

SOUTH WESTERN BAPTIST.

535

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

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

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Alabama.

For the South Western Baptist.
A Church of Christ.
NUMBER 6.

DEAR BRETHREN: I have read with
care, your "brotherly editorial care,"
and have waited patiently for your "au-
thorities." It seems that there is but
one point "of church order and disci-
pline," of any moment on which we differ.
You say, "The directions given in
Matt. 18," &c., applies "strictly to
private offences while they are private."
"Nobody else is supposed to know any thing about it."
"So soon as an of-
fence becomes public by either party,
even though the making it public be a
sin, it ceases to be a private offence."
So far as your authorities are quoted,
I am not certain that the question is
settled! They speak of the duty of
the Church, not of an aggrieved brother,
"in cases of notorious and compli-
cated wickedness," (Fuller), "Of cases
of gross enormity," (Mercer), "Of no-
torious and scandalous sin," (Crowell).
With these authorities I perfectly agree,
so far at least as the duty of the church
is concerned. You can compare No. 2
with any one of them, and see who
takes the strongest ground. In that
article I said: "A church is not only
authorized, but commanded in the name
of our Lord Jesus Christ to withdraw from
every brother that walketh disorderly."
She has no discretion in the case. If
the disorder be known to the church,
nothing short of repentance can justify
the church in retaining him in fellow-
ship. * * * It matters not who
commits the sin, nor how nor when, nor
against whom the sin is committed, (for
all sin is against God, Ps. 51:4.) And
although it be committed under cover
of the night against one man only, and
be a public sin, or against a thousand of
the saints at noonday, in the presence
of ten thousand witnesses, the duty of
the church is plain: Withdraw yourselves
from every brother that walketh disorderly.
Now observe, the question upon which
you and I differ is not the magnitude
of the sin, nor the duty of the church;
but, what ought one aggrieved brother to
do when another trespasses upon him
if a third or fourth person, or any larger
number know of the offence? "Is
the offended brother released from going
and telling the offender his faults with
the view to gain him?" You answer;
yes. I answer; "The law does not re-
lease him. Christ makes no exceptions."
It seems to me that you have mistaken
your "authorities." They use the
word private in the same sense that you
and I do the term personal. Thus Dr.
Sherwood explains himself: "Private
trespasses, faults in regard to thee as an
individual." They use it in contradic-
tion to public offences, i. e. offences
by which one is aimed at in particu-
lar. Such as Sabbath breaking, &c.—
True, they also sometimes mean "sequestered
from company."
1. You say, "A public offence be it
personal or otherwise is altogether be-
yond the reach of private remedies."—
I have never so understood it. I have
seen offences for instance given in de-
bate which have been reached by pri-
vate remedies, and others of a different
character which I am prepared to give,
reached by the same means. Facts
stand opposed to your theory.
2. You say: "There are just as many
parties to the offence as witnesses
are. If ten thousand persons witnessed

it there are ten thousand parties to it." If that were true I should look with more favor upon the life of a hermit than I have hitherto done. Ignorance is sometimes bliss, and I may have shared in her favors; for I have known of offences and felt truly glad that I was not a party! But if true, upon whose side are the witnesses? The of-
fender's, or the offended's? I admit that witnesses to an offence often be-
come parties to it, but they are gener-
ally not so in the beginning; and never
so from necessity.
3. Again you say: "Now the ques-
tion arises, has any one of the ten thou-
sand, even though he should be the per-
son offended, a right to accept a private
indemnity for a public wrong? Who
will say this?"
"Take heed to yourselves. If thy
brother trespass against thee, rebuke
him; if he repent forgive him. And if
he trespass against thee seven times in a
day and seven times in a day turn
again to thee, saying I repent, thou
shalt forgive him." MESSIAH. Our Lord
said nothing about what others know!
Suppose A trespass against B, and then
turn again to B, saying I repent, shall
A ask: Does any one know of the tres-
pass besides ourselves? if so, I can't
forgive you, because all who know it
are parties to it, and I cannot "accept
a private indemnity for a public wrong!"
Is that the meaning of the law of Christ
on offences? Does not my brother
know that in law a promise must be writ-
ten as well as the text? Otherwise it
could not be understood only by those
who can see invisible things.
4. You say: "The object of our Lord
appears to be to nip offences in the bud."
I had thought that one object was to
"gain thy brother." And I still think that
the best way to accomplish that object
is to carry out the rule verbatim, irrespec-
tive of what others know.
5. I have the same objection to your
construction of the above law that we
Americans have to the construction
which Her Majesty's Government put
upon the Clayton Bulwer Treaty. It
defeats the object! We simple Americans
understand that treaty like all other
laws literally; and in our sim-
plicity thought the Central American
question settled, but the construction
of the British Government blasted all our
expectations! There are few cases in-
deed in this inquisitive, prying, loqua-
cious age which could be brought un-
der your construction. I am not cer-
tain that I ever knew one which some
third person did not sooner or later find
out.
6. I am an advocate of a strict con-
struction of the law because of the good
results which almost invariably follow.
I do not know that I can call to mind a
failure in adjusting a difficulty between
Christian brethren where the rule was
observed in its letter and spirit. It is
a good tree that bears good fruit.
7. And lastly: I would be distinctly
understood, that I do not hold that the
action of a church should be suspended
in cases of grossly immoral conduct,
because an aggrieved brother fails to
do his duty; nor that the judgment of
the church should be arrested because
both parties are wrong.

Alabama where Dr. Manly lived and la-
bored in one of the most honorable po-
sitions in the State for eighteen years,
the tone and spirit of that communica-
tion expresses the general sentiment of
the people! I should be sorry to see
such a necessity created; but if the
Baptists should fail to welcome Dr.
Manly back to the State with proper
demonstrations of affection, such dem-
onstrations would not be lacking on the
part of multitudes of our most distin-
guished public men, many of whom
hold it no small part of their honor that
they have been his pupils.

VOX ET PRETERIA NIHIL.
For the South Western Baptist.

Apalachicola—Its position, appearance, num-
ber of inhabitants, and commercial interest—
State of Religion, different Denominations,
and their comparative strength.—The Baptists
—their present position and their future pros-
pects.

