

SOUTH WESTERN BAPTIST.

375

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.—Act. 17, 10.

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For the South Western Baptist.

It seems to me that Dr. Crawford has fallen into a popular error in his article on "Signs." He says, "The apostles and early Christians were Missionaries, but they resorted to no such system as we have adopted. Our duty in carrying the Gospel to all the world is precisely the same as theirs." Again: "The apostles and early Christians, without it, (our system), fully discharged their duty, and promulgated the Gospel over immense regions in an incredibly short space of time. If it is said that the circumstances then were more favorable to the diffusion of Christianity, it will be difficult to make good the assertion," &c. Now, allowing that our system was unknown to the apostles and early Christians still it is not true that our circumstances are the same, or are as favorable to the diffusion of the Gospel as theirs. The error of the Dr. is in placing modern Christians on an equality with the apostles. This he evidently does, as do others; and in this way many good men are led to false conclusions. I propose to expose this error, from the New Testament. A few cases only will be selected, and those only, which bear directly on the point involved, i. e., the comparative advantages of the Apostles and Modern Christians for the rapid diffusion of the Gospel. Let it be remembered, that the Dr.'s plan is to bring us back to the "Gospel system," and by this he evidently means the example of the apostles.

Will the reader carefully examine the following facts, and compare them, as to their inevitable influence in the diffusion of the Gospel with anything known to modern Christians?

In Mark 16:15, Jesus says, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. And they went forth, and preached every where, and the Lord working with them, and confirming the word with signs following."

Notice here the persons addressed; "The eleven" verse 14. The duty enjoined, "Preach the Gospel," verse 15. The field, "Every creature," verse 15. And they went forth, and preached every where," verse 20. Now, if it is said that in all this the apostles and modern Christians occupy common ground, and are under a common obligation, can it be affirmed that modern Christians are endowed with the miraculous powers mentioned in the 17th and 18th verse? Will any modern missionary, "take up serpents," or "drink any deadly thing" or "lay hands on the sick"? Does the Lord confirm "the word with signs following" as in that day? "It is not pretended by any" that they do. The question is, what effect would such "signs" have upon the diffusion of the Gospel? This question we intend for the History of the apostles to settle, leaving it with Dr. Crawford to find a parallel in modern missions.

Read, if you please, with care the 2d chap. of Acts, keeping this distinct question before you. How did the miraculous gift of tongues effect the pub-

lic mind in relation to the Gospel?—"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language," verse 6. "And they were all amazed, and marvelled, saying one to another, behold, are not all these that speak Galilean?" verse 7. "And how hear we every man in our own tongue, wherein we were born?" verse 8. "And they were all amazed, and were in doubt, saying what meaneth this?" verse 12. "Others mocking, said, these men are full of new wine," verse 13. Was there ever such a revulsion, or so sudden, in public feeling? Can any man doubt but that this "sign" powerfully predisposed the "multitude" to hear the thrilling discourse of Peter? Was not a "diffusion" given to the Gospel on that day, the like of which has never been seen? Three thousand souls "pricked in their hearts" gladly received his Word and were baptized. Notice too, the congregation, "devout men out of every nation under heaven." Between fifteen and twenty different dialects "hear in their own tongues the wonderful works of God." With that place where the disciples were assembled and this miracle of tongues compose a few English Baptists assembled at a private house, prayerfully consulting about the obligations of Christians to carry out that very commission to "preach the Gospel to every creature."

Compare with these, thus instantly endowed with the "gift of tongues," Carey and Judson, Bowen, and others toiling for years to acquire a knowledge of language in which to preach the Gospel. With this event, too, compare that untiring man of God, Luther Rice, traversing this whole country, stirring up American Baptists to their obligations to "preach the Gospel to every creature." Indeed, compare the whole history of modern missions with this event in the history of the apostles, and resist if you can, the conviction, that the latter enjoyed advantages for the rapid diffusion of the Gospel unknown to the former. And then, add to this miracle the fact that on one day, in one sermon, the Gospel was preached to "devout men out of every nation under heaven." Jerusalem was thronged with visitors from every quarter, it was the great feast, the Pentecost. What think you was the theme of conversation as these multitudes returned to their homes?—Of what would they most likely converse with their families and friends?—And can we conceive of a set of circumstances so calculated to predispose the minds of the people, nay, to excite intense interest in them to hear this new doctrine, and to witness these astounding developments? Can anything like this be found in the history of modern missions? Nor was this the only occasion on which the gift of tongues was conferred. The first mission to the Gentiles (the first foreign mission) was thus distinguished. Your attention is called to the fact that Peter in his sermon to Cornelius and his friends speaks of the wide diffusion of the Gospel. "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts 10:37.

Without dwelling on the impressive circumstances which led to this mission, we may note with interest the result: "And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God," verses 45, 46. With all candor and in all honesty we ask, whether there was not in this attesting sign, a power, an influence unknown to the modern missionary, to any minister since the apostles? Why then analogize our circumstances with those of the apostles?

Take another illustration: In the 3d and 4th chapters of Acts we have the healing of "a certain man lame from his mother's womb," and the effect of this miracle. It is note-worthy, that the apostles make these the occasions of preaching Christ and the resurrection. The point to be demonstrated is the influence on the people. The ecstasy of the restored man was unbounded: "And all the people saw him walking and praising God; and they knew that it was he which sat for a lame at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened to him."

