some minutes at the window, looking out pensively upon the starless night, and the increasing storm. "God pity the poor! God pity the homeless!" she prayed in the depths of her heart; and then, with deep thankfulness for her own share of comfort, she let the fall the curtains, and turned to the genial heart-cheering warmth of her own fireside. Seating herself in the old time-honored arm-chair, she took her little girl of ten years upon her knee. The darkness grew denser without, and the fire glowed more and more cheerfully within; occasionally, it sent up a ruddy gleam that lighted up the walls, and the few old pictures that hung there, among them one dearer than all, that seemed to smile protection upon the widow and the fatherless child.

"My darling, I will answer your question now more fully. I said truly, that we are rich; not in money, or in lands, but in something far better.—We are rich in the proofs of God's love constantly surrounding us; in friends and health, in home and happiness. Our wants are all supplied by this good providence, and I humbly trust, my child, that we are rich in gratitude and love, to God and man."

"You have been too young, as yet, to know the story of the past; but you shall hear it now, and understand how we, the widowed and the fatherless, have been sheltered from the storms of life, beneath the 'everlasting arms.'"
"Your worthy father, whom you never knew, was once, though not wealthy, in very comfortable circumstances. Prudent, and always thoughtful for the welfare of his growing family, he made preparation, in the season of health, for a time when premature age or sickness might cripple his energies of mind or body. His efforts had been successful. He felt at ease and happy in the sunshine of his home; perhaps too happy there, and the brightness of our earthly dwelling made us all, perhaps, forgetful of that home 'not made with hands eternal in the heavens.' There came a season, however, which had its teachings, and called that other world vividly to our remembrance."

"Nightly when your father returned from his business, six rosy, happy children clustered round his knee; in them he forgot his cares, and he looked forward to their future without anxiety; but on all this domestic peace there came a blight, as deadly as that which nips the tender shoot when the first frost falls upon it."

Unfortunately, the large proportion

of his property was invested in one institution, where he considered it perfectly secure. That institution failed, and a combination of circumstances followed which suddenly reduced us from comfort to penury. The effect upon your father was fearful. The strong man was bowed down, for in a moment all his hopes for the future of his family, all his plans for the education and improvement of his children, were swept away, as by a whirlwind. Mentally and physically, he sunk beneath the shock, and like one paralyzed, he went daily to his usual place of business, seemingly unconscious why he did so. This state of things lasted for three months; but his heart was broken, and one morning, when entering his counting-room, he fell dead, without a sigh or a groan.

"This, my child, was only three weeks before your birth, so that your advent to this world was a season of darkness and sorrow. It seemed then as if my cup of bitterness were full to overflowing; but then it was that infinite Mercy looked upon my sorrow, and through all the gloom I saw, at a time the hand of a loving Father, guiding and directing all things to some great end. Up to this time, worldly cares, the daily arrangements of my little household had to much engrossed me. Now, left alone, with none to share my responsibilities, no earthly arm on which to lean, I turned with a deep conviction of my weakness and helplessness, to 'One, mighty to save.' And like a good shepherd, he stretched forth his hand, and gathering me and my little ones into His earthly fold. There have been ever since sheltered, safe, happy."

"But let me show you how His love was manifested towards me. I had a brother, always tender and loving, the dear companion of my childhood; and now God made him the instrument of my relief. He resided then in a distant part of Georgia, and when the tidings of my sorrow reached him, he hastened to my aid. When at last we met, I lay upon my bed of suffering. He took me in his arms and comforted me, and I wept upon his bosom. 'O! I said, in my anguish, 'my children, my children! Fatherless, friendless! what will become of them?'"

"Sister, they shall never want," he said, "all that I have is mine. Be comforted. Trust in God—in me."
"I did—I did, my child, and the promises of God, and of that darling brother failed not. From year to year, his liberal remittances have sustained us. My children have been fed, and clothed and educated by his bounty; a bounty inspired of God. As your brothers and sisters have grown up, his good judgment has aided them to select their path in life, and his assistance has been vouchsafed, until they were enabled to sustain themselves. And now that all are married, and gone from their home, except my youngest treasure, and she held little Anna closer to her heart, 'his bounty still supports us in a great degree; for when he died, he left all that remained of his property, which was never large, to his only sister. As has gone to his reward, and we are left to bless his memory."