BRETHREN EDITORS: I am now in the
city of Apalachicola. The Church here
is without a Pastor, and at their earn-
est and oft repeated solicitations, and
with the full consent of my own Church
I am here holding a series of meetings.
Apalachicola is in Franklin county, in
West Florida. It is situated on a Bay
of the same name, and empties into the
Gulf of Mexico. Apalachicola river
(called also its junction with Flint,
and Chattahoochee) runs into, and forms
this bay. The land upon which this
city stands is but a few feet above the
level of the sea; and hence, suffers
much from the heavy gales from the
Gulf. It is sometimes almost entirely
overlaid with water. The ground is
nearly level; the streets are wide, and
the city well laid off. The entire sur-
face of the ground is covered with a
deep, and intensely white sand, which
it seems to me, must be very trying, if
indeed, not injurious to the eyes. Of a
bright moon-light night, it has very
much the appearance of the snow of
the more northern climates.

This sand renders walking very diffi-
cult; but the city authorities have, to
a great extent, remedied this difficulty
by building plank walks in almost every
street, and to every important part
of the city. Two walks, each a mile
in length, have been constructed for
pleasure and recreation alone. One is
built on the beach, extending a mile
down the bay. The other some distance
out, and on a parallel line with the first.
Thus friends can go out upon the one
and return upon the other, and have a
pleasant walk of two miles. The bay
spreads out for miles before, while the
breeze is always delightful and refresh-
ing.

The temperature is delightful. It is
as warm to-day (18th of Feb.) as we
usually have in May in Euflaula. Many
of the gardens look beautiful. Eng-
lish peas are in bloom,—promise an
abundant crop. Ice is seldom ever seen
here. There has been a little twice this
winter.

The population of Apalachicola is
variously estimated from 2,000 to 2,500.
I would say from 1800 to 2200 would
come nearer the truth.

In a commercial point of view Apa-
lachicola is a place of considerable in-
terest. The largest number of cotton
bales ever received here was 160,000.
The building of Rail Roads has already,
and must much more decrease this
number. Last season only a little the
rise of 60,000 was received. Up to this
date 84,000 has been received this season.
Nearly all the groceries and heavy
goods from New Orleans and New
York for the inland towns are shipped
by this place. The completion of the
South Western Rail Road to Euflaula,
will doubtless much decrease the
amount of cotton, groceries, and other
goods now shipped to and from Apa-
lachicola.

The state of religion is decidedly low
in this city at this time. It is the busi-
ness season of the year. Most of the
gentlemen are engaged in some kind of
business, and like mankind in general,
their motto is, business first and then, if
any time be left, it is to be devoted to re-
ligion. There are four religious denomina-
tions in Apalachicola, viz: Episcopali-
ans, Catholics, Methodists, and Baptists.
The two last mentioned have
each a large colored church with sepa-
rate houses of worship. The Methodists
have the largest membership; but the
Episcopalians the most wealth and in-
fluence. The Baptists are poor and few
in number. They are so far behind
other denominations in wealth and in-
fluence that many, who if they would
give them their means and influence
could place them upon an equality with
others; but, although either members
or Baptists in sentiment, they utterly
refuse to do so, and are seldom ever

seen at the Baptist house of worship.
These persons mostly fall into the pop-
ular current and unite with the wealthy
and fashionable, or remain out of all re-
ligious communion, and thus deprive
themselves of all church privileges.—
The future for the Baptists of Apalachi-
cola is therefore gloomy; and unless
those who are Baptists in sentiment
can be induced to be so in practice, the
Baptists will never succeed to any great
extent here. More anon.

A. VAN HOOSE.
APALACHICOLA, Feb. 18, 1859.

From the Baptist Standard.

BRO. EDITOR: There is another aspect
of Mr. Graves' case which deserves no-
tice. I allude to the doings of the As-
sociation at Lebanon. There is one
principle so settled in Baptist polity
that a thousand Associations can never
unsettle it. It is with Baptists an ax-
iom that Associations have no jurisdic-
tion over the Churches. I will not in-
sult the denomination by attempting a
defence of this principle. It is settled,
never to be unsettled! No man has more
persistently maintained this doctrine
than Mr. Graves.

What then does the action of the
General Association amount to? Just
nothing at all! The most "that any
can claim is an endorsement of Mr.
Graves. It is true, it rejected the ma-
jority, but did this church the minority,
unchurch the majority? To claim this
is absurd. Mr. Graves dare not
claim it, his friends will not for him.—
It may be worth mentioning, by way
of showing the folly of the Association,
that up to this time Mr. Graves had not
been tried, his exclusion had not trans-
pired; no living man could know whether
he would be condemned or acquitted.
The only decision the Church had made
was, that the charge of "grossly im-
moral and unchristian conduct," is a
public, and not a personal and private
offence. On this ground the faction re-
belled, and on this the Association re-
jected the majority. It may also be ob-
served that the right of Darden, Fuller,
and others, to bring the charge, or of
the Church to investigate it, has never
been questioned; the manner of bring-
ing it is the only ground of complaint.

The relation of Mr. Graves to the
Church remains just as though the As-
sociation had never met, or never voted
on the question; and, unless it can be
shown that the Church has been dissolv-
ed by some competent authority, or dis-
solved itself, by refusing to remand the
charge, it follows that the Church still
lives, and that Mr. Graves is an exclud-
ed Baptist. If the majority is not the
Church then it is unchurched; if the
latter, it must have unchurched itself
or some one else did it.

The Association could not, Mr. Graves
could not, the minority could not. That
the majority did not is self-evident.—
The whole matter then comes back to
Nashville, the issue is the same, and
the position of the parties just as
though no Association had ever convened
at Lebanon. The right of each in-
dividual church to discipline its own
members, independently of all other
Churches and Associations, Baptists
will never surrender. This is all the
Nashville Church has attempted, and if
it is admitted that it committed a great
blunder in the manner of Mr. Graves'
arraignment, or in neglecting the rule
in the 18th of Matthew, or in deciding
"grossly immoral and unchristian con-
duct" to be a public offence, then it re-
mains to be settled whether such a blun-
der, such a decision, is sufficient, "per se,"
to unchurch the majority, or is adequate
to justify Mr. Graves and the minority
in rebelling against the authority of the
Church.

Remember this, dear reader, if the
majority is not, on the ground mention-
ed, unchurched, it is still the First
Church, this cannot be denied, and the
consequence, more than once repeated,
will follow, Mr. Graves is an excluded
Baptist.

But suppose otherwise, suppose the
majority unchurched, then it follows:
1st, That a difference of opinion as to
the nature of an offence, whether it be
public or private; whether the 18th of
Matthew is applicable to it, or not; is,
"per se," adequate to unchurch a ma-
jority, no matter on which side it votes.—
2nd, That the accused is the judge, or,
in other words, to differ with the accus-
ed on such a question, is sufficient to
unchurch a church.