All the people ran together unto them in the porch that is called Solomon's, greatly wondering." Observe, right at that point of intense interest,

Peter commenced his discourse: "Ye men of Israel why marvel ye at this?" The result of this meeting was the conversion of about five thousand men, chap. 4:4. While the Gospel is the power of God unto salvation, we see here that the apostles were invested with a collateral power attesting their ministry, superseding that slow process of induction to which the modern missionary is shut up. A most graphic account of events connected with the death of Ananias and Sapphira is recorded in the 5th chapter illustrating the influence of the "signs and wonders wrought among the people." "And believers were the more added to the Lord, multitudes both of men and women." The "signs and wonders wrought" are enumerated in the 15th and 16th verses and if any man can suppose that such things would not give weight and influence to the apostles preaching, I can only say, he knows but little of the construction of the human mind.

Two other interesting illustrations are recorded in the 9th chapter. The first is that of Eneas, for eight years confined to his bed with palsy. "And Peter said unto him, Eneas, Jesus Christ maketh thee to arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord," verses 34, 35. The other is the case of Tabitha whom Peter raised from the dead. Of this it is said: "And it was known throughout all Joppa; and many believed in the Lord," verse 42. We offer but two other illustrations. The first is the healing of the impotent man at Lystra, chap. 14. "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker," &c., verses 11, 12. The other is the case of Paul and the viper on the island of Melita, chap. 28. When the barbarians saw the viper on Paul's hand they expected immediate death, and supposed him to be an escaped murderer, whom "vengeance suffereth not to live," but when no harm came of it, "they changed their mind, and said that he was a god."

To this we might add the healing of Publius' father and other diseased persons on the island, and the effects.—These cases are introduced (and many others might be,) simply to illustrate the power which these miraculous gifts gave to the apostles over the public mind, facilitating largely the diffusion of the Gospel. Now, we say, that modern missionaries enjoy no such advantages. To analogize our cases is unjust. To say, that the circumstances of the apostles were not more favorable to the rapid diffusion of the Gospel than modern missionaries, is an error. If any man thinks himself a successor of the apostles, let him make the experiment of taking up serpents, or drinking some deadly poison; but before he ventures on it, let him be sure that his accounts are settled and his will written.

The truth is, that a great deal of the talk about the Apostles, "Apostolic usages," "Gospel plans," &c., &c., is exceedingly foolish; and very hurtful to the cause of Christ.

When principles are settled, or rules of duty are defined or illustrated, or systems, or "no systems" are distinctly traceable, let us follow them implicitly; but by all that is lovely and of good report, let us not stultify ourselves by assuming to be what we are not. We are not apostles—we have not apostolic gifts—the office is extinct. Ours is the gift of teaching, not of tongues or working miracles. We can not stand on the same platform, we can not do the same work in the same way. It is impossible, Christ does not require it of us; or he would endow us with the gifts. We are to receive their instruction and in all possible things follow their example; but in some things we can no more imitate them, than we can imitate Christ. To talk to us then about apostolic plans, &c., without defining what they are, or of apostolic usage without discriminating what is and what is not possible; and most of all placing us on an equality with the apostles in the respects above contemplated, is simply to darken counsel, and throw dust in the eyes of the unsuspecting. As long as the human mind remains as it is, that class of men which possess the power of giving ocular demonstration of the truth of what they say, or of attesting the divinity of their doctrine by such acts as were performed by Christ and

his apostles, have an influence over the minds of the people which none others have or can have. If it be affirmed that the Spirit of God calls men to, and helps them in the ministry, it cannot be said that He operates now as He did operate through the apostles. Certainly we may and ought to insist, that those who are clamorous for a return to the apostolic system of missions should tell us what it is, and in what we may or may not follow them. We are for conforming to the Gospel for following every well defined example of the apostles, which is possible, we would omit no duty, neglect no system; but we can not see the wisdom or necessity of an appeal to the one or the other, which defines no duty, indicates no policy, nor even suggests a plan.

JOHN E. DAWSON.
For the South Western Baptist.

Nature of Membership.

As the parent has control over the child in minority he is supposed to feel greater interest in its welfare than any other person. No one can rescue it from parental authority unless this becomes insane or intolerably cruel: then the law allows interference; but only in such instances. Similar relations, only vastly higher, subsist between a church and its members: the member is in Christ's church through faith in Him as its Head and Redeemer and love to the brotherhood—a double union of affection and fellowship. A minor might think he was hardly treated and runaway; but remember this law punishes those who harbor or conceal the traitor: his escape does not release him from obligation to obedience nor destroy parental authority. So a member, in a whim that he was not so much respected as he ought to be or was harshly treated, might tell the clerk to erase his name, or say "I am no longer a member;" does this change his relation? The child owes obedience so long as a minor; so the member till exclusion or death shall separate him: neither in a fit of passion can shake off his allegiance.

In the case of insanity or cruelty in the parent, the law authorizes to interfere; but no law in the New Testament to interfere when a member is supposed to be wrongfully excluded. If you say the Law-giver ought to have made exceptions in such cases, you impeach his wisdom and rebel against his authority. Why did He not? He knew the church could manage it better than any others; hence no appellate jurisdiction given to another body: if the church have done wrong as may be the case, He will superinduce a spirit that will set all right. You are not injured in reputation, if it is known you were wrongfully excluded, for when your church shall have re-examined the case, if rightfully done, then it will be to your spiritual advantage to bear it like a Christian, and not seek to cast off your trouble and supposed disgrace by a sinful insubordinate course of conduct: for he who tries to run from chastisement, or frets under it, like the untamed bullock in the yoke, only makes it worse—he loses the beneficial results designed by his Heavenly Father.

Suppose the faction at Corinth had decided the incestuous man was wrongfully "put away" and had set up their right to restore, or rather receive, for the word restore implies the work of the body that had conferred membership; or they had fled to Cenchræ, which was near, where Phebe was a member—urged the unjust action of the Corinthians, and besought their immediate interference; this would have brought the two churches into collision; but could not remedy the case: the Corinthians had not yielded control over the man and transferred their right to Cenchræ. This man was out of connexion some two years, as is supposed, and disciplinary measures no doubt proved a benefit to him and all the church: his grief was excessive, "swallowed up with over much sorrow," and they were "wade sorry after a godly manner." If they had been restless under the action of the church and appealed, all these blessed influences would have been lost and two churches brought into hostile array.

