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For Terms, &c., see last page.

For the South Western Baptist.
Which is the Apostolic Church?

NUMBER 29.

We have now gone through a period of near seventeen hundred years, endeavoring to give some of the most prominent jottings, meanderings and checkered scenes which have characterized the different ages of the world, from the birth of our blessed Redeemer down to the end of the seventeenth century. We are aware of the seeming incongruity of much that has been said, when applied to the caption, under which the foregoing articles have been written; yet, incoherently as the thoughts may have been thrown together, we hope and trust that they have not been entirely void of interest; and may be the means of some one investigating the subject more properly and thoroughly than could have been expected of the writer of this imperfect dissertation. With this number, though it may be somewhat lengthy, we expect to conclude. We have asked the question twenty-nine times, Which is the Apostolic Church? We have not committed ourselves to show which church that might be, we have merely asked the question, and thrown out some gentle hints. We have endeavored to show which is not the Apostolic Church. We have shown how the Lutherans, the Presbyterians, the Episcopalians, and the Methodists have originated. All of the principal protestant sects, have grown out from these. The Baptists are not protestants in the same sense, in which the foregoing are. For we most positively contend, that all denominations of the present day save the Baptist, can trace their parentage to the Church of Rome, which began to be corrupted from the fostering care of Constantine the Great. It has been a question with some, which had preponderated, the good, or the bad effects of Constantine's church policy. We think, upon the whole, it had a deteriorating effect upon the religion of our Lord and Saviour Jesus Christ. In 306, after Constantine was saluted Augustus and emperor, by the army in Britain, two extraordinary events marked the boldness of his genius, and rendered his name memorable. These were, the removal of the seat of the Roman empire to Constantinople, and adopting Christianity as the religion of the same. Whether Constantine embraced Christianity from a conviction of its truth or from policy, has been a matter of some dispute.—Certain it is, however, that this religion had extended among the people to such a degree, as to strengthen Constantine in the affections of the soldiers by adopting it. That this emperor had a vision with the appearance of a Cross in the heavens exceedingly bright, and bearing the inscription "conquer by this," is to say no more dubious indeed. It is not impossible that the Lord might have manifested himself to him in this extraordinary way; but the evidence is far from being conclusive; and we can hardly conceive a man of his character to be thus singularly favored. Upon the whole, self-aggrandisement seems to have been the most prominent feature in the policy of Constantine, when he adopted the Christian religion as the faith of the Roman empire. Had he been sincere in his profession, and regarded this as a miracle, it is still more singular that he should neglect to profess his faith in Christ by baptism, until on his death-bed, more than thirty years after this event is said to have occurred. But let this be as it may, when we contemplate upon the meandering scenes and bloody persecutions, through which the beloved of the Redeemer have ever passed in ages of the world, we are abundantly confirmed in that great and leading cardinal truth in the divine word, which says: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The force of this truth is irresistible, and should ever be a consoling thought to the way-worn traveler and afflicted child of God while tabernacled here below, on his weary pilgrimage through a howling wilderness, where thorns and thistles grow. How long dear Saviour, O how long wilt thou suffer thy righteous word distorted and thy Holy ordinances perverted and set aside, and the works of man substituted therefor? There have been many volumes written on the mode and subjects of baptisms, by numerous distinguished individuals; though it would seem with but little effect. The argument has been exhausted, the battle fought, and we think, the victory won; others thinking to the contrary, notwithstanding. It is a great misfortune to have error instilled in the youthful mind; for when once implanted and firmly set, it is hard to eradicate; hence

the great necessity of correct principles being inculcated early in the minds of the young. If the young were universally taught to take the Holy Scriptures for their faith and practice, and ponder them well, and adhere less to the teaching of disciplines, catechisms, and other creatures, which are the works of man's hands, they would in all probability, in a short time, be enabled to see eye to eye, and be a unit in the Spirit of their Lord and Master.—How Pedobaptists at large, with the Bibles in their hands, and with overwhelming force of ancient history against them, can claim any precedence in the Apostolic Church for their Church organizations, is to us unaccountable indeed. But alas! have not these principles been instilled in their minds in childhood, which tend to prejudice their minds against certain great truths in the Scriptures? It may be that this has something to do with it; and it is not so unaccountable after all.

CLOPHAS.

(CONCLUDED NEXT WEEK.)

For the South Western Baptist.

Faith.

The world esteems not faith. The unregenerate do not understand it:—They see not its philosophy, nor indeed, its utility; and hence they refuse to be saved by it. They stumble at that stumbling stone, as it is written, "Behold I lay in Zion a foundation stone, which unto you which believe, be precious, but unto them which be disobedient, a stone of stumbling and rock of offence." Oh, it is a fearful thing to stumble over the very means which God has appointed for salvation, but it all comes from want of faith. Now, there are some—nay, not a few preachers in the world, that contribute largely to this state of things—the "blind leading the blind into the ditch." These are they that preach "good works"—"works legal"—"works under the law"—"works of righteousness"—telling men that they can and must do something—"going about to establish their own righteousness instead of submitting to the righteousness of God." Ah! these obscure faith—these throw a cloud over the understanding—these set feet upon a "way" that leadeth but to "death."—"There is a way that seemeth right unto a man, but the end of that way is death." Consider now! who is going to trust all to Christ when he can do something himself? No, no! Human nature will never do it—but show the sinner that he can do nothing—strip him of "self," and then tell him of the "righteousness of Christ" and he will soon try to appropriate it to himself, and this is "faith." "EARNEST."

Claiborne, June, 1859.

For the South Western Baptist.

What our Churches Need.

I have visited many of the churches in this State this year, and have thought and talked much about their condition and the condition of the hearth, and I have concluded we need more of the Spirit of Christ. Our people here are wealthy and rapidly increasing in wealth, and they number about sixty thousand, and they have good institutions of learning and talent. Here, then, are the elements of success, but what will they derive without the blessing of God? Let us pray earnestly for more of the Spirit of our Master, then we will feel more deeply interested in the situation of those around us, and in the salvation of the hearth.

Yours truly, S. A. CREATH,
Agent F. M.

For the South Western Baptist.

Visible Union of the Church of Christ.

(From Winfield's *Glory of the Redeemer*: p. 125.)

How much does a perfect representation of the glory of the Redeemer by the Church depend upon her visible union! A mirror broken into a thousand fragments, cannot reflect the glory of the sun with the same brilliancy, power, and effect, as if a perfect whole. Nor can the Church of God, dismembered, divided, and broken, present to the world the same harmonious convincing and effective testimony to the glory of Jesus, as when in her unimpaird oneness she is seen "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Oh then, by all that is fragrant in the name of Jesus, by all that is sanctifying in his glory and attractive in his cross, by all that is sweet and persuasive in Christian love, by all that is solemn in the near approach of death and eternity, and by all that is blissful in the hope of eternal life, springing from the one atonement, reader, seek to promote the visible unity of Christ's Church. Resolve beneath the Cross, and by the grace of God, that you will not be a hindrance to the accomplishment of so blessed, so holy an end. Hold the faith with a firm hand, but hold in righteousness.—Speak the truth with all boldness, but speak it in love. Concede to others what you claim for yourself—the right of private judgment and the free exercise of an enlightened conscience. And where you see the image of Jesus reflected, the love of Jesus influencing,

and the glory of Jesus, simply and solely sought, there extend your hand, proffer your heart, breathe your blessing and your prayer. Oh, this were to be like Christ; and to be like Christ is grace below, and glory above.