Will the denomination sanction such
gross absurdities by extending to Mr.
Graves the courtesies due to church-
members in good standing? Admit-
ting Mr. Graves to be innocent in every-
thing else, this one act puts him

where recognition is impossible without
an abandonment of a cherished princi-
ple. Nor is it in the power of any As-
sociation or Convention which he or the
minority can call, to relieve him from
this dilemma.

If it shall be asked is there no reme-
dy for minorities? I ask, is there no
protection against anarchy? Is it a
greater hardship that majorities should
rule than that minorities should?

One or the other must; and it is not
now a debatable question which would
most likely or most frequently result in
oppression.

It may not be inappropriate to con-
template this whole matter from another
stand-point. Legal rights are involv-
ed in this question. If the position of
Mr. G. and the minority is correct, then,
beyond controversy, they are entitled
to the church property. Nay, more;
if the majority have violated its organi-
cally laws, and Mr. Graves alone has main-
tained these laws inviolate, he might
claim the Church property, and the
Courts of the country would award it
to him. Suppose he and the minority
were disposed to try this experiment,
on what would they base their claim?
With what plea would they go into
Court?

Suppose something of this sort pre-
sented the Judge:

The petition of J. R. Graves and
others, sheweth, that on the night of
the 12th of October, 1858, the First
Baptist Church, in the city of Nashville,
did wilfully, and with wicked intent,
not having the fear of God before them,
arraign the said J. R. Graves for trial
on a certain charge, then publicly read,
in these words: "We charge J. R.
Graves with grossly immoral and un-
christian conduct," and your petitioners
further show that J. R. G. refused to be
tried on the said charge, alleging that
it is private, and not public; and that
said church did, by a majority vote, over-
rule the opinion of the said J. R. G.,
and, notwithstanding the remonstrance
of your petitioners, refuse to remand
said charge:

And your petitioners, a minority of
said Church, further show that they did,
then and there (for the offence above
stated) proceed to unchurch and excom-
municate the said majority, according
to the universal custom of our church-
es—our churches being independent.—
And your petitioners further show that,
notwithstanding the action of the said
J. R. G. and his associates, the said
majority still claim to be the said First
Baptist Church, and hold the church
property greatly to the detriment of
your petitioners. Now, therefore, your
petitioners, being a peaceable and un-
offending minority, and orderly church
members, come into Court, alleging that
the said majority is no church, but a
disorderly faction, and humbly pray
your Honor to cause the said majority
to be ejected, and the church property
to be put into the peaceable possession
of your petitioners; and your petition-
ers will ever pray.

We have heard of being turned out of
Court!

No error in doctrine has been alleged,
nor in practice, except in this single
case. What is the error here? Mr.
Graves is charged by members of the
Church, in good standing, with "grossly
immoral and unchristian conduct." He
refuses to be tried, on the ground
that his offence is private and per-
sonal, entitling him to the preliminary
dealing indicated in the 18th of Mat-
thew. The Church, the minority voting,
decided, by a large majority, and in the
usual way, that his offence is public,
and not private; and, that the rule in
the 18th of Matthew is not applicable.
Upon this ground the minority assumes
to be the Church, and pronounces the
majority a faction. Now, would such a
plea be entertained by any court in this
Union? Lives there a man so brainless
as to suppose that such a plea could, or
would be entertained for one moment?
And yet, if the majority is ecclesiasti-
cally unchurched, it is also legally un-
churched, and the meeting house is the
property of the minority. Let it be re-
membered that the decisions of our
Courts in such cases, is based upon ec-
clesiastical grounds. The evidence
would be the opinions and practice of
regular Baptist Churches. Was it ever
before known in Baptist churches, that,
a difference of opinion as to the manner
of an offender's arraignment amounted
to the dissolution of a church, or author-
ized a minority to unchurch a majority?

The friends of Mr. Graves may re-
gret the state of things, may sympa-
thize with him, may confide in him, and
love him; they may blame the majority
and disapprove of the whole proceeding;

may, they may agree with him as to the
nature of his offence, and the manner
of his arraignment; but can any Bap-
tist, who knows anything of the polity
of Baptist churches, justify the course
of Mr. G. and the minority, without an
utter abandonment of a most important
organic principle?

We repeat it then, that to sustain the
minority, or to recognize Mr. Graves
but as an excluded Baptist, no matter
by whom or where, is to trample under
foot the last vestige of church independ-
ency, and to sanction a disorder, the
end of which no human being can calcu-
late.

The shortest, the surest, the only
road to peace, is a return to first prin-
ciples. The paramount obligation up-
on every church, every Baptist, and ev-
ery Baptist organization, is to main-
tain these principles inviolate. This
would we say if we knew Mr. Graves
to be as innocent as an angel of light.

GEORGIAN.

A Sermon of the Times.

In "hard times" retrench wisely.
The subject may be treated negative-
ly and positively.

I. NEGATIVELY. Under the necessity
of doing something, men often do first
that which they should do last, or not
do it at all. It is well, then, to consid-
er wherein a family should not retrench.

1. They should not withhold the min-
ister's stipend. It is so small already
as hardly to make him comfortable. It
will not bear curtailment.

2. Do not diminish your benevolent
contributions. These have been al-
ways too low. Missionaries and stu-
dents for the ministry have been al-
ways kept so near to the lowest point
of a decent subsistence, that a farther
reduction should not be thought of.

3. Do not withhold from the poor. In
their case the Lord is a borrower, and
he will repay.

4. Do not stop your religious journal.
It costs but a trifle, and it repays many
fold. If you stop it, you stop a source
of joy and edification to all the house-
hold. You will get behind the times.—
Knowledge will decline. A stimulant
to activity will be removed. A means
of mental growth will be abstracted.—
Intellectual, social and spiritual edifi-
cation will be sadly impeded.

Then hold on to your paper, help the
poor, contribute to Christ's cause, and
sustain your minister to the last.

II. POSITIVELY. Retrenchment is to
be made. God calls it in his provi-
dence. He makes it a necessity.

1. Cease to spread your luxurious ta-
ble. Your body and mind, as well as
your purse, will be benefitted by this
curtailment.

2. Give up expensive dress, and re-
pair the old garments. This will be so
much clear saving, without diminishing
one comfort.

3. Cease from liquor and tobacco.—
This will require great self-denial; but
it will be an immense benefit; physi-
cally, morally, spiritually; in your fam-
ily and to your pocket. If you shall
succeed effectually in this, you will live
to bless the "hard times" which induced
the reformation.