"But this was a righteous exclusion." True, but in our imperfect state, men are very apt to think the church wrong and declare exclusion has been wrongfully done: many instances within the purview of most of us.

Improper exclusions may be expected in our ignorance, but reception by another church cannot cure the disgrace and injury, nor will a truly pious man desire to relieve himself by unauthorized measures: if not criminal in the

case alleged, he will feel that he needs humbling, and will bear it patiently, till Providence brings false accusers to light—till God vindicates his character, or he is truly humbled—one great object of the religion of the Saviour. If received into another church, two are in unfriendly collision—an offence arises, an occasion of scandal is engendered. The good man, though he feels the wrong, will rather endure than produce confusion, heart-burnings and bitter words.

"But councils of experienced brethren know more than a prejudiced church—hence would decide more disinterestedly." Possible; but a council has no authority to review the decisions of a church any more than another church: for the original church is the highest ecclesiastical authority: no other body can reinstate the excluded member.—The civil judge decides a case in law: can the whole county make it void? By brute force, they may prevent the execution of the law for a time; but the right of decision is in that judge: so Jesus Christ has invested the church with authority in disciplinary matters and you can not take it away nor transfer it to any other body. Appeal to Councils, Synods or other bodies, is wrong, because Christ has made his church, the only body to decide. Mat. 18:17. You may get advice from all quarters and make the best use of it possible,—but this cannot be authoritative against the decisions of a church of Christ: if you can convince the church she is wrong,—very well; but you pour contempt upon Christ's wisdom, when you resort to any other tribunal.

We may exhibit the real, the noble traits of Christian character, true, humble piety in enduring our troubles and wrong treatment, as well as in acting, doing much, leading in great schemes: the sweetest perfumes come from bruised plants. We may honor the Master as much as in any other way. Reviewing the decisions of a church is like a man's entering into a family and reviewing those of the husband and father.—Suppose the wife has been guilty of infidelity, and the obtenders say she ought not to be so roughly treated: they form a council and maintain hers is only a venial fault—they can fellowship her, and decide on her case, and clear her of all blame: or to take the other side: she has been put away without proof of guilt, merely on suspicion: Can these officious men interfere and set aside the decisions of the husband, who is constituted head and ruler in his own family? Your opinions cannot alter his decisions, even if wrong; they are above your attempts to set aside or review: so cases of exclusion.

A judge may play the tyrant in office—a father may do so in his family, abuse his wife and children: so a church, as a sovereign, may receive an excluded member physically and formally, but not righteously and morally and according to gospel order, according to comity implied in the association of independent churches. A pupil expelled from one of our Colleges can never be admitted into another without the *amende honorable* to the first: so among Masons and Odd Fellows. Are churches less scrupulous of trampling on feelings and conceding rights?

A society of men, uncontrolled by Gospel principles, might use unfair means to keep out a member excluded unjustly; but if a Gospel church, a body that seeks the benefit of the unfortunate man and the interests of Christ's cause, they will soon see their error and apply the remedy—will not knowingly hold him a long period in a predicament so unpleasant. The church, which used the knife of discipline, which knows the conduct, feelings and temper of the excluded man, are better qualified to judge than strangers, how disinterested soever they may be: there are traits, features in a man under dealing, which cannot be conveyed by testimony, cannot be put upon paper, and carried before any other tribunal: honesty in error or duplicity, an apparent righteous course, can be better understood and judged of by those cognizant of facts than strangers, though disinterested. Admit that a man is excluded by a Gospel church and soon is admitted to membership in another: we must account for these contradictory acts on the ground of human imperfection; for if both were controlled by the Head of the Church, both these results could not happen. But this hurry is always suspicious in the reviewing church: it is carnal, worldly policy: not open, Gospel-like conduct—it savors of unfairness and duplicity to hide which, resort to had to this railroad speed. The stigma

of exclusion is on him, and the interference of another church may gratify but cannot remove the disgrace: that is, most persons will so regard it: why not wait a little? The Gordian knot had never been noticed; after fruitless efforts Alexander cut it with his sword, averring that was the only way to untie it: but is cutting, untieing? Such is the interference of another church in cases of exclusion: it is as far from doing the right thing, the thing professed to be done, as was Alexander's rash work in regard to the knot—it ruined the harness of Gordius: it was useless, ever afterward.

"Different judicatories would rectify all these mistakes in discipline." Persons have been excluded by the session of elders—this is set aside by Presbytery—confirmed by the Synod and again set aside by General Assembly! So in other ecclesiastical courts.

But to conclude these observations: Receiving excluded members, 1st. Has no scriptural authority: no instance of interference in the New Testament, hence is without scripture example.

2. It pours contempt upon Christ's laws. He makes the church the highest ecclesiastical authority, and he who resorts to any other body in cases of discipline, rejects Christ as Law-giver in Zion.

3. It is a breach of comity and courtesy. If we are to "esteem others better than ourselves," we shall not judge and condemn another church, till we have examined her discipline, not from reports, but in the very body, where the acts we complain of, were performed: here is the proper place to ascertain the truth, the whole truth in the case: not as a superior tribunal, but on equality with them that we may learn the spirit of the parties when the work was transacted.