Why Baptism before Communion?

[We copy the following remarks from the Examiner, which appear to us sensible and temperate, and commend themselves to all inquirers on the subject.]

The antecedency of baptism to communion rests not on any formally instituted connection between them, but on the intrinsic character of the two rites, and their common relation to the Christian life.

Baptism is simply the initiatory rite into the Christian church, or rather, to speak more comprehensively, it is the divinely appointed method of declaring formally our allegiance to Christ. It is the specific and divinely instituted badge of discipleship. It is a strictly traditional institution; the formal act of enlistment under the banners of the great Captain of salvation; the formal transfer of allegiance from the Prince of Darkness to the Prince of Life.—Baptism, therefore, is an act performed, a rite submitted to, once for all.—Once done, it is done forever. The magistrate who has taken the oath of office, has henceforth only to go forward in the faithful discharge of his duties.—The soldier who has once taken the military oath and signed the papers, henceforth shares the discipline and is part of the organized force. The alien who has once submitted to the process of naturalization, is thenceforward a citizen, and is bound to the duties and entitled to the privileges of the Government to which he has sworn allegiance. So he who has by baptism formally and publicly put on Christ, has done it once for all. He is henceforth a recognized member of "the sacramental host of God's elect"; he has henceforth his citizenship in the kingdom which is not of this world. In an expressive and solemn symbol he has washed away his sins—put off the filth of the flesh, become dead to the world, and risen to a new and spiritual life. Baptism, then, stands at the gateway of the Christian life.

The Lord's Supper is an institution of a very different character. It is not a transitional rite, but a permanent ordinance of the religious life. It is the banquet of love to which the believer is from time to time to come, to nourish his spiritual graces, to feed the springs of his religious life, to remind him of the precious Saviour in whom is all his hope, to send his thoughts back to the hour when his redemption was wrought out in humiliation and agony, and forward to the day when it shall be consummated in glory and triumph. "This do, as oft as ye do it, in remembrance of me," was the language of the Saviour when he instituted this rite for those who had been for years his disciples. It is, then, an act to be repeated as often as convenience, or the exigencies of the Christian life demand it.

The priority of baptism to communion, then, grows not out of any arbitrary law, or any express and positive relation between the two ordinances. It grows out of the simple necessity of entering the banquet hall before we can sit down to the feast; out of the fact that while the supper is strictly an institution for professed believers, baptism is simply a profession of belief, the first formal dedication of faith, the outward act by which the soul passes over from the legions of Satan into the army of Immanuel. Those, therefore, who hold to baptism at all, must hold to it as in its nature anterior to communion, simply because it is in its nature anterior to all acts of the formal, outward, professed Christian life. To come to the communion table without baptism, is to set aside and treat with contempt an expressed and solemn ordinance of Jesus Christ. To come to it before baptism, is to confound and reverse the order of the Christian ordinances, to convert the wisdom of Christ into human folly, to assume the duties and prerogatives of a spiritual citizen before submitting to the process of spiritual naturalization.

This view of baptism cannot be too clearly conceived, nor too frequently and forcibly presented. Baptism is not regeneration. It is not the means of regeneration. It is not a substitute for regeneration. But it is the natural, the divinely enjoined step immediately consequent upon regeneration; the act by which he whom God has translated from the bondage of Satan into the glorious liberty of his kingdom, is at once to testify his allegiance to the Prince whose service he enters.—Can there be any doubt upon this point? "He that believeth and is baptized," "disciple all nations, baptizing them;" "re-baptized;" "re-baptized;"—this uniform language of the New Testament, interpreted and enforced by the uniform practice of the Apostles, leaves not a shadow of doubt as to the intention of our Lord as to the place, and the importance of the place which he assigned to baptism, in the organization of his earthly kingdom. It is the one solemn act by which the converted sinner declares his allegiance to Christ. He who refuses or neglects it, refuses to acknowledge himself formally as Christ's; and whatever be his character, can make no claim to be recognized as a Christian, much less to any of the privileges of that regular Christian organization which he has disregarded.—To overleap baptism and take one's seat at the communion table, argues gross ignorance or gross presumption—an infraction of gospel order which no intelligent church or minister can sanction.

We repeat, then, let no one be diverted from the true issue, nor seduced into the attempt to maintain a mere arbitrary and formal priority of baptism to communion. Even thus, indeed, the argument is clear enough to the candid mind; but it may be evaded and com-

placated by side issues. The simple position is this:—the Lord's Supper is strictly Christian ordinance; Baptism, the divinely established, universal, indispensable condition and badge of discipleship.

How he kills.

The Pope of Rome keeps a standing army of Swiss soldiers to protect his person, and to put down insurrections, as he is a temporal prince. As the French and Sardinians beat back, the Austrians, the spirit of liberty is rising in the Papal States, and the Pope is much troubled at these uprisings.—About one hundred miles from Rome is the town of Perugia of 20,000 inhabitants, which, animated by the spirit of liberty, threw off the Papal yoke. The New York Herald says:

Against this town, the Pope sent his foreign hirelings to cut down the natives of the soil. The Vicar of Jesus Christ on earth, claiming to be the representative of the Prince of Peace, has taken the responsibility of shedding the first blood. Who would have thought the poor old man had so much pluck in him? But it is more the work of his Minister, Cardinal Antonelli, than the Pope himself. Yet, if the Holy Father is to be any longer a temporal sovereign, he must fight for his throne like other princes, with standing armies, and slaughter his rebellious subjects when they dare to demand a change of government. The Austrians have now enough to do to fight for themselves, and the French very prudently do not interfere outside of Rome. So that the Pope will have to do his own fighting this time. When St. Peter drew his sword to fight for Christ, the Redeemer of men ordered him to put up his weapon, as his kingdom was not of this world. But as the Pope's kingdom is of this world—as it is a temporal sovereignty—he must uphold it by the same means by which other kings uphold their dominions, and use force when his people attempt to throw off his yoke. In this he is only consistent, and if he offers up his subjects in hecatombs to the god of war, he will be then the more a true king by the grace of God. Nor is he without examples and precedents. In a single battle at Ravenna, in which Pope Julius II. commanded, twenty thousand lay dead upon the field; what rivers of blood flowed in the wars of Gregory VII.; and before the struggle is over which has now been inaugurated at Perugia, who can tell how many lives will be sacrificed?

In the present temper of his people it seems a desperate act on the part of Pius IX. It is very clear he must either follow up this blow, and subdue, if he can, numerous rebels by the sword, or he will very soon be driven from Italy—the last of the sovereign Pontiffs. His fate hangs upon the will of the victorious Emperor of France.