4. Buy no more trashy literature. To
the waste of money, it adds a loss of
time, pollutes the imagination, defiles
the moral nature, wastes or chills the
benevolent affections, disqualifies for
life's higher joys, and incurs, in the
end, fearful responsibilities.

ADMONITION. Be industrious; father,
mother, sons, daughters, all industrious
in something that will pay, even though
it be on a scale which is very small.—
This will not only relieve for the pres-
ent, but it will tend to a good habit,
leading to competence and wealth.

INFLUENCE. The hard times may be
so mot, and retrenchments so made, as
that not one real joy shall be diminish-
ed; and so as that many most impor-
tant benefits shall result. Whoso is
wise, let him consider these things.—
Prob. Bauner.

ONE HUNDRED AND NINETEENTH PSALM.
—This song is the anatomy of the
real Christian's heart: 'tis the finest
piece of experimental divinity that ever
was written: it lays open the various
heavenly emotions, passions, and tastes
of the believer's soul towards the word
of God; and is most richly adapted to
our daily use, to assist us in medita-
tion and in self-examination into our
heart and frame towards God and
Christ. I cannot wish, my dear reader,
a greater happiness, that he may feel
every hour the same high relish for the
scriptures of God, which the psalmist
felt and tasted in all the course of years
which he spent in penning that admir-
able psalm.—Ryland.

American Tract Society.

The meeting of the Executive Com-
mittee of the Society was held Monday,
February 21, Rev. Dr. DeWitt in the
chair.

The Assistant Treasurer reported
that the receipts from April 1, 1858, to
February 21, 1859, for publications,
were \$207,433 98, being \$5,279 61 more
than in the corresponding months of the
previous year. Receipts in donations
from April 1 to February 21, \$97,870 75
being \$1,569 06 more than during the
same months of the previous year.

Letters were read from France and
from the missions in Turkey, Burma,
and China, and also from our principal
foreign mission Boards, showing the
wants of foreign and pagan lands, and
appropriations were made for the Soci-
ety's current year for the several mis-
sions in China, amounting to \$3,000; for
Birma, Siam, and Assam, \$1,200; for
Northern and Southern India, \$1,800;
for the Armenians, Armeno-Turkish,
Turkish, Bulgarians, and others in
Turkey and Syria, \$4,500; for Italy,
\$500; Russia, \$700; France \$700; and
other appropriations, amounting in all
to \$15,000, the whole to be remitted be-
fore April 1, when the Society's year
ends.

Neglect of Family Worship.

In one of our exchanges, our eye fell
upon an obituary notice with which we
were struck. The person was a mem-
ber of the Presbyterian Church, and had
been for number of years; but he had
never erected an altar in his house. A
short time ago he was laid upon his
sick-bed.

"Just before his death he called his
family together and gave them a solemn
lecture concerning the realities of the
religion of Christ. Said he, 'My children
it is one thing to profess Christ, it is
another to possess Christ.' He mourned
over his neglect of the great duty of
family worship—a duty which he had
neglected through timidity. 'My children
have never heard me pray,' said he.—
'O, my little ones, I have prayed for
you in the grove, and while attending to
the duties of the day; and if the
Lord in his goodness does raise me to
health again, I will, by the help of the
Lord, erect a family altar! But the
Lord has taken him.'"

TALENTS NO PROTECTION.—Were they
so, Bacon would never have taken a
bribe, nor would Dodd have committed
forgery; Voltaire might have been an-
other Luther, David Hume another Mat-
thew Hale; and Satan himself might
yet be in the canopy of heaven, an orb
of the first magnitude. Indeed high
talent, unless early cultivated, as was
that of Moses, and Milton, and Baxter,
and Edwards, and Wesley, and Robert
Hall, is the most restive under moral
restraints; is the most fearless in ex-
posing itself to temptation; is the most
ready to lay itself on the lap of Delilah,
trusting in the locks of its strength. And
alas! like Samson, how often it is found
blind and grinding in the prison-house,
when it might be wielding the highest
political power, or civilizing and evan-
gelizing the nations!—Dr. Murray.

He must know little of the world,
and still less of his own heart, who is
not aware how difficult it is, amidst the
corrupting examples with which it
abounds, to maintain the spirit of de-
votion unimpaired, or to preserve in
their due force and delicacy, these vivid
moral impressions, that quick percep-
tion of good and instinctive abhorrence of
evil, which form the chief characteristics
of a pure and elevated mind. These,
like the morning dew, are easily brush-
ed off in the collisions of worldly inter-
est, or exhaled by the meridian sun.—
Hence the necessity of frequent inter-
vals of retirement, when the mind may
recover its scattered powers, and renew
its strength by a devout application to
the Fountain of all grace.—
Robert Hall.

Some rich men are overvalued, tho'
nothing worth.

Quietness and peace flourish, where
justice and reason govern.

Extraordinary haste to discharge an
obligation, is a sort of ingratitude.

God is so good that he would never
suffer evil, if he were not so omnipot-
ent as out of evil to bring good.—Ar-
rosmith.

Prayer is as the pitcher that fetcheth
water from the brook, there with to wa-
ter the herbs: break the pitcher and it
will fetch no water, and for want of
water the garden withereth.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, March 10, 1859.

PERSONAL.—The Senior editor is not at home this week. We know not whether he will notice brother Lee's article, on the outside. We hope brother Lee will continue his series.

We publish another able article this week from the pen of "GEORGIAN," in which is discussed the power of Associations.

The Eclectic Magazine of Foreign Literature

We have read this work carefully for seven or eight years, and do not hesitate to say, it is the best publication of Foreign Literature in this country. This is an age in which time is to be economized, as well as money, and there is no use in taking the British Reviews when you can get the cream of them all in Mr. Bidwell's Magazine. The style of the work is unsurpassed in beauty, printing, paper, and embellishing plates. Any one can keep posted in the best current literature of the age by taking and reading this work. If parents could but induce their sons and daughters to read this Magazine, the fashionable Magazines of the age would sink to their proper insignificance. If you wish your children to abandon "literary trash," place before them a healthful, elevated literature.—The January, February and March numbers, which we have received, fully sustain what is claimed for it in the advertisement, which will appear next week.

The Cause in Huntsville.

It will be seen by a communication from Brother Brooks that the cause is prospering in Huntsville. But the pastor, brother Strode, and the little flock will labor under great disadvantage till they get a suitable house of worship. Brethren, when elder Strode visits our section of the State to solicit aid for their house of worship, give him a warm reception, and be sure to contribute liberally in so laudable an enterprise.