4. It weakens Church discipline and deprives the erring member of one salutary exercise, the privilege and blessing of humble confession. It is obvious without remark, that discipline is enervated and destroyed when one body shields an offender from proper punishment: some flee to another church and portray their griefs and talk of their small improprieties and receive admission,—for they are sensible they must confess their sins to the old church when they have injured brethren and Christ's cause grievously. Now, this exercise of confession is just what they need to bring them to a suitable condition, a proper state, to receive forgiveness: but they reject the blessing.

Our third Canon is, The decision of a church in exclusion, is final. SEMPLE.
For the South Western Baptist.

CLAIBORNE, March, 1859.

There is a very erroneous way of reading the Sacred Scriptures, and it is with grief that we make the acknowledgment, that it is very common, not only in the world, but the Church. Many good brethren, with a conscience filled with the idea of this duty, take their Bibles and set down and mechanically read four or five chapters without any effort to construe the different passages for themselves and thus ascertain the Doctrine, Promise, Precept, Practice, &c., &c., therein contained, or set forth, so that they may be really taught in God's word; and thus be fitted for the warfare with the Enemy. Such readers only read to satisfy conscience, and never seeing the Glorious Beauty of God's blessed Word, it is no wonder the readings to them are insipid, irksome, dull, and unmeaning. The Eunuch thus read, unable to understand, when Philip joined himself to him, and he might have so read to all eternity without profit; but when Philip began to analyze the Scriptures, and put every thing in place, it was not long before he wanted to follow our Lord in baptism.

Read no more in this way, dear reader, but compare the Scriptures carefully, one with another, and it will not be long before the newspaper and novel will give place to the Bible. EARNEST.

Indian Population.

The total number of Indians in the states and territories of the United States, exclusive of the few who have lost their tribal character or amalgamated with the whites, is from 320,000 to 350,000. Of these, about 2250 are located in New York, Indiana, the Carolinas, and Alabama, and are harmless, peaceful tribes. All the rest, numbering over 300,000, are settled in California, Florida, Kansas, Texas, Nebraska, Oregon, Washington Territory, the upper Missouri, and the whole Northwestern frontier.

Puffing Ministers.

One of the worst practices to which some of the religious papers are addicted, is that of puffing certain ministers, who for aught we know may need puffing in order to place them on a level with their less favored brethren. The practice is all wrong. If a minister of the gospel is blessed with more than ordinary talents, and knows how to employ them to the glory of God, the public will discover the fact soon enough. All attempts to blaze his fame abroad through the medium of the press, will in the end do him more harm than good.

Politicians may extol the merits and the talents of their candidates to the skies, and no particular harm will result from it. But a minister of the gospel occupies a very different position from an aspiring office-seeker. One seeks popular applause for the purpose of carrying his own points and gaining a seat in Congress, the gubernatorial chair, or some other position of worldly honor, while the business of the other is to point out the way of life to the benighted sinners—to "lure to brighter worlds, and lead the way." Such a man needs no herald to proclaim his greatness. He may be very effective in the pulpit, and dwell "with peculiar pathos, almost reproachful and tearful, on the words, 'so long;—'have I been so long with you, and yet hast thou not known me Philip?" But why tell of it in the papers? What good will come of it? If such puffing produces any effect on the puffed, it will only serve to make him proud and confident in his own transcendent powers—to believe himself to be, what others do not, "an everlasting great man." Paul felt himself to be "less than the least of all saints."—Christian Secretary.

First Baptist Church in Nashville

In reading the "Trial of Mr. Graves," we were impressed with the intellectual strength, the varied and accurate information, and the calm, dignified piety which characterize this church. It must be one of the best Baptist churches in this country. In this "Trial," everything was done "decently and in order." There was no hurry, no passion, no sharp practice, simply to compass an end. The painful affair moved slowly and legitimately on, under the guidance of Scriptural principles, to a Scriptural result. We verily believe there are few churches in this land, that could have managed such a business with so much ability and fairness.

And then the calm, unflinching courage of the church rises almost to the moral sublime. Assailed with all the weapons of vituperation, threatened, denounced by nearly all surrounding churches and ministers, deserted by faint and timid friends, left almost without moral support from abroad by "the silence of the prudent," this church marched bravely right along the painful path of duty, and consummated a service as arduous as it was important.—The Baptists of the South owe a debt of honor and gratitude to the First Baptist Church and her Pastor, which they cannot easily discharge. Dr. Howell never has seemed to us half the man that he appeared in this most trying crisis of his life. He has done excellent service to the Denomination by his books, but we could more easily dispense with all his books than we could with his clear vision, his lofty uprightness, his unflinching trust and courage, his Christian heroism, in this Nashville imbroglio. May he live long to enjoy the increasing confidence and admiration of the Denomination whose interest he has so signally served!—Southern Baptist.

POPULATION OF THE WORLD.—The population of the world is estimated at 1,263,574,800. Of this number 91,665,000 are Protestants; 6,216,700 are Jews; 237,484,860 are Catholics; 111,283,000 are Mohammedans, Armenians, &c.; and 816,915,200 are Heathen.

POPULATION OF NORTH AND SOUTH AMERICA.—It is estimated that 30,010,000 Catholics, 30,000 Jews, 3,000,000 Heathens, with 27,516,000 Protestants, make up the population of the continent of North and South America.

In the path of duty, God promises his special protection; he will keep us safe, and bless us.

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.

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

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, April 14, 1859.

Dr. Dawson's Communication.

