

H. E. TALIAFERRO, } EDITORS.  
J. E. DAWSON, }

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Act IV., 19.

50 PER ANNUM, IN ADVANCE, OR,  
50 AT THE EXPIRATION OF THE YEAR.

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50 NOS. IN A VOLUME.

The South Western Baptist,  
A RELIGIOUS FAMILY NEWSPAPER,  
PUBLISHED WEEKLY,  
By THOS. F. MARTIN.TALIAFERRO & DAWSON,  
PROPRIETORS.

For Terms, &amp;c., see last page.

For the South Western Baptist.

Corrective Church Discipline.

NUMBER 2.

THE TREATMENT OF THE TWO KINDS OF OFFENSE.

*I Private offences.* In the treatment of "private offences," the Saviour, in Matt. 18, gives the course to be pursued, commonly called "Gospel steps." "Go and tell him his fault between him and thee alone." 1st. Go to him and seek a private interview. Observe: He does not say, address him a note, or employ a committee of friends to negotiate with "seconds" who may represent your antagonist, as men of the world do in their so-called "affairs of honor." Submit the case to no second hands, but "go" yourself, and see your offending brother face to face.

*Objection.* But it may be objected, "I have to deal with an unscrupulous man, who will pervert my words, or otherwise misrepresent our interview to my injury. For my own protection therefore, I must have our mutual communications in writing, or at least secure the presence of witnesses who may correct his misrepresentations."

The amount of this, you must do evil that good may come—or at least that evil may be avoided. You have too little faith in the prescriptions of Christ, and must substitute expedients of your own. But, unfortunately for you, in the very unlawful precautions you use, you place yourself completely in the power of him whom you characterize as a designing man. I grant you that if your antagonist, (for that is the correct term under the present aspect) does take advantage of your obedience and indiscretion, and use them for your injury, he goes far to prove himself the unscrupulous and wicked man you fear he is; but this development is of no advantage to you, since it does not atone for your disobedience, nor make you any the less completely in his power.—You lack confidence in the prescriptions of Christ, and propose to substitute precautions and expedients of your own, and the Master may suffer you to be involved in a long train of inconsistencies, embarrassments and suffering. The first direction then to be observed is, seek an interview with your offending brother, face to face.

2d. "Tell him his fault." Tell him. Not blaze it abroad in the newspapers, nor growl about it in the presence of others; but go and tell him his fault in the spirit of meekness. It is a question whether our religious newspaper press has not been used too much of late to produce and aggravate personal differences between brethren. If the editors have themselves not been guilty parties, have they not been too ready to yield their columns to the use of excited persons, who have real or fancied grievances to allege against their brethren? The first that is heard, even by the alleged offender, of the thing complained of, is contained in a newspaper article. In this, by innuendo, by insinuation, or by statement in detail, the public are told how greatly the writer has suffered in his person, his rights, his interests or his feelings, by the actions or the words of the real or fancied aggressor. The latter is held up as a very bad man, and the public are impliedly called upon to condemn him. If the one assailed possesses a similar spirit, rejoinder is to be expected in the public papers—the gauntlet thrown down is promptly to be taken up. The appeal now on both sides is to the public; and the effort of each is to array as partisans as many of that public as he can. This is especially true if the parties at variance are men of influence and equally matched in strength. At first, but one newspaper column may be wheeled into hostile position. The war begins with but a single gun on either side.—Only one embassage of the newspaper battery opens for the protrusion of the hostile ordinance. But, as the hot shot and shell, the grape and canister, tell with reciprocal execution, the excitement and the rancor rise in intensity, until progressively the whole battery is unmasked, and every gun is plied with deadly execution. Begrimed with smoke and distorted by passion, the countenances of the combatants bear no longer the lineaments of the followers of the Prince of Peace. The din and uproar drown the gentle voice of conscience and the sweet monitions of the Holy Spirit, while the sulphurous smoke, charged with an odor from the world beneath, poisons the upper air, and shuts out from the combatants the blessed light of Heaven.