Satisfactory Letter.

Brother WALKER, of the *Index*, frequently gets what he terms "love letters." The one copied below is certainly one of the kind. During last year there were many prophecies who predicted the death of the *S. W. Baptist*. Some of them are doubtless like Jonah under the gourd, looking out for our downfall. All we have to say is this: Our cause is too just, we have too many friends, and our faith is too strong in God, to die.

ETHELIA, Feb. 26th, 1859.

MESSES. EDITORS: I have not time to write you much, but herein hand you a New York check for one hundred dollars, which amount please accept as a new year's present toward paying for the new press, &c., of the *S. W. Baptist*. Yours truly,

A New Firm.

A subscriber whose name we conceal, discontinues his paper, and says, "I see differently from you in regard to WAYLAND, GRAVES & Co."

We were not aware that there was such a firm. We are instructed. When was the partnership formed? And who is the "Co."? Dr. Wayland, no doubt, considers himself highly honored.

J. H. SMITH.—We much regret the death of this good and promising man, in the prime of life. His obituary may be seen in another column. We tender to his wife and relatives our deepest sympathies.

An Agitator Paid.

Dr. CHEEVER, of New York, concluded, it would seem, that he had exhausted the theme of "Christ crucified," and must needs lecture on the "Great sin of Slavery," whereupon some of his members who did not like his shrieking, wrote him a note requesting him to resign.—The doctor and his Simon-pures ignored the request, upon which the applicants asked for letters, and have left the Doctor at full liberty to pursue his series of lectures. Were it not that we wish some "righteous" men to remain North we would invite these brave men to come South.

Daily Prayer-Meetings.

These meetings, which commenced last year, are continued in many cities and towns with unabated interest. Not so much noise is made about them, yet they are silently doing their great work. It is encouraging to know that there are warm-hearted Christians meeting daily in different sections to offer prayer to Him who has all "power in heaven and earth." May we not hope and believe that there will be a greater awakening in 1859 than the one which produced such a sensation in the world in 1858? The arm of Jehovah is not shortened, nor is his fountain of grace exhausted.

In 1858 the great awakening was confined mostly to cities, towns and villages. The Lord is not sectional in his love, why then was the Spirit poured

out upon these places and so many of the rural districts overlooked? Jehovah loves the wilderness and the solitary places and will make them glad when they ask him. Will not our churches invoke the descent of the Holy Spirit upon them the present year? May the Master come, and not tarry!

Expulsion.

In the *Baptist Standard*, of Feb. 26th, there is an account of the expulsion of the most prominent members of the First Baptist Church in Nashville, who "threw off from its fellowship, denounced its authority, defied its discipline, and banded themselves together against it, under the guidance of J. R. Graves," who has been excluded from the fellowship of said Church. After a due course of scriptural labor, they were unanimously expelled on Thursday evening of Feb. 15th. We give the names of the expelled recusants, and the charges against them in the following extract from the report of the Committee:

"The excitement in reference to J. R. Graves, has now, in a great measure, passed away. The publication of the proceedings in his trial, has produced upon the minds of these recusants, so far as is known to your committee, at least, of those whose names we have here introduced, no salutary effect; and Mr. Dayton has announced himself as at his post and on actual duty as one of the editors of Tennessee Baptist. Your committee have, as instructed, labored with them again privately, as far as they have been able. No reason is now seen for further delay, and especially as for the members named in this report. Your committee now, therefore, present for your final action, the cases of A. C. Dayton, H. G. Scovel, George C. Creighton, A. B. Shankland, W. P. Marks, Aaron Wright, E. F. P. Pool, and J. B. Rutland members of this church and subject to its discipline. A. C. Dayton being an ordained minister, and H. G. Scovel, A. B. Shankland, and Aaron Wright Deacons, as guilty of the following, among other open and public sins against Christ, his Church, and his people:—They are guilty of schism; they are disorderly persons; they have banded themselves together against this church; they refuse to hear the church; they are defamers of its character;—they have conspired to break down and destroy its discipline; and they have thus placed themselves without the pale of its Christian fellowship."

The above charges were sustained by the clearest proof, and the church, in pursuance of Baptist usage in all such cases, expelled them from her fellowship. For the present, we dismiss the matter with a single remark. All Baptists who have paid the least attention to Baptist Policy know, that when minorities will not submit to the action of majorities, and continue in a course of anarchy, subversive of discipline, after being sufficiently admonished of their unscriptural conduct, they are invariably expelled "for contempt to the church." If this course is not pursued then Baptists have no discipline, nothing but anarchy.

Some representatives in Congress spend much of their time in idleness and dissipation. It is gratifying to see Mr. CURRY, of Ala., owning his Master in every relation of life. Though not a minister of the gospel, he is ever ready with his eloquent tongue to plead some good cause. It will be seen by the extract below that he has recently made a Sabbath School speech in the E Street Baptist Church, Washington City.

"The Anniversary of the Youths' Missionary Society of the E Street Baptist Church took place Sabbath afternoon with exercises which were both edifying and affecting. The annual report was read by J. F. Deans, President of the Society, a young student of Columbian College, giving a history of the Society's operations from its organization in 1841 to the present time. Twenty-five dollars a year has been contributed to four different missions. One youth has been educated in China, who in honor of their esteemed pastor, was named in English Geo. W. Samson, when he was taken in childhood into the mission school in that Empire, and that youth has now entered the ministry. The report contained other facts of deep interest. Following the report two young lads recited original pieces, admirably written and admirably spoken, relating to the missionary work. Both these boys are members of the church. But with the appropriate singing, the closing speech by Hon. Mr. Curry, member of Congress from Alabama, crowned the occasion with what could not fail to reach every mind with thrilling interest. He assumed that no person, no church, no nation, would surpass in excellence their conception of the God they worship. 'The living God' has made all his goodness to pass before us in the person of his Son, the Lord from Heaven. His remarks were those of matured reflection and experience in the things which belong to our peace in this life and that which is to come."

Farmers, South, are interested in Cotton Gins. They are referred to the advertisement of J. W. WEBB & Co. Webb's improvement on Gins is fully established, and may be relied upon as being what is claimed for it by the proprietor.

SOUTH WESTERN BAPTIST.

Editorial Correspondence.

SELMA, ALA., March 4th, 1859.