Do not fail to read this. It discusses a very important principle in regard to missions in a masterly manner. When Judson was imprisoned at Tavoy, God did not send an angel to release him as he did Peter. The miracles, signs and wonders which inaugurated the Jewish dispensation were not perpetuated until the coming of Christ; nor need we expect those which introduced the Christian dispensation to be continued thro' it. It is perfectly reasonable to suppose that there would be manifestations of Divine power accompanying the establishment of any Divine economy, which would not be essential to its continuance. At least, so we reason with infidels. To object, therefore to a system of means for the spread of the Gospel because it is not identical with that adopted by the apostles, is virtually to assume that miraculous interventions are just as essential to the perpetuation of the Gospel as they were to its establishment. This, we are persuaded, Dr. Crawford at least will not pretend. We hope, therefore, that the Dr. will waive his objections, and in the spirit of conciliation, will still co-operate with his brethren. It is related of old father Mercer, that when a certain matter was decided against him in the Georgia Baptist Convention, a matter too, that lay near his heart, the location of the University that bears his honored name, that in the spirit of meekness and wisdom, the old man arose and said, "Well, brethren, if you will not go with me, I must go with you. I cannot go by myself." Why may not Dr. Crawford say the same?

La Grange, Geo.

The first Lord's day of this month, we exchanged labors with our old friend and brother, E. B. TEAGUE, the esteemed pastor of the Baptist Church in La Grange, Geo. The day, however, was so exceedingly inclement, raining almost incessantly all day and until a late hour at night, that we met but comparatively a small congregation. Sabbath evening service was held in the Southern Female College, where we met several old friends, brethren Brooks, Cox, and Hooten, who have the College in charge, and more than all, an old female friend from Madisonville, Tenn., the place where we spent our earlier years, and for which we still cherish a pleasing recollection. The College is enjoying a high degree of prosperity under the able management of the above brethren, assisted by an accomplished corps of teachers, male and female. We made the acquaintance of Prof. Johnson, who is at the head of the musical department, and found him to be a most agreeable Christian gentleman, and eminently fitted for the position he fills. The attendance is about 140.

Our brethren in La Grange are making suitable efforts now to finish the main audience room of their superb new meeting house, one of the finest specimens of church architecture, by the way, we know in the Southern country. They now worship in the basement story, which is quite insufficient to accommodate the growing congregation who attend the ministry of bro. Teague.

On Monday morning we made a hasty visit to "Brownwood," the Male High school under the management of prof. Wm. Johns, late of the Tuskegee Scientific Institute. Bro. Johns is succeeding beyond his own expectations. He is assisted by an able faculty of teachers, and has a large and growing attendance of pupils. He is one of the best, safest, and most thorough teachers in the Southern country; and we cannot but hope and believe that so enlightened, refined, and wealthy a population as reside in La Grange and vicinity will afford him the patronage he deserves!

THE LITTLE SCHOOLMASTER; or SIX Lessons about Sin, that ought to be remembered. By Uncle Charles, author of "Advantages of S. Schools," "Simple Rhymes," "Sanctification," "Memoir of Sanders," "Social Visits," "Life of Wimberly," "Little Preacher," etc. Charleston: Southern Baptist Publication Society. 18mo. cloth. pp. 86. Price 25 cents.

The Southern publication Society continue to bring out valuable Sunday School books. Uncle Charles, one of the best Sunday School book writers of the age, is out with another work—May he live to write a series of little books for the children. The Southern Baptist says of it:

"The Little Schoolmaster offers to teach the youth of our country six very important lessons, and we venture to say, that all who avail themselves of his very kind offer will be more than pleased—delighted. Uncle Charles' 'Little Preacher,' and 'Little Schoolmaster' ought to be invited to visit every family. They are both very modest, good looking teachers, and make very moder-

ate demands, only asking 45 cts. for a visit from both. We hope no parent will refuse an interview to these teachers with their children. They are little treasures. Get them at once."

The Best Remedy.

Amid the present controversy as to "Scriptural systems" and "gospel plans" of conducting our missions at home and abroad, we are in danger of losing sight of the great remedy for all such conflicts of sentiment—PRAYER. We desire, therefore, to get the ear of every Christian reader, and make an appeal to him in behalf of our beloved Convention and all its Boards, that from this time until that body meets he will not cease to pray that the spirit of Christ—the spirit of wisdom and of a sound mind—may mark all its deliberations. In suggesting some thoughts upon this subject, we remark:

First, That a more comprehensive view of the great work in which we are engaged, is quite essential to its successful prosecution. This view can only be realized in a spirit of earnest, fervent, persistent prayer. "The field is the world," says our Lord; and yet how few Christians have ever realized the magnitude of this field! It was while Peter was praying upon the "house top," that he fell into a trance and saw that heavenly vision which enlarged his own heart to the dimensions of his missions, and he at once took that celebrated journey to the house of Cornelius, at which he opened the door of the kingdom of heaven to the Gentiles. It was in a spirit of fervent prayer that our English brethren Carey, Fuller, Ryland, Pierce, etc., conceived the grand design of converting India to the Christian religion. It was in the same spirit that Judson and Rice, while at college, formed the resolution of consecrating themselves to this great cause. And if the views of the Christians of this age shall ever enlarge beyond the present fields of labor occupied by their missionaries, it will be in answer to prayer.

Again: The success of those missionaries already in the field greatly depends upon the prayers of those who have sent them. "Praying for me," says Paul, "that utterance may be given me, that I may open my mouth boldly to make known the mystery of the gospel." If such a man as Paul, inspired by the Holy Spirit, "a chosen vessel to bear the name of Jesus to the Gentiles," needed the prayers of his brethren to give success to his ministry, how much more our present ministers and missionaries? Whatever may be the mere ceremonial or external bond that unites the ministry and the churches, one thing is plain to every reader of God's word—that God has so blended them in the great work of saving souls, as to involve the agency of each as the condition of great success. O, if there be an object on earth which appeals to the last sensibilities of a Christian's heart, it does appear to us to be that man, who, taking joyfully the spoiling of his goods, and his life in his hands, hastens for hence among the Gentiles to proclaim these glad tidings of great joy, which are to make them wise unto salvation! To them it is "news" indeed; and no Christian can be indifferent as to the effect its proclamation is to have upon those who are hearing it for the first time. Prayer for our missionaries in China, Africa, among the Indians, and in our own beloved country, is greatly needed. No human imagination can calculate the effect of a universal pouring out of soul before God for the success of missions.