Many brethren who may not be inclined to contribute through the Bible Union to the object proposed by brother OCKEN, may not withstanding feel anxious to do something. No harm can ever come from circulating the New Testament; and those wishing to assist can do so through our Board at Richmond.

The War in Europe.

ONE HUNDRED THOUSAND TESTAMENTS FOR THE ARMIES.

The last steamer from Europe brought the following from brother Ocken addressed to the American Bible Union:—

HAMBURG, MAY 14, 1859.

My heart bleeds at the fact that because our highly favored American brethren are doing so little at present, for the spread of God's holy word in Central Europe. We are now losing the most inviting opportunities of supplying the large armies with the New Testament.

One Hundred Thousand Testaments in different languages ought to be at our disposal during the ensuing summer. In Germany alone we shall have an army of more than Six Hundred Thousand Men in a few weeks. Oh that God would move the hearts of all who can give, to come forth to the help of the Lord against the mighty at this critical position of Europe.

Yours in the Lord,

J. G. OSCKEN.

Dr. HOWELL's position having been, as he thinks, misunderstood, he has published the following Card in the Baptist Standard. As an act of justice to the Doctor, we insert it, although we do not think that he is much a sufferer from the causes he alludes to:

The Tennessee Baptist.

A CARD.

To my Brethren of Tennessee, and of the South-west and South.

I have seen with deep pain, frequent references, in the above named paper, to the course which matters took at the Convention in Richmond, with regard to myself. My re-election to the Presidency fully satisfied me that I still continue to enjoy the entire confidence of the great body of my Baptist brethren; and I hoped by resigning after my election, to remove any occasion on the part of others, to clamor against me. I came home determined to prosecute my work as a pastor, with as little reference as possible to past turmoil and causes of excitement; holding myself in readiness to meet in the spirit of the Gospel, any propositions that might be made to bring about a reconciliation of the parties at variance among us. This is still my determination; and I cannot consent to run the risk of making the breach still wider, by noticing everything that may be published against me in that sheet, or in any other of like character. I have not published a line in any newspaper in regard to these troubles at any time, since they commenced. My purpose is still to be silent. I have answered no one at all. Should I be permitted to do so, it is much more agreeable to my taste and to my feelings, to let the published report of the proceedings of the Convention speak on this whole subject, than to enter the lists to vindicate my own cause. Respectfully, &c.,

R. B. C. HOWELL.

A Prophecy Fulfilled.

In the beginning of 1845, at a Union Prayer-meeting in Philadelphia, the Rev. S. Nightingale, a Baptist minister from Montgomery county, was present by invitation, and at the

God, Judge ye.—Acts iv., 19.

close of an exhortation related the following anecdote:

"About twenty years ago, there was a wild and daring lad in the city, who feared neither God nor man. One day he was thrown accidentally into the company of a clergyman, who had some serious conversation with him on religion. Among other things, he told him that it was his opinion, that in after life he would either join the army or become a minister of the gospel. A few years after this conversation, that boy made a profession of religion and entered the ministry." "I," added he, "am that individual," and, pointing to Dr. Ely, who sat on the platform beside him "this is the minister who held the conversation with me when a boy."

The congregation appeared electrified; and Dr. Ely, who had forgotten the boy in the person of the speaker, now recollecting the circumstance, started from his chair, and embraced him.

The Southern Baptist Theological Seminary.

We are greatly rejoiced to learn that the corps of professors in this Institution has been made complete by the acceptance, by Rev. William Williams, D.D., of the chair of Church History, Church Government, and Pastoral Duties, to which position he was elected by the Board of Trustees, at their late meeting at Richmond, Va.

Dr. Williams has been for some years past the Professor of Systematic Theology in Mercer University, at Penfield, Ga., and has achieved for himself a very high reputation for learning and ability. We regard his connection with the Theological Seminary as a highly important feature in the inauguration of that enterprise, and one which adds another to the numerous indications of its future usefulness and success.

The Trustees have been truly wise and fortunate in the selection of their Professors. All of them are young men, inspired with the energy, zeal and confidence necessary for the arduous task of starting a new institution of learning, and yet occupying positions of moral, intellectual and religious worth, which would reflect honor upon much older men, and which will at once command for the Seminary the affection and confidence of the Baptist public throughout the South.

The Professorship of Biblical Instruction and Interpretation of the Old Testament has most appropriately been assigned to Rev. Basil Manly, Jr., whose talents and attainments generally, but especially as a Hebrew scholar and Linguist, fit him peculiarly for the occupancy of this chair. For so young a man, Mr. Manly has, for some time past, been occupying positions of great responsibility and dignity. For several years he was pastor of the First Baptist Church in Richmond, Va., a body which, for numbers, intelligence, wealth and influence, is second to none of the denomination in the South. This charge he resigned, to accept the Presidency of the Richmond Baptist Female College, one of the first institutions of the kind in the country; the duties of which he has since discharged with signal honor to himself and honor to the College. He leaves this high position for the purpose of accepting the Professorship to which he has been elected, the latter being more congenial with his habits of thought and study, and with his views of duty as a minister of the Gospel.

The Rev. J. A. Broadus, the Professor of Interpretation of the New Testament and Preparation and Delivery of Sermons, is from Charlottesville, Virginia, Chaplain of the University of Virginia, and Pastor of the Baptist Church at that place. Though quite a young man, it is not too much to claim for Mr. Broadus that he is the most distinguished Baptist Minister in Virginia. He is remarkably gifted as a pulpit orator, as all who heard him preach at this place, in May '58, will testify. With uncommon intellectual powers and attainments he combines a degree of modesty and meekness that gives ample proof of the higher attainments which he has made as a Christian. It is a phenomenon, to meet a man so rarely gifted, and yet so seemingly unconscious of his superiority, as Professor Broadus. We know that his sensitive nature will shrink from such a notice as this, but we would be doing injustice to our own convictions and feelings were we to say less.

Rev. J. P. Boyce, who holds the post of professor of Systematic Theology, Polemic Theology and Apologetics, is too well known and honored in our community to need a word of commendation from us. Though scarcely thirty, he is deservedly the most influential man in his denomination in the South. His talents, learning and piety, and his remarkable practical and executive faculties, fit him peculiarly for the honorable and responsible position he occupies, as chairman of the Faculty, and presiding officer of the Seminary. This honor has been wisely and worthily bestowed upon Professor Boyce by the Board of Trustees. The Institution owes its existence and establishment to his untiring and judicious efforts, and his election to its highest office is at once an appropriate tribute to his labors in its behalf, and the guarantee of its success in the future. He has brought our community, as well as the State at large, and the Baptist denomination throughout the South, under heavy obligations for

the work he has thus accomplished, and we heartily concur in the sentiment recently expressed by the venerable Dr. Manly, before the Southern Baptist Convention at Richmond, "That he would rather have the honor of having effected the establishment of this Institution than to be elevated to the office of President of the United States."—*Greenville (S. C.) Patriot*.

Olden Time Preachers.

In Ford's Christian Repository we have read a biographical sketch of Joseph Reding, who commenced preaching in 1771. Honest and good John Taylor is his biographer, and a fellow-laborer with Reding. The extract below will show their zeal and conscientiousness in attending appointments.—Have preachers now the same zeal?