DEAR BRO. T.:—I arrived here yesterday per steamer "St. Charles," just in time to be too late for the cars—about half an hour after they had left. So that I had the day on my hands, and concluded I would make the most of it. As a matter of course, I first called at the *Ala. Baptist Bible and Book Depository*, and spent an hour or so in a pleasant chat with our brethren MERRITT BURNS, the Depository Agent, Rev. A. G. McCRAW, President of the Board, and Rev. Z. G. HENDERSON, of Pensacola, Florida. The Rev. R. KEITH, Cor. Secretary of the Board, is out in the field, rendering quite effective service, at this time in the way of collecting out-standing dues for the Concern. I understand the Board had to incur an indebtedness last year of some two thousand dollars, which they have not been enabled to meet. We hope brother Keith will be able soon to relieve the Board, so that he can bestow more attention to the more important interests of the Society—the circulation of the Holy Scriptures, together with religious and denominational books and tracts. By the way, I would suggest to those who are indebted to the Board, either in the way of subscriptions or for Bibles and books, that they could materially lessen the labors of the Secretary, bro. K., in this particular, and relieve the Board at once, by forwarding the amounts they owe by mail. Bro. Keith ought to be in the field supplying the destitute, and making suitable arrangements with associational auxiliaries and colporteurs for the sale of Bibles and books. There is now on hand in the Depository, a very fine supply of almost every description of each that can be called for.

I am sharing the hospitalities of bro. McCRAW and his family. I was quite gratified to find our bro. enjoying such excellent health. We have had much profitable religious conversation. It is quite a privilege to meet such men occasionally amid the "wear and tear" of life, to keep one's heart upon the one great duty of serving the blessed Master. Thanks be to God for Christian communion!

I leave this morning for Talladega, at half after eight o'clock. Should any thing of special interest occur, you shall hear from me.

Yours truly, S. H.

Editors.

There is much truth in the following from the graphic pen of Dr. Fuller, of Baltimore:

"It is the misfortune of editors, that their pens are ever in their hands—the press ever close by—and so they write and print in hot haste, without any counsellor or censor, much which they would neither print nor write, had they time to sleep on the matter. And vexed by duns till they are almost undone; harassed by all sorts of scribblers, honestly seeking to enlighten the world; besieged by kind patrons, who must not be offended, and can not be pleased; inundated by all kinds of mysterious ('horresco referens') hieroglyphics; hearing their 'crown him to-day and crucify him to-morrow'; cheated by subscribers and hawked at by rivals; fretted, chafed, shot at by a hundred insatiate archers, exhausted by incursions which nobody reads, and by demonstrations which nobody admits; a martyr to bad debts, bad papers, bad enemies, and worse friends, who can wonder they are at all times atrabilious and atrocious, supercilious and savage, that they are a 'genus irritabile,' and that however essential good humored, they will, 'verba et iras penant' as one has said of the lawyers?"

The article copied below is quite suggestive. If an editor were to submit his productions to his numerous critical readers there would be as little, or less left of him as there was of honest "John Thompson" and his "sign." We verily believe there would be nothing remaining of the poor Editor but his "we."

Dr. Franklin in Congress.

"I have made it a rule," said Dr. Franklin, "whenever it is in my power to avoid becoming the draughtsman of papers to be reviewed by a public body, I took my lesson from an incident which I will relate to you. When I was a journeyman printer, one of my companions, an apprentice hatter, having served his time, was about to open shop for himself. His first concern was to have a handsome sign-board, with a proper inscription. He composed it in these words: 'John Thompson, Hatter, makes and sells hats for ready money,' with the figure of a hat subjoined. But he thought he would submit it to his friends for their amendments. The first he showed it to thought the word 'hatter' tautologous, because followed by the words 'makes hats,' which showed he was a hatter. It was struck out. The next observed that the word 'makes' might as well be omitted, because his customers would not care who made the hats; if good, and to their mind, they would buy, by whomsoever made. He struck it out. A third said he thought the words 'for ready money' were useless, as it was not the custom of the place to sell on credit. Every one who purchased expected to pay. They were parted with, and the inscription now stood,

John Thompson sells hats? Sells hats? says his next friend: why nobody will expect you to give them away. What then is the use of the word? It was stricken out, and 'hats' followed it, the rather as there was one painted on the board, so his inscription was reduced to 'John Thompson,' with the figure of a hat subjoined."

Now, how the following colloquy come into our possession is no business for public settlement. She is a great woman, and ought to become an endowed institution in these liberal times.—How many thousand dollars can be raised for this object? But here is the colloquy just as it took place, and a good witness testifies it:

The way an Editor's wife caught him.

Wife.—"Mr. W., I fear this paper,"—which she had been reading very closely in his presence for near an hour, giving occasional evidence of choking sensations—"holding it towards her Editor husband, will take the bread and clothing from our family."

Editor.—(Rather startled as he had listened for a compliment on it as usual) "Why talk so? Have I not always provided bountifully for the family? And that number closes the volume, and I do not owe on the whole more than fifty dollars."

W.—"Yes, but you have anticipated much of our next year's income, have you not?"

E.—"Ah! but I now have three thousand dollars due me."

W.—"Poh! I scattered as it is, you will not get five hundred dollars."

E.—"If I do not receive that much in all this month, February, I will give up the enterprise, jeer who may."

W.—(Cheerfully,) "You will have it to do."

E.—"Why, you know, Mary, I have given the South a sensible and good paper, and can you believe they will withhold the pay, and others see it go down in the field of its toil?"

W.—"Yes, the better the paper, the sooner. I have long noticed, the most sensible and purest papers—and I agree yours is all you claim, and even more; for you have been modest, and not got up the usual puffing start—are certainly at least in their early days being bolstered up by private donations, while these bombastic, light and trashy, or fighting party, or bitter sectarian papers, are eagerly sought and cheerfully paid for. But now-a-days an elevated literary, or truly good family paper is a kind of pest, or plague, in even professedly Christian families."

E.—"Stop, stop, W.—that is enough. I will stand to my proposition, and if I do not get, in the time stated, the \$500, I am then no longer Editor."

W.—(Pleasingly,) "Very well, you—but time will tell what I was about to say. The end."

The Editor alone in his sanctum,—March the 1st, 1859, adding up his receipts, finds \$50 on the first volume of the ——— received in all Feb., with a long list of letters from persons stating he could not expect pay from them, as they did not get more than half the numbers. "Is it possible!" he exclaims, "that Editors have to make good the mishaps of the mails, and neglect of postmasters? Ah! my wife is a wise woman, and as she says, mine is a good paper, and that such are the ones starved out, while the opposite fatten. I will now make a retiring bow to the friends, and enemies too, both of the ——— and ——— and live in retired editorial glory."