Furthermore: Prayer is especially needed that the Lord would send forth more laborers into the vast field. It was a happy conceit of one of the old fathers (Augustine, we believe), that the conversion of Paul and his call to preach the Gospel to the heathen, was in answer to the last prayer of the proto-martyr—Stephen.

"Si Stephanus non orasset, Ecclesia Paulum non haberet."

"If Stephen had not prayed, the church would not have had Paul." It is in accordance with the experience of all our churches, that in their seasons of most earnest prayer God calls most of his servants to this important work. It is not a little remarkable that our churches have sent to our Foreign Board, especially, a sufficiency of funds for the ample supply of all their wants, and that the great want of that Board is men! MEN!! They desire at once to establish a mission in Japan, provided the men can be found to whom the initiative of such an enterprise can be safely trusted. But why specify? We need more men in China, in Africa, among the Indians, in the destitute regions of our own country—a whole world lying in wickedness! What an object to enlist the prayers of God's people. O let us stop our contentions about "plans" and "systems," and execute the last will and testament of our blessed Lord—"Go ye into all the world," etc. If all our brethren would pray more for the success of God's cause at home and abroad, we venture

to say that they would be far more concerned about the duty to be performed than the manner of performing it.

We therefore, close with this single suggestion, that on the first Lord's day in May, the Sabbath before the convention meets, all the friends of that body and its Boards pray especially that the approaching meeting may be harmonious and instrumental in promoting the glory of God and the prosperity of Zion. Those who are to compose that Convention will be far more likely to go to the place of meeting "in the fulness of the blessing of the Gospel of Christ," if they know that their brethren who stay are praying the blessing of God to attend them. How soon can He who answers prayer disperse all the clouds that lower upon our Zion, and throwing around her the lustre of his own glory, command her that she "arise and shine; for that her light is come and the glory of God has risen upon her." "Finally, brethren, pray for us," says Paul, "that the word of the Lord may have free course, and be glorified, even as it is with you."

A New Landmark.

Last week we stated we had not seen a Minute of Mr. Graves' Sunday School Union. We have been so fortunate as to find one in our travels. He doubtless expects all Baptist editors to notice it, and we must not fail. To perform our duty we select an incident on page 23. W. S. Perry had the floor and was presenting the claims of the "Aurora," an excellent Baptist Family Magazine, edited by Mrs. Eaton, wife of the late much lamented J. H. Eaton, of Murfreesboro', Tenn., when the following announcement was made:

Pending his remarks, it was announced that the Honorable Stephen A. Douglass, Illinois, and James C. Jones, Tennessee, were waiting at the door, and wished to visit the members of this Convention. Bro. Perry suspended his remarks, whilst the President formally withdrew and conducted the honorable gentlemen into the room. Judge Douglass was conducted to the President's chair, whereupon Brother J. M. Pendleton, Professor of Theology in Union University, Tennessee, briefly stated the objects and purposes contemplated by this Convention, which was followed by a short address from Judge Douglass, expressive of his high approval and commendation of the objects claimed by the Convention.

Brother J. T. Freeman wished an expression from the Convention of satisfaction, tending to Judge Douglass our hearty regard and feelings of respect for his manifested sentiments toward this Convention and purposes contemplated. A vote of thanks was then had, and the honorable gentlemen took their leave.

Reader, what do you think of those two paragraphs? We challenge you to show anything of the kind in the proceedings of Baptist deliberative bodies. It is emphatically, then, a new Landmark. Notice how handsomely it was set up. It was announced while Bro. Perry was pleading the cause of "Aurora" (how unfortunate for that good sisters paper!) that "Judge Douglass," of Illinois, a man of the world, and James C. Jones, a Cumberland Presbyterian, we believe, "were waiting at the door, and wished to see the members of the Convention." Why did they not come in then? you say: Were the doors closed, Methodist Conference fashion? Stop, reader, this was a made up affair, there was to be something extra done. A plain old Baptist "wishing to see the members of the Convention," would have come quietly in, and no parade would have been made over him. But these are United States Senators.

Well, the business of the Convention was suspended, and President Freeman "formally withdrew and conducted the honorable gentlemen into the room."—Did the farce end here? Nay, verily; the Landmark is not yet set. "Judge Douglass," the record continues, "was conducted to the President's chair, whereupon bro. J. M. Pendleton, Professor of Theology in Union University Ten., briefly stated the objects and purposes contemplated by the Convention." The inquiry naturally arises, why did not President Freeman explain the objects of the Convention? In all deliberative bodies it is the business of the Presidents. But a new Landmark was to be set up, and the old experienced "Resetter" must take his Pedobaptist Jacob-staff and do the surveying, make out the "Plot," with "meets and bounds."

We are tempted to say a good deal about this singular affair in Baptist history, but it is so ludicrous one can not be serious in noticing it. Observe, when the farce was over, how soon the "honorable gentlemen took their leave" after getting "a vote of thanks."

We close, hoping our notice of Mr. Graves' Convention will be satisfactory to him, by quoting a few sentences from an old Baptist Landmarker, the Apostle James, and the reader is requested to examine the two documents and see how the Judge Douglass Landmark, and the New Testament Landmark correspond. Here is what James says:

"My brethren, have not the faith of our

Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come one also with vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot stool; are ye not then partial in yourselves, and are become judges of evil thoughts?"—James 2: 1-4.

Our Convention and its Boards.