This however is but the beginning of the fray—the distant cannonading with which the conflict opens. Forces must be raised and resources gathered, that the issue may be decided in a pitched battle, by a hand to hand engagement. To attract recruits and rally forces to

the standard, each plants himself upon some great principle dear to the people's hearts, which, if you would believe him, he has been set to defend, and which must stand or fall with him; or the cry is raised that the religious party which he represents is to be trampled in the dust in his person. The slogan of party catches the ear of the heated, the restless and the ultra; and the cry of "principles in danger" arouses the quiet and conservative like the sound of the fire bell at night. Vast armaments are gathered and stand face to face in hostile force. And what then? A religious Solferino is fought. The battle rages in the midst of the cries and imprecations and slaughter of brethren. And when the reputed victor, in the midst of his exhausted forces, surrounded by the dying and the dead, comes to sum up the result, it is only to find himself arrested by obstacles he can not force, and glad to enter into a Villa Franca truce, which will end in nothing but protracted negotiations and endless complications.

The leaders, drifted whither they did not intend, invariably fail in their purposes;—while the people, their adherents, with feelings embittered and brotherly love destroyed, find their ancient landmarks obliterated, and their cherished institutions well-nigh subverted and destroyed, a—n—d—that is all!

How different, however, are the process and result when the Saviour's directions are observed.

"Tell him his fault," because, 1st. You may have misconceived him through misapprehension or misrepresentation. Your brother may be able to disarm, or, if he acknowledges, to explain, and thus remove all complaint.

2d. You may thus be able to reclaim him. When your brother trespasses against you, he sins against God also, and against his own soul. How much more noble then it is for you, keeping your own heart right, to reform and "gain," than to come off victorious over your brother in mortal conflict. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." "Brethren, if any of you do err from the truth, and one convert him; Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20.

But this article is sufficiently long; and I must remember my promise.

P. H. MELL.  
University of Georgia, Nov. 14, 1859.

For the South Western Baptist.

Essay.

NUMBER 4.

Mental preparation is necessary in speaking successfully. The first requisite is the choice of a subject. It should be something which has previously come within the range of your studies, and with which you are acquainted. It is unsafe to select a subject on which you have but a confused idea. You will follow many examples, most of them bad ones, if you choose a metaphysical subject. Make careful preparation if you choose one of those subjects on which most men speak unintelligibly, such as faith, or the will. When you choose such a subject be certain that your mind is clear, and that you can speak perspicuously.

Never choose a subject beyond your ability. I heard one, in his trial sermon, preach upon four things which Solomon said were too wonderful for him to understand. Do not choose several subjects loosely united together.—If you preach upon the text, The way, the truth, and the life, do not preach upon these three things, but upon the last only, and mention the other two as means leading to life.

Preserve the unity of your discourse. It is even preferable to confine yourself to some particular view of this one subject. If your theme be love, you may remember that there is love to God—love to the brethren,—love called gratitude,—and love called benevolence. Each of these makes a good subject.

Do not let one part of your discourse run over another part, nor apparently contradict what has previously been said. I heard one in his division say, that he would first show what the creation is, secondly where it is, thirdly how it is, and lastly, it is so vast and incomprehensible that we know nothing about it.

After you have selected a subject, which should be adapted to the condition of your hearers, pray earnestly that God would enable you to preach a true and useful discourse. If you choose, take notes of your best thoughts. It would be well not to read upon it until you have invested it with interest from your own mind. Meditation upon a dark and intricate subject, is a call for light, and light will come. The mind, like the spirit that moved upon chaos, is creative, and in its successive efforts, begins in the darkness of the evening and ends in the morning and the day.

Now if you have not previously done it, select your text. Let it announce

your subject clearly, so that it will require but little explanation.

After you have called up your own thoughts, you should read in every book which can throw light upon this subject. One man originates but few ideas. You have a right to all the knowledge and illustrations which you can find.

You should not quote sentences or paragraphs. In lighting your candle by another's fire, the light becomes your own. Never imitate any one. You will appear better in your own plain clothes than in an elegant borrowed costume. Every man has his peculiar talent, which he should cultivate. The blue bird has a sweet note of his own, but he would become ridiculous in imitating the wood thrush.

Do not be satisfied so long as you can improve the discourse. Expunge feeble thoughts. Cast about for appropriate scriptures and happy illustrations. Improve the arrangement and let the whole train of argument pass again and again through the memory. Do not pre-meditate words. When the conceptions are clear and the thoughts crowd for utterance, appropriate words flow freely and drop into the right place. No man is more intolerable than he who is fluent in words without thought.

Finally, just before you rise to preach, say mentally, God Almighty, have mercy on me and assist me to perform my duty. Seize the leading idea and hold it firmly during the discourse. As you proceed, the mind is happily and wonderfully stimulated from necessity. It commands the best exertions of the whole man, and rolls over the subject most triumphantly and successfully.