Additions by Baptism.

The Home and Foreign Journal reports the baptism of 16 candidates at Cape Mount, Liberia, and 39 at Sierra Leone.

Vermont.—There are seven Baptist associations, 108 churches, and 7,821 members in this State. Baptized 621. At one time the Baptists numbered over 11,000.

Rhode Island has 46 churches, with a membership of 7,413.

Pennsylvania.—From the Minutes of the Baptist Convention of this State, we learn that there are 385 churches with a membership of 37,527. Added by baptism 4,374.

New Hampshire.—This State reports 8 Associations, 91 churches, and 8,525 members. Baptized 686. Its membership was at one time over 10,000.

For the South Western Baptist.

Two Books for the price of one.

To the Churches of the Alabama Association: DEAR BRETHREN: Some of you may have lost sight of the fact, and others may not have had your attention turned to it, that by an arrangement at the last annual meeting of the Association, any Church raising the amount of Five Dollars to be invested in Bibles and Testaments, and remitting the same to bro. Wm. B. Haralson, Treasurer of the Association at Selma, will receive double the amount, or Ten Dollars' worth for Five.

Hoping that all the Churches will forthwith inquire into, and supply the destitution in their bounds upon this liberal proposition is the object of this notice.

Think of it, brethren, Two Books for

the price of one! Will not the pastors take the matter in hand; and if the pastor should overlook it, will not some other member (brother or sister) call attention to it at the very next conference; raise the five dollars, send it to bro. Haralson, get the ten dollars' worth of books and scatter the Word of life into the surrounding darkness?

C. F. STURGIS, President of Associational Bib. Soc.

For the South Western Baptist.

Huntsville—Encouragement.

To the Baptists of Alabama:

DEAR BRETHREN: It has been but a short time since the Baptists in Huntsville published an appeal in the South Western Baptist to you to aid them in the erection of a suitable house of worship. I now, as an individual member of that church, assume the liberty of addressing you and giving you some encouraging news of the prospects here.

Two weeks ago there were five accessions to our little band—one of the number by experience and baptism.—The baptismal scene was interesting and impressive. A large crowd had gathered about the banks of the bold stream that bursts from under the bluff near the public square. The scene was a novelty to the majority of the mixed multitude that had assembled to witness it. A novelty! Yes, an ordinance that Christ submitted to and established, is a novelty to many of the citizens of Huntsville, a place of boasted intelligence! Still, there was the best of order. But this is not all. Yesterday was another day of interest to our cause here. In the forenoon two persons came forward, related their experience, and were approved for baptism. In the afternoon, Bro. Strode, our pastor, preached a sermon touching the church, its nature and design, in which he, in a brief, yet clear and impressive manner, set forth its true character, so that not one of the large audience seemed to take offense; but being struck with the new truths to which they listened they looked on in profound silence and observed the best of order. After services at the church, we repaired to the waters of our beautiful little Jordan, where, behold, upon three hours notice there had assembled an immense crowd, supposed to be at least 1,000 persons—one fourth the entire population of our little city! As I gazed upon the vast numbers gathered along the banks, I could but think, how much this scene must resemble many of the scenes witnessed in the days of John the Baptist. The whole scene was characterized by solemnity. And it was remarked, as the crowd dispersed, "how serious they seem to be!" We have a regular prayer-meeting; and it is well attended.—At few places have I seen a more prompt and full attendance at prayer-meetings. Congregations on Sundays are good and steadily increasing. Besides, we have a Sunday School which, though small at this time, we hope will be largely increased during the Spring and Summer.

The above will give you some idea of the general interest manifested in Huntsville—of the prospects of building up the cause here. I am happy to be able to tell you of such good and favorable prospects; but it saddens my heart when I tell you that the Baptist Church in Huntsville have no house of worship of their own. In the late appeal to you, you were informed of the repeated efforts Baptists have made to build up the cause here, and the repeated failures that have followed these efforts. And now shall the deep and growing interest which is at work here be permitted to subside, and the cause again languish and die, simply for the want of a suitable house of worship? Shall we appeal in vain? Do not your hearts beat in common with ours for the promotion of the cause everywhere? If so, as you are many and we are few, as you are rich and we are poor, will you not give our brother Strode, who is soon to visit you, a cordial welcome, and contribute something, at least, to our cause? that we, as Baptists, may be able to erect the Standard of truth in this thrifty and growing community?

I write with a heart burdened with anxiety and interest for this enterprise, and you may regard me as over zealous.—But brethren, why should Huntsville, the most inviting field in North Alabama, be left unoccupied? Why should not the standard of truth be raised here as well as elsewhere?—There are numbers of Pedobaptists here who, we have abundant evidence to believe, would become Baptists very soon were the cause properly established here. Baptist sentiments are not known here. A gentleman, member of the C. P. Church, a prominent man too, remarked after hearing Bro. Strode's sermon, that it was the first time he had ever heard Baptist views set forth in reference to the church and its institutions. And there are many of the same class. Baptist sentiments are plain and easily understood, founded upon the obvious interpretation of the Bible; and I conscientiously believe that when properly known, will be appreciated and embraced. God grant

that his truth may soon, very soon, triumphantly prevail. Brethren, see in the midst of public and fasting, and we need your prayers as well as your money. Yours, in Christ, S. E. B. Huntsville, Ala., Feb. 28th, 1859.

For the South Western Baptist.

Ordination.

BEULAH CHURCH, CHAMBERS CO., ALA., December 17, 1858.

The church met according to previous appointment, for the purpose of the ordination of brother Loyd B. Treadway to the gospel ministry. Brethren J. W. Williams and William D. Harrington being present, formed the Presbytery.

1st. Bro. Noah Bass was appointed speaker for the Church.

2nd. Reading of the Scriptures, and prayer, by bro. William D. Harrington.

3rd. Examination of brother Treadway as to his Christian experience and call to the ministry, by brother J. W. Williams.

4th. Examination on abstract of principles of Baptist faith, by William D. Harrington.

5th. Ordination prayer, by bro. J. W. Williams; and laying on of hands, by Elders Williams and Harrington.

6th. Charge, by Elder J. W. Williams, after which the right hand of fellowship was extended to brother Treadway, by the Presbytery, and Church at large; brother Treadway was duly declared an ordained minister of the Baptist Church.

NOAH BASS, Ch. Clk.

BEULAH, ALA., Feb. 28, 1859.

For the South Western Baptist.

Ministerial Ordination.