"He had the spirit of preaching, and would be warning or persuading sinners in his sleep. He considered an appointment to preach too sacred a thing to be neglected. I will give an instance or two. With myself he had a meeting appointed, about fifteen miles from his house. I went to his house the over night for an early start. He lived in the woods, had neither stable nor pasture; of course we belted and turned our horses in the woods. The night proved rainy, and next morning very wet. We searched for our horses till about eight or nine o'clock, and failed to find them. We did not hesitate a moment to take it on foot, a rough, mountainous road, it then raining; and a most heavy day of rain it proved. We had to travel in a half run to get to the place, and met not more than twenty people. At another time, we had appointments of a week or ten days. I got to his house the over night; the first meeting was twenty miles distant. Perhaps the only beast he owned was a mare with a young colt; my horse was young; the weather hot; we did not hesitate to go on foot; set off at sunrise, got to the twenty mile meeting in time, and a blessed meeting we had; for the Lord seemed to much bless the people. The next day we traveled on foot over mountainous ground thirty-eight miles before and after meeting, and both of us preached to the people; after which our stages were shorter. The whole tour was about one hundred and fifty miles, about the head waters of the Potomac river. I give the instances of zeal as a sample of Mr. Reding's whole life in the ministry, which from beginning to end was upwards of forty years.

A KING CARRYING AROUND A SUBSCRIPTION PAPER.—The Legislature of the Sandwich Islands at its late session appropriated \$5,000 towards the establishment of a hospital for the sick natives in Honolulu, and the King, yielding to the urgent requests of his wife, started around town with a subscription book to try to add to this fund. A letter says:

It was a novel sight, a king begging for his subjects, but Kamehameha did it in a kindly way, and the result was a noble subscription. Foreign residents principally were those asked to subscribe, and they did so liberally, as Honolulu always do for "sweet charity's sake." The king's subscription amounted to about \$15,000 the last I heard of it—and this in Honolulu alone. The other islands are yet to be visited by the king, when a larger addition may be expected to this already respectable fund. The result will be that a hospital for the sick natives will be established on each island of the

And we also see that Christ, in order to fulfill the law, entered not into his priestly office until about thirty years old, when the "water of separation," called the "water of purifying" was sprinkled upon him by the harbinger of the Messiah.—*St. Louis Christian Advocate*.

Will the Advocate be so kind as to inform us in what part of the Bible it finds authority for the above statement; for if it is correct, our Methodist brother should at once abolish the system of pouring and immersion, as practiced by his Church. The Bibles in this region speak of the baptism of Christ in Jordan—of his coming up out of the water, &c., but we have never been able to find the passage which speaks of the forerunner sprinkling the "water of purifying" upon him, and calling it baptism.

Pulpit Anecdotes.

The Rev. Mr. Peters, of Tennessee, was preaching, and having a large gift of continuance, was somewhat protracted in his discourse. Several of his hearers left in the midst of his sermon. One young man was on his way to the door when Mr. Peters pointed his long finger at him, and said, "Brethren, that young man has just as good a right to go out as any one." It is needless to say that he was the last deserter.

At another time, while Mr. Peters was preaching, a young man started to leave the house, and making some noise as he went, Mr. Peters paused and said: "I will finish my discourse when that young man gets out."

The fellow very coolly took his seat, and said:

"Then it will be some time before you get through!"

The preacher, however, was up to him; and remarking, "A bad promise is better broken than kept," went on with his sermon.

The following is attributed to the celebrated Roland Hill:

"Two strangers passing the church

in which he was preaching, entered, walked up the aisle, and finding no seat, stood for a while and listened to the sermon. Presently they turned to walk out. Before they reached the door the preacher said—"But I will tell you a story."

The cause of the war may be found assigned in the Epistle of James, 4th chapter and 1st verse: "From whence come wars and fighting among you? Come they not hence, even of your own lusts that war in your members." The lusts and passions of men, their selfishness, pride and ambition, are the cause of all wars on one side or the other. They are the cause of war.

THE PRESIDENT'S AGE.—Mr. Buchanan will be nearly seventy years of age when he leaves the Presidency in 1861. His birthday is on the 22d of April. Mr. Buchanan will thus be a little older than was General Jackson when his second term expired, and older, by more than five years, than was Gen. Washington, John Adams, Thomas Jefferson, Jas. Madison, James Monroe, or John Quincy Adams; by twelve years than John Tyler, James K. Polk, Millard Fillmore and Franklin Pierce, at the termination of their political life.

A young man having become a Christian, was ridiculed for his piety, by his former irreligious companions. He went to his pastor for counsel and comfort; and not in vain, for he was told—"if you are so weak as to allow such fools to laugh you out of your piety, till finally you drop into hell, remember that they can never laugh you out again."

Antiquity cannot privilege error, or novelty prejudice a truth.

CHARITY.—One might well consent to be branded, broken on the wheel, merely for the knowledge of such a character as Christ's. The bare presentation of it is an era in the history of the mind which receives it. It lifts man's whole nature.

When a man has no design but to speak plain truth, he may say a great deal in a very narrow compass.

Pearls.

The tears of beauty are like light floating over a heaven of stars, bedimming them for a moment that they may shine with greater lustre than before.

Hear no ill of a friend, nor speak any of an enemy; believe not all you hear; and appear what you are.

Men long inured to vice, and habituated to folly, afford rare instances of reformation; youth is the proper season.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

Industry is an excellent guard for virtue; the more active your life, the less opportunity have the passions to corrupt you.

Create not imaginary difficulties; sufficient are the real ones we have each to encounter in the course of our lives.

Though the great book of nature lies open to all, how few there are who so read as to understand it.

Ingratitude is so deadly a poison that it destroys the very bosom in which it is harbored.

INFLUENCE OF A GOOD LIFE.—It is related that when Lord Peterborough lodged for a season with Fenelon, Archbishop of Cambray, he was so delighted with his piety and virtue that he exclaimed at parting, "If I stay here any longer I shall become a Christian in spite of myself."

CHRISTIAN EXAMPLE.—Each one of us, if true to his religious convictions, is to those within the circle of his influence, as the light at the harbor's mouth to the storm-tossed mariner, showing him the dangers to be shunned, and gleaming far up into the safe and quiet haven.—false to those convictions, he is like the wrecker's light, decoying the sons of the ocean to a rock-bound coast and to death.—*Trumbull*.

THE PROPHETS.—It is a fact noticeable indeed, that the modern mind—the world-wide philanthropy of these latter days—finds its like of sentiment and expression, and of animation, much rather in the prophetic poetry of the ancient dispensation, than in the writings of evangelists and apostles. The books of Isaiah, David and Daniel, are the modern missionary's treasury of texts, fraught with hope.—*Isaac Taylor*.

A Scotch girl was converted under the preaching of Whitfield. When asked if her heart was changed, her true and beautiful answer was—"something I know is changed; there is a great change somewhere, I'm sure; for every thing is different from what it once was."