It is a pleasing fact that every Missionary Baptist paper in the South sustains our Convention and its several Boards as at present conducted. We suppose that the Nashville faction of excluded Baptists, who are "speaking great swelling words," through the columns of the Tennessee Baptist, will soon exhaust themselves, and collapse. At least the respirations of the concern for the last two weeks, are quite ominous.

"Baptist Corollaries."

We have dismissed the "Wheel," having condemned Mr. Graves by his own favorite production, and have luckily found a number of the Tennessee Baptist containing his "Baptist Corollaries," under his standing head "KEEP BEFORE THE PEOPLE." As soon as he departed from Baptist principles he did not wish this column kept "before the people." We shall be short with these "Corollaries," and only select one from the many which condemn, plainly as language can convey ideas, Mr. Graves' recent course. Let the reader search the past records of the Tennessee Baptist and read that column at the head of Mr. Graves' editorials, and decide for himself. But here is Corollary 5, which Mr. Graves truly calls "one of the old Landmarks of the Baptist Church." Hear him:

This, we claim, is one of the Old Landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association convention, council or convention can impose a moral obligation upon the constituent parts composing them.—Tennessee Baptist, April 4th 1858.

Can Mr. Graves, or any of his friends reconcile this "Old Landmark" with his recent conduct in refusing to be tried by his Church, appealing to associations and conventions for endorsement, and exalting an ex parte Council in power above an independent Church? Further comment is unnecessary. "O Wheel!" "O Baptist Corollaries!"

NOTES ON THE NEW TESTAMENT, Practical and explanatory. By Elder Adiel Sherwood, of Georgia. Published by Sheldon & Co., New York.

Elder Sherwood has accomplished a valuable and important work in the preparation of these notes. Their adaptation to the wants of the public, is as perfect as possible. Special pains should be taken to give such a work an extensive circulation.—Western Recorder.

For sale at the South Western Baptist office.

Delegates to the Southern Baptist Convention.

The following is the aggregate number of delegates to which each State is entitled on account of funds contributed to the Boards of the Southern Baptist Convention:

Table with 2 columns: State and Delegates. Georgia 152, Virginia 127, S. Alabama 122, South Carolina 75, Kentucky 52, Mississippi 29, North Carolina 27, Tennessee and North Alabama 23, Louisiana 22, Maryland 17, Missouri 7, Florida 3, Creek Nation 1, Texas 0, Arkansas 0.

Convention at Richmond—Return Tickets.

Having been requested by Brother Poindexter to enquire what roads in this section will return delegates to the Convention, I publish the following:

The Wilmington & Manchester railroad declines to return delegates on the payment of one fare.

The South Carolina Railroad will permit delegates to return free provided thirty or more pass over the road paying full fare on their way to the Convention.

The Charlotte and South Carolina, the North Eastern, and the Charleston and Savannah Railroads will return delegates free upon the payment of one fare.

Owing to the refusal of the Wilmington and Manchester Railroad, those from beyond Columbia towards the South and Southwest will find it best to take tickets at Augusta to Weldon via Columbia, checking baggage thro', or to the Charlotte junction.

As there is but one through train on this route, they should leave Augusta Wednesday morning, and Montgomery and Chattanooga Tuesday morning,

and Atlanta and Savannah on Tuesday night, in order to reach Richmond on Thursday afternoon.

JAMES P. BOYCE, GREENVILLE, S. C., April 5th, 1859.

For the South Western Baptist. MONTGOMERY, April 1859.

DEAR BROTHER HENDERSON: A few days ago, I received a copy of the minutes of the Southern Baptist Sunday School Convention held in Memphis last November. It contains divers things of interest to me, not the least among which is "the plan of operation" proposed by the Committee (J. R. Graves, Chairman), and adopted by the Convention. It proposes to supply the South with "Baptist Sunday School books in the shortest possible time with the least possible expense, without creating the necessity of raising out of the denomination an endowment of \$50,000 or \$100,000, with an array of secretaries and agents to consume it unto the end." This is to be done as follows:—1. The Board is to "publish for bids," "the printers doing the work at the lowest figures to have the contract."—But as the Board has no funds to pay with and as printers are unwilling to work for nothing, some plan must be provided for selling the books in the shortest possible time to meet the expense of printing.

To accomplish this, "the plan" proposes that the "Board establish a Central Depository at every place that will raise a capital of two thousand dollars or more" and "sub-depositories at every county-site or elsewhere in each State that will raise one hundred dollars or more."

Now, bro. Editor, supposing Alabama to adopt this plan, let us estimate the cost to the Baptists of the State: There ought to be at least six central Depositories, located as follows: Mobile, Selma, Tuskegee, Talladega, Tuscaloosa, Huntsville. Two thousand dollars each would be twelve thousand dollars.

Then the forty-six counties in which there would be no central depository must each have one sub-depository, some of them two—say fifty in all. One hundred dollars each would be five thousand more. Whole amount to be raised to start the plan, seventeen thousand dollars.

Then each Depository must have an "agent," and as the laborer is worthy of his hire he must be paid for his services. The plan also contemplates a general agent for each State. The following is perhaps a fair estimate of the expense of supporting this "army of agents."

Table with 2 columns: Agent type and Amount. 6 agents for central depts. at \$500 each \$ 3,000, 50 for sub-depts. at \$200 each 10,000, General agent 1,000, Interest on \$17,000 1,350.

Total \$15,350. In this calculation nothing is said of contingent expenses, such as room-rent, freight, insurance, &c. To keep such machinery in operation would cost Alabama \$20,000 every year.

If all the Southern States were to adopt this plan it would require them to raise \$200,000 to start it and \$200,000 annually to sustain it.

If this is the least possible expense at which the Union can furnish its books, "the shortest possible time" in which they can induce the people to buy them will extend somewhat beyond the day of judgment.