Brother MARTIN HARDIN was this day, ordained to the work of the Gospel Ministry. His ordination took place in the Baptist Church in this city. The officiating Presbytery consisted of Elders Joseph Walker, J. E. Dawson, C. C. Willis, J. H. De Votie, J. Whitten, T. B. Slade and J. M. Watt.

The exercises were conducted with the usually impressive services in the presence of an attentive audience.

Bro. Hardin was raised in this city, and united with the Baptist Church here last summer. He soon after commenced preaching with great acceptance. He has accepted a call from the Auburn (Ala.) Baptist Church, and has already entered upon his pastoral duties. He is, I believe, the first Baptist minister who has been ordained here. We anticipate for him a life of usefulness.

J. M. WATT.

COLUMBUS, GEO., Feb. 27, 1859.

For the South Western Baptist.

The Mortara Case.

Rome claims that when a child is christened (baptized she calls it,) the performance of this rite, confers on her the power to educate it in all the dogmas and mummeries of the Catholic religion—"to protect the faith of the child." Hence that child of the Jew, is held in durance vile as the protestations of all Europe.

I beg leave to ask, why Pedobaptists in this country, if they could do it clandestinely, as Catholic nurses do, have not the same right to christen the children of Baptists and non-professors and so save them from heathenism? Within a short period, Lutherans have christened the children of Baptists both in Germany and Sweden, and sold their goods to pay the priest's fees. Some were taken in Boston 200 years ago, without parental consent. If christening regenerates, makes the subject, the child, "a member of Christ;" if children of wrath are made children of God" according to Wesley: ought not this matter be sought with intense interest? But a mighty falling off is reported in the number of Ministerial children, in proportion to professing parents, within the last 30 years: how is this? Is it ascertained that it does no good, and that the children of Baptists which enjoy similar training are quite as apt to be Christians as those sprinkled? So Mr. Wilson reports from a careful examination of families within his knowledge. See his Tract.

But most eminent instances, in proof that christening does not regenerate nor benefit, are before us: Aaron Burr's father was a minister, and President of a Pedobaptist College; several of the royal families in England and France; Voltaire's mother was a good Catholic; Diderot was educated by a Jesuit—Robespierre was aided in his by the bishop of his native place—Talyrand was a priest before he entered the arena of politics—Danton and Marat, two other ruling spirits in the Reign of Terror, were without doubt christened; for this was the law of the land. It is presumed that in Europe nine-tenths of the children are christened in infancy; but how many afford evidence of being children of God by holy lives and obedience? Who would aver that one in fifty did?

There is no question that hundreds of children have been christened by nurses in these U. States: if so, they are virtually members of the so called churches through whose means the rite was performed: they may claim them in due time, and punish if they refuse to

do so. It seems almost ever put in the hands of pious men to the last. I have seen many of the kind. I have acknowledged that christening may be the first victims; they may be as cruelly bereaved as poor Mortara. Who first sprinkles a little water on a child's face, has the right to educate and control it! God gave this trust wrong.

Look out for your children.

For the South Western Baptist.

Doct. Pierce Disparaging Baptism.

His representation is that, "As she beguiled Eve to get her to do a bad deed, as she hoped a good end—the endowment of her knowledge?" Such is the design of Baptists, 'Is't that life?' "The immersion of females"—"is a bad act," in the Doctor's estimation—"is a voluntary humility"—"for a good end, it so exposes them 'as must quickly involve feeling.' But still baptism is a New Testament ordinance, commanded and practiced both by 'men and women' Acts 8:12-16:15. See also 2:41-42:17-4. It may be asked, however, if 'professed ministers in disavowing the ordinance, in caricaturing it by representing it as suggested by Satan, does not do more injury, than the smiles and sports of the ungodly? If the smile at the performance of duty, are not responsible for it; but smiles are occasioned at some ordinations for which there is no Bible authority than at the baptism of females: instead of smiles, generally attest the feeling of the congregations on baptismal occasions.

We forbear to mention the laughter and sport of rude boys, when females shout in meetings, because there is no command for it in the New Testament and no instance of it by Christian males.

We admit the charge that baptism is "voluntary," more so than sprinkling, for it is very clear, children are forced into it—they generally cry at the wash, and sometimes curse the administrator; if forced prayers are wrong, much more is forced sprinkling of children, for as Scripture for it. We see they were baptized "both men and women" primitive times, but the "exposure" as "indecent" as Dr. Summers calls it, are not named by Luke. Perhaps the idea has arisen since the dogma of sprinkling has been substituted for God's ordinance, in order to its deprecation.

This disparagement of Dr. Farn would not seem so bad, had he not in the practice himself of baptizing 30 years ago; in streams falling in the Oconee, he has immersed both men and women, because he stepped down into the water, "It is a blessed thing to follow the Saviour." He was then about 50, and not about 80: is his present Tract evidence of wisdom or dotage? This is left to the reader. If he has forgotten his pious work, some baptized by him are still alive to testify to the truth of this report.

For the South Western Baptist.

A Pastor's Soliloquy.

Scene—Pastor's Study. Time—10 o'clock Saturday night.

That was a hard case which this aged has presented to me. I wonder after all, if I did right in giving him so little encouragement. Let me think. On a decision I am not so sure that I did tell him a lie. I assured him that I, members of our church, including myself, have just made extraordinary exertions to meet our church debt, and that now we were positively taxed to the measure of our ability—were strained to a tension-point which would result in snapping if a feather's weight more were added. And the Agent with my study with a forced cheerfulness to hear much the same sort of plea, I suppose, elsewhere. Now, was I exactly correct in my statement? Let me think again. There is my good brother Deacon M——, who has assumed such a heavy burden of late, and for whom my sympathies were so much excited, did I not hear him, a few days ago, bargaining with Deacon F—— for a thousand cigars? Can it be that the poor man is as bad off as I represented? And there is Deacon L, whose liberality I extolled even to the extent of pronouncing it almost extravagant, did he appear to be in a suffering condition. It seems to me I heard him speaking, not long since, in a very easy and careless way about his daughter's account at the jewelry store. All the members of his family seem to be rather handsomely dressed, and I have probably wasted some sympathy on his distressed situation. I did really think, when talking with the Agent, that bro. L had performed his duty in the giving line just now, for he has done, it must be confessed, rather more largely than any of us; but now that I come to think about it, he cannot have felt the pressure seriously. I notice that his wife has not been obliged to part with her elegant diamond ring, and I believe she would do this rather than allow her husband or the cause of Christ to suf-