A very apt commentary on that passage (2d Cor 5:17): "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

"How wonderfully," says an ancient writer, "does the new-born soul differ from his former self! He liveth a new life, he walketh in a new way. His principle is new; his pattern is new; his practices are new; his projects are new; all is new. He revels out all he had wove before, and employeth himself wholly about another work."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, July 28, 1859.S. B. GLAZIER is authorized agent
for the S. W. Baptist.Thanks to Rev. A. R. Scarborough
for his assistance. He will act as agent
for us in this section.

Our Job Office.

No office in the State is better fitted
for neat and expeditious work than
this; and our friends might greatly as-
sist us, and do themselves full justice
by patronizing it.The season for our annual meetings
is approaching, and we bespeak in time
the printing of minutes, &c., &c. This
will somewhat compensate for the many
notices which we publish weekly, for
the benefit of the denomination, with-
out charge. We are prepared to do
all descriptions of work in this line—
and as cheap as the cheapest.We have the largest circulation in
the State, embracing a thrifty and pros-
perous portion of our citizens—this af-
fords peculiar inducements to merchants
and others to advertise in it. In this
county our friends might insert legal
notices to advantage, and in all these
ways assist in sustaining the paper.We beg the attention of our friends
to these suggestions, and shall feel
obliged for their patronage.

Our Paper.

We feel very much encouraged as to
our future prospects, and although our
own convictions of propriety will not
allow us to crowd our columns with
commendatory notices, we have enough
to assure us that our brethren sym-
pathize with and confide in us. We wish
to extend our circulation to at least
5,000 in the next few months. A very
small effort on the part of our friends
will accomplish this in one month.Our list is daily increasing, and is
now larger than it has ever been. We
intend to work for you, dear brethren,
with our whole strength, looking to you
and confidently relying upon you for a
hearty co-operation. We know that
money is now scarce in the country,
and brethren who wish the paper, and
will pay us promptly at Christmas, can
send their names at once at our cash
price. Our new Press is now paid for,
and as soon as our list reaches 5,000
we intend to enlarge and improve the
paper. Nothing under 5,000 will justify
the improvements we wish to make.We call attention to the advertise-
ment of Bethel (Baptist) College, Rus-
sellville, Logan county, Ky. We have
seen with pleasure the constantly in-
creasing prosperity of this institution.
May it continue to prosper!

The Crops.

It is now beyond contingencies that
there will be a fine corn crop in this
section. Forward corn is nearly made
and the weather continues favorable.
Cotton, also, is quite promising.

The War.

No battle has been fought since the
conflict of Solferino. The latest advices
are: that an armistice had been agreed
upon on the 8th of July, and ends on
the 15th of August. Peace may be
made during the continuance of the ar-
mistice. We shall see.A new Methodist paper, called the
Southern Methodist, has been started at
Macon, Ga., and edited by JAMES SREW-
ART. The first number is neat, and the
paper will evidently do good service for
Methodism.The Catalogues of the Georgetown
Male and Female Colleges have been
sent us. Both institutions are in a
highly prosperous condition. Rev. D.
R. CAMPBELL, L. L. D., is president of the
Male College, and Rev. J. E. FARNAM,
of the Female. They are Kentucky Baptist
institutions of a high order.We are in receipt of two beautiful
volumes entitled, "Documentary History
of the American Bible Union." They
contain a reprint of its Constitution,
annual reports, quarterly papers, select
addresses, tracts, &c., &c. These are
valuable books of reference, being the
most important history of the Acts of
the Bible Union, up to date. Other
volumes of the kind will be produced
as the work of the Union goes forward.
Every thing connected with the work
of that institution give evidence of life,
energy and permanence.

Honorary Titles.

The title of D. D. was conferred on
J. P. BOYCE, of S. C., by Columbian
College, D. C., at its last Commence-
ment; also, the Richmond College con-
ferred the same upon B. MANLY, Jr., and
J. A. BROADBENT, both of Virginia. These
brethren are Professors elect of the
Southern Baptist Theological Seminary,
Greenville, S. C.The Mercer University, at its last
Commencement, conferred on Professor
WM. JONES, of Brownwood, LaGrange,
Ga., the honorary degree of A. M.

Wanted.

As we wish to publish the time of
holding each Association in Alabama,
and the place, we need the following
Minutes for 1858, who will send them?
Send soon, a Minute of Cahaba, Ala-
bama, Bethlehem, Pine Barren, Tuska-
loosa, Muscle Shoals, Liberty North
Alabama, Tennessee River, Cherokee,
Tallahasatchie, Ten Islands, Mulberry,
Canaan, and Judson.

Individuality.