Yours, truly, I. T. TICHEBOR.

For the South Western Baptist. DIDASKO, BUTLER COUNTY, ALA., March, 1859.

Can the Baptist Church at A, receive an excluded member from the Baptist Church at B, without the consent of the Church at B?

This question is exciting much interest and considerable argument among the Baptists. Now we say if the Church at B, and the Church at A, be true Churches of Christ (and we think the Bible recognizes no others as Churches), they are one and the same. Governed by the same great law; and one cannot do an act according to this law but must be, and is recognized and sanctioned by the other. If the Church at A, where the excluded member resides, be far away from the Church at B, and it impracticable for the excluded member to go to the Church at B, and be restored according to the law of restoration, then we see no good reason why he may not be restored or received at A, upon a strict compliance with that law which would restore him at B; the cause of his exclusion being fully known to the Church at A.

Now our conception of this subject is simply this; that a true Church of Christ is, or ought to be one and the same thing everywhere. The Church at Tuskegee and the Church at Little Rock or Red River, and the Church at Nashville, and at all other places, are not different churches, but the same Church of Christ at different places, and the law that excludes a member at one place excludes him everywhere. Am I not right?

These separate bodies are sovereign and independent bodies, whose sovereignty, independence and equality is acknowledged by all other bodies that are governed by the same laws. Each body acknowledging the sovereignty,

independence and equality of all the others and none claiming superiority over any others.

Separate bodies—not separate churches. Not separate churches because united with all other bodies that are governed by the same laws of faith and practice. All united in one common cause and centering in one Great Head even Christ, who is Head over all.

Now, if we are not right we hope that the editors, or some of the readers of the South Western Baptist will show us wherein we are wrong. We are aware that some of our Baptist brethren (in their zeal to oppose other denominations who claim to be branches of the church,) will object to this. We do not blame them for opposing those who do not come under the laws of a Gospel church, or church of Christ.—But this does not interfere with our views of this subject. When we speak of the Church at Tuskegee, and the Church at Little Rock, and at Nashville, all in the same connection, we call them Churches, (in the plural number). But when we come to make up a definite idea of them as above, they are but members of the same church.

THOMAS. For the South Western Baptist. Intemperance.

A correspondent says: "I would suggest that Hinder give us a few hints on intemperance, the results of deacons going into groceries, and drinking with drunkards, and, also, the same of members who do the same things."

What is the matter now? Has a correspondent been visiting the groceries and drinking with the drunkards? Or have some of his brethren, deacons and lay-members, been guilty of such a naughty practice? O fie!

The results of such a practice I set down to be: Getting drunk—being sick after it—talking foolishly—reeling and spewing—acting like a maniac—disturbing the peace of families—getting into difficulties—ruining the health—destroying property—dishonoring the profession—incurring the censure of the church—being excluded from its fellowship—becoming disgraced and beggared and ruined—dying with the delirium tremens—and going to perdition.

These are only a few of the sad results liable to follow the practice of mingling with the drunkards about liquor shops. Now, my candid opinion is, that neither ministers, nor deacons, nor lay-members—nor any body else, should go to groceries and drink with the drunkards. I move, therefore, that they all stay away from such places. Who will second my motion? HINDER.

East Ala. Baptist Convention.

BRETHREN EDITORS. Including the 5th Lord's day in May, is the time for holding the meeting of this young but efficient body. As this is eminently a missionary association of the churches of our region to cultivate and develop their spiritual resources in building up the Redeemer's Kingdom within their own destitution especially, it is very important that each church embraced should be represented. If churches need aid to help support their Pastors, they should send messengers. The stronger churches should send theirs with funds, or church pledges for them, as called for by the Board to help the weak and supply the destitute. Some funds ought to be sent up for Indian and Foreign Missions. And, brethren Editors, within our limits in weak churches, and the Mission fields, too, will be found some of the Lord's poor. Your missionaries will be delighted to enter their humble dwellings with fruits of your pecuniary bounty, and thus be able to give them both temporal and spiritual comfort. I know myself of a few old veteran ministers who have given the strength of their youth to the good cause, almost entirely at their own charges, who now in the infirmity of age, are unprovided for.

O my brethren, if any on this earth have just claims on church bounty, they have. Many of our most prosperous churches were planted and cultivated by them, and shall they not be cared for? I do not mean now they are burdened with years of sacrifice and toil, to make missionaries of them. No—send forth your strong young men into that department of labor, that they may learn to "endure hardness as good soldiers of Jesus Christ" and to "be partakers of the afflictions of the Gospel." Let these worn out men of God, be left at home to guide the household affairs of their own churches, and like it is in times of war, take care of home, and meet as counselors while the young go out for battle. But make them comfortable at home. Their prayers, counsels and dying blessings on the churches and younger ministry, will amply reward the donors for all they bestow on them. God, who watches over the tottering steps, they yet make in his service, will send his blessing upon those who send them food and give them clothing. The perishing souls of lost sinners, and suffering bodies, and burdened minds of the poor saints, were the great charges of the early ministry

J. D. WILKINS. For the South Western Baptist. Apalachicola Again.

MESSRS. EDITORS: Your readers recently had a communication from bro. A. Van Hoose, on the occasion of his recent visit to the above place. Scarcely had the interest awakened by bro. V.'s faithful labors, and his company with our devoted bro. Edwards of Orange Hill, to pay my first visit to this "city of cotton bags."

We were met at the boat by representatives from both the white and colored churches, who bid us a cordial welcome among them; indeed the expected reception with which we met on our arrival made us feel quite at home the first evening. We commenced preaching Friday night of our arrival; on Monday night following, bro. Van Hoose, was compelled to leave, he remained, preaching every night, (on some days and night,) to a densely crowded house, until the following