"Now, my child, are not our riches better than gold and silver? Home and friends, contentment and domestic love. Above all, we humbly trust, a faith in Christ; a treasure laid up in heaven, that fadeeth not away."

"And mother, if I pray, shall I always have this?"
"Yes, my child. Pray not for riches which perish in the using; but for love to God, which will ensure us peace and life eternal."—*New York Observer.*

The Fatal Flower.

Travelers who visit the Falls of Niagara, are directed to a spot on the margin of the precipice, over the boiling current below, where a gay young lady a few years since lost her life.—She was delighted with the wonders of the unrivaled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataraet, and her own daring. She leaned over the verge, and caught glimpse of the surging waters for down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned, in the delirium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful flower which charmed her fancy; and the turf yielded to her light feet, and with a shriek she descended, like a falling star to the rocky shore, and was borne away gasping in death.

How impressively does this tragical event illustrate the way in which a majority of impenitent sinners perish for ever. It is not a deliberate purpose to neglect salvation; but in pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously and insanely venture too far.

They sometimes fear the result of desired wealth or pleasure; they seem to hear the thunder of eternity's deep, and recoil a moment from the allurements of sin, but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, then a despairing cry comes up from the Jordan's wave and the soul sinks into the arms of second death. On, every hour life's sands are sliding from beneath the incautious feet, and with sin's fatal flower in the unconscious hand the trifle goes to his doom.

The requiem of each departure is an echo of the Savior's question, "What shall a man give in exchange for his soul?"

SOUTH EASTERN BAPTIST.

Adorning and Beautifying Farmers' Homes.

"Should farmers adorn and beautify their homes and farms before they become wealthy? and if so, how may it be done in the easiest manner?"
Every farmer who owns the land upon which he resides—every man who owns a house and garden should strive to make it as beautiful as possible. It cannot be expected that the man of small means can procure the expensive adornments of the rich; his house may be small and plain, but he can beautify and adorn nevertheless. I say he can make his home beautiful and attractive, even if he is poor, and I will state the reason why I think he should endeavor to make his home beautiful, and adorn it as much as possible.

When I think of the many reasons why farmers should adorn their homes, I almost wonder that every farmer should not see the necessity of having a pleasant, attractive home. The moral influence of an attractive and beautiful home is great, both upon old and young. It tends to make them love the pure and beautiful, wherever it may be found. Nothing will banish vicious thoughts and feelings from the mind, sooner than to be surrounded by what is attractive and lovely. I have never known but few instances where victims of crime had been favored with pleasant homes, either in childhood or manhood; everything rough and unattractive, makes man the same. But few persons ever leave a pleasant home for the tavern or dram-shop. Notice where you will, the first signs of reform in bad men, are usually the adorning of their homes.

Nothing shows the refinement of the farmer more than the adorning of his home; it shows his good taste, and that he is desirous of making all around pleasant and comfortable. Beautiful and attractive homes tend to increase all the good qualities of the occupants, and remove the bad. Beauty and loveliness in nature tend to all that is noble in thought and deed, and make mankind better, both as concerns their own happiness and that of others.

Having shown why farmers should adorn their homes, I will tell how to do it the easiest:

If your house is poor and plain, it makes no difference; if you cannot afford to build a new one, adorn the surroundings of the old one. In odd spots build a neat yard—it will cost almost nothing; set out some pretty trees in front, and surround the house with them if possible. Fill the yard with flowers, they will cost nothing but the trouble of getting, unless rare varieties are procured, and your wife and children will see to the cultivation—never fear for that. Build a wood-house, if you have not one already. Don't deface your dooryard with wood-piles, old rails, sleds, cart wheels and other rubbish; remove the hogan from its conspicuous position near the roadside to the rear of the house, and build a neat frame structure instead of sticks and slabs—I will pay for itself in a few years. Have good, neat fences, they look, and are, much better. Remove all sticks, stones and stumps from the fields. Build good barns and sheds, if not already built; they will pay for themselves, and look better than the unsightly objects on many a farm. Don't allow loose boards on your buildings, they are very unsightly. Have good yards around your farm buildings. They add greatly to the beauty of the premises. And above all, have the best books of the day, where yourself and family can gain instruction in their leisure hours; and take at least one good agricultural paper. Strive to make your home, farm and family a pattern one—and in no way can it be done so effectually and easily as by adorning it externally as well as internally.—*Price Essay in the Genesee Farmer.*

KISSING HIM FOR HIS MOTHER.—The editor of the New Orleans Advocate, November 3d, has this incident about the ravages of the yellow fever in that city, related to him by one of the Methodist pastors: "The preacher was called a few days since, to attend the funeral of a young man. Before his sickness he was a stout, buoyant, manly youth. He was from the State of Maine, and had been here but a short time. He was attacked with yellow fever and soon died, with no mother or relative to watch by his bedside, or to soothe him with that sympathy which none but those of our own 'dear kindred blood' can feel or manifest. He died among strangers, and was buried by them. When the funeral service was over, and the strange friends who had ministered to him were about to finally close the coffin, an old lady who stood by stopped them and said, 'Let me kiss me for his mother!' We have yet to find the first man or woman to whose eyes this simple recital has not brought tears. That dear old lady, whoever she is, is probably unconscious of having uttered a sentiment and performed an action, unsurpassed in beauty of sublimity and sublime eloquence.—May her sons, when they die, not lack a mother's sympathy; but if they should may they find one who will kiss them for their mother!"

"One touch of nature makes the whole world kin."

"I want to dodge the master if I can; but upon the whole, I believe 'honesty is the best policy,'" said one boy to another.

"Honesty is right, and God approves the right," said his companion.

"Father renders it, 'Honesty is the best principle,' he does not like policy. He says policy is apt to be crooked, but principle is always upright."

R. R. R. NO MORE PAIN. NO MORE SICKNESS. NO MORE RHEUMATISM. OR STIFFNESS OF THE JOINTS, LUMBAGO, HEADACHES, TOOTH-ACHES, OR SUFFERING FROM OTHER BODILY INFIRMITIES.

The Rapid and Complete Efficacy of RADWAY'S READY RELIEF, IN INSTANTLY STOPPING THE MOST EXCRUCIATING PAINS AND ACHES, RHEUMATISM, SCALDS, CUTS, WOUNDS, BRUISES, &c., &c.

Radway's Ready Relief Has Cured
RHEUMATISM. In four hours. NEURALGIA. In ten minutes. MIGRAINE. In ten minutes. DYSPEPSIA. In ten minutes. TOOTHACHE. In one minute. SICK HEADACHE. In ten minutes. CHILLS AND FEVER. In ten minutes. COLIC. In ten minutes. INFLUENZA. In ten minutes. SORE THROAT. In ten minutes. BRUISES. In ten minutes. WOUNDS. In ten minutes. STRAINS, AND SPRAINS. In ten minutes. PAINS OF THE BACK, NECK, AND LIMBS. In ten minutes. PAINS OF THE STOMACH, AND OF THE LIVER, BOWELS, AND KIDNEYS. In ten minutes. PAINS OF THE HEART, AND OF THE LUNGS. In ten minutes. PAINS OF THE BLADDER, AND OF THE UTERUS. In ten minutes. PAINS OF THE EYES, AND OF THE EARS. In ten minutes. PAINS OF THE NOSE, AND OF THE THROAT. In ten minutes. PAINS OF THE MOUTH, AND OF THE TONGUE. In ten minutes. PAINS OF THE SKIN, AND OF THE HAIR. In ten minutes. PAINS OF THE NAILS, AND OF THE FINGERS. In ten minutes. PAINS OF THE TOES, AND OF THE FEET. In ten minutes. PAINS OF THE ANKLES, AND OF THE LEGS. In ten minutes. 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