Men associated in any way, or for
any object are apt to lose sight of them-
selves, and contemplate their relations,
if at all, in the concrete rather than the
abstract. They speak of our society,
our company, our party with very poor
conceptions of the import of their own
words.Christians fall into the same error,
and speak of our Church, our Prayer-
meeting, our Sabbath School, our Mis-
sions, &c., &c., with great fluency, but
with little propriety and less consistency.
If there are those who sustain and
keep up these various interests, it is
well; but many persons seem never to
realize any proper sense of their own
personal obligations to them, and act
as if they had placed the Saviour under
special obligations, and paid a marked
compliment to the Church by being
baptized and uniting with it; or, as if
their baptismal vow was a *carte blanche*
subject to their own volitions.How few, alas! how few think of
what it is to be a Christian, a church-
member, a steward of the "manifest
grace of God," and even where there
is some proper conception inducing de-
cent deportment, or an avoidance of re-
proachful indulgence, few comparatively,
apprehend the whole idea. To live
for Christ, is an end most desirable, and
yet by most Christians it is esteemed
little less than a practical impossibility.Religion is not a mere theory, much
less is it an hypothesis assumed to ac-
count for the existence of certain things
in the world. It is a reality, a living
active principle, exemplifying itself far
more in individual action, than generic
phenomena.Throughout the word of God this
idea of individuality is prominently de-
veloped. As long ago as the days of
Ezekiel, the infidel Jews had this pro-
verb: "The fathers have eaten sour
grapes, and the children's teeth are set
on edge." Modern Christians indicate
something of the same spirit when they
attempt to excuse themselves from per-
sonal responsibilities.If it shall be said that men have a
right to choose whether they will be
Christians or church-members, it may be
allowed; but the moment the choice
is made, volition in this respect ceases,
unless they choose to be rebels. If a
man chooses to be a Christian and takes
on him the vows of Church membership,
he binds himself to obedience. "Know
ye not, that to whom ye yield your-
selves servants to obey, his servants ye
are to whom ye obey?"Will the reader examine with care,
Christ's parable of the talents? and
Paul's letter to the Corinthians, 1 Cor.
12th chapter. The truth is, there is no
escaping this individual responsibility.
We must repent for ourself, believe for
ourself, obey Christ for ourself. There
is, there can be no proxy in these things
—in every thing relating to our own
character, or the Kingdom of Christ,
every Christian has his individual work
to do, and this he can never transfer to
another.The realization of this radical idea
is the necessity of the times. There
was a time when it was necessary to
teach men that to send the Gospel to
the destitute is a religious duty. That
day has passed, and the truth has
fought its way to general approval.—
But our personal relations to this, as to
all other duties, is another and very dif-
ferent question. Many men discourse
eloquently about Christian character
and Christian enterprise in whose hands
both would be sacrificed—some purchase
a *furlough* by large donations, and ex-
pect their Pastor or some pious friend
to serve God for them until the contract
terminates—some make a scape-goat of
humility—they are too unworthy to do
their duty—and a multitude hide them-
selves behind a few working members
to be found in almost all of our churches.
Under this state of things the whole
strength of our people can never be de-
veloped; and under it our enterprises
must all be crippled.We bless God for many working
members—many noble examples of self-
denial and holy zeal—for many who
seem to have consecrated every thing
to the cause of the Master; but we
mourn that there are so many who seem
to feel themselves excused from service,
or at liberty to make their religious du-
ties a matter of convenience. We know
of no Church in any denomination whose
efficiency would not be a thousand
times multiplied, if every member felt
his or her personal responsibilities, and
met them to the full extent of their ca-
pacity. And why not? Why should the
burthens of our churches fall upon a
few (as is usual)? God never intended
that one man should possess all of
anything or do all in any thing; and
since the rights of all God's people are
the same—since the Church is a holy
brotherhood—a brotherhood of equals,
the Saviour has most graciously and
abundantly diffused his gifts, and given
to each according to "his several abili-
ty;" the privilege is at the door of ev-
ery Christian, and the honor of doing
something in the Master's name within
the reach of all. If any man is a drone
in his Church, if any Christian is a slug-
gard in the Kingdom of Christ, the fault
is his own. No man can rob you of
your privileges—no man—a thousand
can not do your work for you. No, no;
if you live and die without doing your
duty, and without meeting your own
personal obligations the only record
which the angel can make will be that,
A B or C lived and died members of the
Church of Christ, but without doing any
thing for his cause—having buried their
Lord's money in a napkin. The signs
of the times indicate an immense
draft upon the resources of the churches,
and every child of God ought prayerfullyto estimate his duty as an individual
—estimate it as if he were alone re-
sponsible. Casting our eye upon our
own denomination alone—we are amazed
at its undeveloped, unemployed re-
sources. What an army of young men
from the plain unsophisticated plow boy
to the accomplished graduate—what a
score of young women from the tidy
country lass to the polished fashionable,
the cultivated and intellectual lady.—
Every age, every class is represented.—
Suppose all these gifts, all these ener-
gies wisely directed and fully con-
secrated to the work of winning souls to
Christ? Who could resist the moral
power? How long would infidelity gloat
upon the ruin of the fallen? In all
this, there is nothing impossible, nothing
impracticable. The remedy is at
your own door. You need not concern
yourself just now about the mote in
your brother's eye, there is a beam in
thine own,—if every brother will take
the beam out of his own eye there will
be no moles to remove.Think not so much of the duty of
others as your own. Have you, dear
brother, done your duty? Have you
repented of your dereliction? Are you
now resolved to try? *THE TIME IS SHORT!*
Did not Christ die for us? So we be-
lieve. Were we not baptized into his
death? So we professed. Do we not
live on his bounty? This we know.—
Does he not demand our service, and is
he not entitled to it? O, yes, yes!—
who shall ask to be excused? Shall I?
Lord, shall I? Excused from what?
From doing something for him who has
done so much for us! From co-operat-
ing in some way for the great object
which brought the Saviour to earth?—
No, no! Excuse us from any privilege,
any honor—chastise us as children, turn
us over from crucible to crucible, until
we shall be burned into transparency,
but deny us not the privilege of doing
something, if it be but to keep the door
in our Master's kingdom. D.

The Baptist Champion.

This new paper, edited by Rev. JOSEPH
WALKER, at Macon, Geo., is just
received. Since the announcement of
the Editor of his intention to publish
such a paper, a very general anxiety
has been felt to see it. In this feeling
we have participated. Bro. Walker
is well known to the South, and has
certainly well sustained himself as the
editor of the Index; indeed, he has, in
some respects, very few equals. We
wish him success just so far as he is in
fact a champion for truth and no fur-
ther. We like to see a man of spunk,
and appreciate his open and somewhat
defiant declaration of rights; if he
marches up to the line, we predict for
him an active service, unless, like some
others, he falls back upon his dignity.
We admire the editor's sagacity in se-
lecting his position: military men at-
tach great importance to a position, and
prefer one from which their "batteries
and missiles of death" may be hurled
in every direction. In the editor's ab-
stract of principles and corollaries, he
is enough on all sides to advance or
retreat as his own convictions of pru-
dence may suggest, and to fire into the
ranks of either or all as occasion may
require; with this single exception
that pedoes are to have no quarters,
and to be shown no mercy. He is a
church sovereignty man, and a land-
marker (two things not much afflicting
just now), and has discretely enough
placed himself where he may draw sup-
plies from each, or "let loose the dogs
of war" on either. Much as we respect
the wisdom, and admire the prudence
of our good brother, we can not sym-
pathize with all his corollaries; and he
must excuse us for saying that the in-
troduction of his land-mark proclivities
in such a connection and to such ex-
tent, is in bad taste, if no more. That
question has never been a test among
Baptists, and never should be. To in-
troduce it, with an implied pledge, to in-
culpate and defend, it seems to us, in
the present state of things, of doubtful
propriety. We have no quarrel with
our land-mark brethren, we concede to
them all the privileges we claim for
ourself; if we understand their theory,
we differ with them honestly, but such
differences ought not to induce estrange-
ments. Our motto has ever been, is
now, and we hope ever will be, to co-
operate with all Christians in every
good work, just as far as we can with-
out a sacrifice of principles, and to part
with them only "when we must."Every thing which interests Georgia,
and especially Georgia Baptists, inter-
ests us, and we may be permitted to ex-
press the hope that the Champion and
Index will harmonize in the defence of
correct principles, and both find a wide
circulation. We are glad to see that
bro. Walker's resignation of the Index
resulted from a disagreement with the
Committee on a question of dollars and
cents, and involved no principles.If this is true, and there is such a
universal desire throughout the State
for his return to the position—it strikes
us that things might be reconciled, and
the Baptists of the State united on the
Index, especially since the Com. is now
authorized to pay \$2,000. Union is
strength, and we greatly mistake the
"signs of the times," if there is not a
necessity in Georgia for all the conserva-
tive strength that can be mustered.—
We have seen in high places what strikes
us as a singular abandonment of Baptist
principles. We shall most happily
exchange with the Champion, and earn-
estly pray that nothing may occur to
interrupt our Christian intercourse.The Champion is a Semi-Monthly, is-
sued at Macon at \$1 in advance. D.
Since writing the above we see in the
minutes of the Georgia Convention this
item reported by bro. Landrum, Chair-
man of the Index Committee:The cunning and censorious Fox pro-
nounced the grapes sour because he
could not reach them. It is the custom
of some now-a-days to rail out against
D. D's and other college titles; we will
give them in the following an opportu-
nity to exercise their gifts in that line:On motion of brother L. T. Tichenor,
Ala., Resolved, That the editors of our
religious papers be requested to pub-
lish the above resolution? D.The cunning and censorious Fox pro-
nounced the grapes sour because he
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nity to exercise their gifts in that line:On motion of brother L. T. Tichenor,
Ala., Resolved, That the editors of our
religious papers be requested to pub-
lish the above resolution? D."RESIGNATION.—The Editor, Rev. Jo-
seph Walker, has resigned, to take ef-
fect on the 30th of the ensuing June.
Complete harmony has prevailed be-
tween the Committee and Editor, in
their official relations, and great pros-
perity has certainly attended his edito-
rial course."And also this in the report of a select
Committee, of which Dr. Wm. WILLIAMS
was Chairman:"The announcement of the resigna-
tion of the Editor, Rev. Joseph Walker,
has taken us by surprise, and we here
express our regret that he should have
felt disposed to retire from a position
which he has so ably filled for more
than two years. The paper has cer-
tainly improved greatly under his ad-
ministration, and has given, we believe,
very general satisfaction. We assure
him of our high regard and best wishes
for his future happiness and usefulness."Now, if these things are so, why not
give the \$2,000 to bro. Walker?

Hon. Thos. Stocks, of Geo.

This is another of the venerable old
men of Georgia, whose names are iden-
tified with the early history of the State,
and with the enterprises of the Baptists.
For many years he served his State
with credit in various ways, and now
occupies as high a place in the confi-
dence of the country and in the affec-
tions of his brethren, as any man in
it. In a private letter he gives us an
encouraging account of the Commence-
ment at Mercer, its prosperity,
&c., &c. Bro. Stocks has been con-
nected with the University from its founda-
tion—indeed, since the manual labor
school was established at Penfield. He
is one of the original panel, and with
Mercer, Sanders, Jones, Armstrong,
Thornton, and others—a noble band,
laid the foundation of the University.No one can fully appreciate the feel-
ings of the old men engaged in this
great work who had not the privilege
of commingling in their early councils
and sharing their toils. The Baptists
of Georgia owe them a debt of grati-
tude which they can never repay. We
love to think of them, to dwell upon the
memory of the dead and enjoy the coun-
sels of the living. Memory often re-
verts to the seasons we have enjoyed
with these men of God; and now, even
now, we linger about those consecrated
grounds, now made classic; and seem
afresh to hear the voice of agonizing
prayer ascending to God for his direc-
tion in the establishment of the Institu-
tion. Long may our dear old brother
live, and yearly may he witness the
growing popularity and usefulness of
Mercer. D.

Baptizing the Bells.

Last Sabbath afternoon the "Arch-
bishop of St. Louis" performed the im-
pressive ceremony of blessing the bells.
A sermon was preached, each bell had
two sponsors, was washed with holy
water, anointed, and named a name,
as in a kind of baptism? closing with
"the impressive rite of benediction of
the blessed sacrament." Are we in a
heaven or Christian land?—Western
Watchman.To our cotemporary's question we
respond, we are in a Christian land in
which there dwell a multitude of bap-
tized heathen. Your bell baptizers were
heathens professing Christianity. We
will raise a compound question: If
there is no more Scripture to sustain
bell-baptizing than infant baptizing, in
what category do we place infant bap-
tizers?The veriest accident will sometimes
cause one's name to be hawked in the
newspapers. Ignorance sometimes
helps. Little did Rev. BARON STOW, a
Baptist pastor in Boston, expect the
Munich editors, ignorant of our nation-
al polity, would add any thing to his
notoriety. Here is the incident:AN AMERICAN BARON.—The Rev. Bar-
on STOW, D. D., who is traveling in Eu-
rope the present summer, is receiving
unlooked for honors on account of his
name. When he arrived in Munich, the
capital of Bavaria, the city papers an-
nounced his arrival as, *der Herr Baron
aus Amerika*—"My Lord, the Baron from
America."THE SOUTHERN UNIVERSITY.—The New
Orleans correspondent of the Charle-
stown Courier says, that Bishop Polk has
succeeded in getting ten gentlemen from
his diocese of the Episcopal Church to
subscribe \$300,000 towards the estab-
lishment of the great Southern Univer-
sity. One old gentleman—formerly
United States Senator, and subsequent-
ly Governor of Louisiana, the Hon. Mr.
JOHNSON—has subscribed \$40,000.Baptists, with all your claims to or-
thodoxy, do you subscribe as liberally to
your Colleges and Universities as
these Episcopalians? You are as wealth-
y, doubtless, then what is the reason?

Personalities.

We very cheerfully publish the fol-
lowing resolutions as requested, simply
adding this suggestion: Public offend-
ers are as much to be avoided as pub-
lic offences; and if our good brethren
will but show us how, as public jour-
nalists, we can expose error and
properly protect our churches, and
at the same time let the offender go free,
we will profit by the information, and
promise to conduct ourself accordingly.On motion of brother G. W. Samson,
D. C., Resolved, That as members of this
Convention, we express our earnest con-
viction that personal controversies
among pastors, editors, and brethren,
should, from this time forth, be more
than ever studiously avoided.On motion of brother L. T. Tichenor,
Ala., Resolved, That the editors of our
religious papers be requested to pub-
lish the above resolution? D.The cunning and censorious Fox pro-
nounced the grapes sour because he
could not reach them. It is the custom
of some now-a-days to rail out against
D. D's and other college titles; we will
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nity to exercise their gifts in that line:On motion of brother L. T. Tichenor,
Ala., Resolved, That the editors of our
religious papers be requested to pub-
lish the above resolution? D.gree of L. L. D. was conferred on Wil-
liam L. Sharkey, Cotesworth Pinckney
Smith, Judge Clayton and Rev. J. H.
Ingraham, all of Mississippi.

Editorial Troubles.

Although but a child of yesterday,
in our new vocation, with many things
to encourage us, we are being intro-
duced to some of the embarrassments of
the profession.With an earnest desire to do what
no being, living or dead, human or divine,
has ever done, to please everybody and
give offence to none, we find ourself
not a little perplexed as to the "modus."Let us give you a specimen: From
every part of the country, the desire
for peace and unity of our churches
comes up. Not a few wise and good
brethren censure, with too much severi-
ty, as we think, the press, and not a
few urge upon us the importance of la-
boring to secure the desirable result.—
What is to be done? What is the edi-
tor's duty under such circumstances?It has occurred to us that an open-
faced statement of facts would contrib-
ute to relieve present embarrassments
and not a little to a consummation "so
devoutly to be desired." This seems
to be demanded of us, and we have the
vanity to believe that we can make
such a statement without giving offence
to any.By the way, we caution brethren
against the impropriety of exaggerat-
ing dangers; there is danger we admit,
and we intend to watch its movements
with diligence; but the great body of
our people are moving onward in their
great work, maturing their plans and
widening the sphere of their usefulness,
just as though there was not one cloud
in the firmament.There is but one single question which
is now likely to produce destruction,
and this relates to a local difficulty.—
If this were properly adjusted, although
good brethren might still differ, as they
ever have done, on various plans, &c.,
there is nothing to prevent the comity
of the churches or the co-operation of
the denomination.That this ought to be done all must
admit, and yet the most, if not all are
afraid to touch the subject, for fear of
being called agitators.We never knew any harm to come of
honesty and duty yet, and we are wil-
ling to trust God for the result when
we attempt it.Here are the undisguised facts, let
every church member consider them,
prayerfully, free from prejudice, without
regard to men, and our worst apprehen-
sions will be forever silenced.In the recent trial in the Church at
Nashville, which resulted in the exclu-
sion of certain individuals, there were
things which some excellent brethren
think irregular. These contend that
the individuals alluded to are not ex-
cluded, and therefore that they are, both
ministers and private members, entitled
to all the privileges of regular church
members. Without intimating which
is the guilty party, or passing upon the
conduct of the church, or the correct-
ness of the above opinion, we simply
state it as a fact. We will admit that
all are sincere—that every man is hon-
est in his opinion. Still, neither sin-
cerity nor honesty alters the fact.On the other hand, there is a large
number, of just as good and honest
brethren, of brethren as well informed,
as zealous for the honor of the Master,
who think differently—they think the
individuals alluded to rightfully exclu-
ded—that the church had the right and
was in duty bound under the circum-
stances to do as she did. Of course
these brethren can never recognize the
excluded, until they are rightfully re-
stored, without the abandonment of a
cherished, organic principle. The truth of
the principle involved is alike admitted and
cherished by both sides. Baptists nev-
er have and never will abandon it. Nei-
ther party would have it abandoned,
and yet each party may be honest in its
position.It will be seen at a glance, that the
latter can never invite or permit the
excluded to preach, or otherwise exer-
cise the privileges of orderly church
members, without giving up their form
of church government. This is an in-
evitable sequence; their government
being based on church sovereignty.The former can and will do both.—
This diversity is found to some extent
in almost all the churches in the imme-
diate vicinity of the difficulty, and in
many at a distance, and circumstances
are constantly transpiring to develop
this latent element and keep up discor-
d.One church passes resolutions com-
mending the excluded, another refuses
to them the privileges of membership.
It may be apprehended that, if not ar-
rested, this influence will widen until
individuals and churches will ultimate-
ly be arrayed as mere partisans. It
must come to this, that those identifi-
fying themselves with the excluded, can
no more be recognized by the other,
than the excluded themselves. This is
the tendency and the inevitable result.Now, the question comes up, what
can be done? What is duty? What
is the duty of your editors? What is
the duty of the parties, and of every
Baptist in the South? Do you advise a
quiet abandonment of the great prin-
ciple of church sovereignty? We can
not agree with you. Shall we plunge
into an angry discussion and denounce
those who differ with us? We can not,
we will not. Nothing shall make us a
sectarian or a partizan. Calm, unbi-
ased investigation seems difficult at least.
Do you say seek after peace and encour-
age it? With our whole heart and
strength; levy your contributions upon
us; tell us the sacrifice you demand,
only spare our principles and our con-science, and there is no position too
humble, no sacrifice too great for us.—
Only let us know that our Zion demands
it, that the glory of our adorable Saviour
requires it, and there lives not a man
or measure which we will not abandon
to fulfil the requisition. No man shall
go farther than ourself to accomplish
an end for which thousands are pray-
ing and which all desire.The only remedy for those involved,
as it seems to us, is a return to first prin-
ciples, the sooner this is done the better.Let this be done, and we venture the
prediction, that this incus will be
thrown off of the churches in one week.
If this cannot be done, the end is inevi-
table, none can be so blind as not to
see it—but even in this event, if divi-
sion must come, let us cultivate the spir-
it of our Master, and fulfil towards each
other, even the most erring, the great
law of charity. We are now doing with
this subject, we have been induced to
write thus because of the anxiety of
many most excellent men, and because
of a natural desire to know our feelings
on this question. Not to have written
might have seemed disrespectful. We
shall never shrink from a defence of
our principles, when they need de-
fense; but we must see a more press-
ing necessity than we now see, to in-
duce us to turn aside from a policy
which we have and do ardently cherish.Around us, in every quarter of our
country, in every corner of the universe,
there is a moral destitution which ap-
peals to every child of God—which de-
mands every moment of time, every en-
ergy, every attainment, every dime we
have to give, and to the supply of this
destitution our Saviour is urging us by
the most affecting, the most tender, the
most awful considerations. Brethren,
Jesus Christ came not to destroy, but
to save, and he has converted us, not
devour each other, but to save sinners.
Once we had a mouth-ministry, but God
wisely took it from us—but blessed be
his holy name, He has graciously given
us a pen ministry—but whether by
mouth or pen, whether in weakness or
strength, Jesus and the resurrection
shall be our theme and the salvation of
souls our object.If we could speak to our good breth-
ren who seem to feel so much, and who
seem so determined in carrying their
point, we would most affectionately and
yet most earnestly ask them, what is
to be gained by the sacrifice or modifi-
cation of principles identical with our
history, so dear to the heart of our fa-
thers, and which the oldest and wisest
of our brethren are now so anxious to
maintain. It is remarkable, the differ-
ence between the feelings of our old
brethren, as indicated in their letters,
and some younger ones, in relation to
our foundation principles. D.THE CHINESE MISSION, by W. Dean, D.
D.: Sheldon & Co. 396 pages.This is an interesting volume from
the pen of Dr. DEAN, who was for 20
years a Missionary in China under the
patronage of the American Baptist
Board. It furnishes a large amount of
detail in relation to the character of the
Chinese, and the origin and progress of
Christian Missions in that country, in a
very convenient arrangement and at-
tractive style. It should be widely cir-
culated.THE SOUTH WESTERN BAPTIST.—Rev. S.
HENDERSON, has retired from the editorial
fraternity, to devote his energies to the large
and growing Church in Tuskegee, of which he is
the pastor. We are partly sorry, and partly glad,
in making this announcement. Brother Hen-
derson has proved himself an editor whom
it was delightful to recognize in that relation—
able, honest, frank, prompt to encourage what
was good, fearless in condemning error and
fraud. He has aided in elevating the Baptist
press at the South, and deserves the thanks,
in particular, of the Baptists of Alabama, whose
interests he has so nobly served. But while we
regret to lose him from the editorial fraternity,
we rejoice that he resigns only to devote him-
self more earnestly to the work of the ministry.
Southern Baptist.

For the South Western Baptist.

MARION, ALA., July 21, 1859.
DEAR BRO. DAWSON: If my arm was long
enough, I would reach over to Tuskegee, and
with a hearty shake of the hand welcome you to
Alabama as a co-worker in the Master's cause.
As I can not do that, I will let my pen perform
the service, and return the "greeting" of the
last number of the *South Western Baptist*, with
a cordial "walk in, sir, and make yourself at
home." I know nothing by experience of the
life editorial; and I suppose, as in every other
department of life, one must occupy the position,
rightly to appreciate its many cares and per-
plexities; still I can readily understand that
the presiding genius of the office does not always
sit in an easy chair, and I should not marvel
much to learn that his bed is occasionally not
the softest upon which a wearied mind ever
sought repose in the forgetfulness of sleep.