D. P. BESTOR.

Mobile, November 26th, 1859.

For the South Western Baptist.

Church Independence.

MESSRS. EDITORS: Some singular views have been announced on this subject within the present year. It is argued that if the church at R. exclude a member the church at S. may rightfully receive him into membership, else she is not independent—she is not allowed to act as she pleases. But can not any one perceive that the cases are not analogous? The independence of S. in a similar case to that in which R. gave him admittance, would be acknowledged, that is, in receiving members; R. received a penitent sinner, professing faith in Christ and baptized him; but he is dealt with for immorality and excluded; but the cases surely are not parallel; one is received for the first time into the Christian family; the other as an excommunicate. S. claims higher independence than R. possesses—she receives the action of R.—sets aside her decision and assumes that her authority is above that of R. It is in effect, the action of a higher court correcting the decisions of an ignorant Dutch magistrate: for in deciding differently from R. she condemns her as incompetent to sit on the case. This is not the worst feature: the Lawgiver leaves the matter to the excommunicating church (Matt. 18th), which knows of no appellate jurisdiction; and in attempting it S. puts herself in rebellion against heaven's King.

In receiving the excluded member, S. sits as a court of appeals and so puts at defiance the law of Christ, who says, "Tell it to the Church." but S. presumes to review and reverse the decision, nullifies the action of R. and virtually declares that Christ ought to have enlarged his directions, and made provision for such cases: He ought so to have modified the discipline of his churches that a member might not long lie under the degrading epithet, "a heathen man and publican." That now is the English of your view of independence; you are wiser than Christ and the chair of St. Peter ought to be vacated for your accommodation.

Where the words of a statute terminate, there your action must terminate; for it is supposed that legislators express and declare all the privileges and duties which they intend as the guide and directory for the governed. Hence we are not to infer a warrant for a cherished measure and append it to the published laws. Christ has given directions for the reception, exclusion and restoration of members; but no example or hint is left on record, that another church, contrary to the judgment of the excluding Church, may receive the excommunicate: the church that presumes to do it, puts herself out of the pale of the King's protection—out of fellowship with the other churches and produces confusion and misrule. True independence contemplates no consequences so disastrous.

The silence of the Lawgiver in Zion, in not prescribing, "where one is wrongfully excluded, another church may receive him into membership," ought to put a quietus on this question and quash all desire for amendments to his laws.

But what shall we do? If S. does not receive him, it is discourteous and perpetrates a great injury on the excommunicate—he is a good man and ought not to suffer by wrong exclusion.

But which is the greater injury, to throw churches into contention and misrule and transcend Christ's laws, or occasion the suffering of one man? An old adage is, "of two evils, choose the least;" the suffering of one is less than the distraction of several churches; but if S. interfere, she goes beyond the record and tramples down Christ's authority.

"But the Saviour never contemplated wrongful exclusions, but since they do happen we must provide for such cases." I read (John 2: 25,) that "He knew what was in man;" hence was acquainted with their ambitious views, imperfections and obstinacy, yet made no provision that one church might go beyond Bible instructions. Your reasoning would answer very well for certain sects, which, when they can not find Scripture for cherished dogmas, can bring them in by inference or work them in by fallacies so subtle as not to be easily detected, especially, when like poison, it is greatly diluted. It is necessary for him, who designs so to hide his erroneous teachings that they may not be discovered, to write a large volume; ten grains of arsenic would hardly be tasted in a quart of liquid. If you think you can take such liberties with inspired truth, as your sentiments indicate, you think lower of Jesus Christ, than the lowest Arian—you can not admit his divinity.

But ought we not to sympathize with the unfortunate? Yes, but not carry it so far as to trench upon Christ's laws. All the fallacies of the sophist—all the subtlety of the Logician can not sympathize an excommunicate into another church when the Lawgiver has given no such permission.

"Isn't it hard?" When Jesus discoursed about "eating his flesh and drinking his blood," (John 6: 50-60,) the disciples said it was "a hard saying;"—"murmured and went back;" you may possess the same spirit and be in the same category. "But if unjustly put away, it is not the decision of Christ in his people; hence not to be respected."

This wrong will not shut him out of heaven—he will not lie long under the ban of censure and reproach—life's troubles will soon be over. He need not just discipline to make him ripe for glory. Do you not think that in his moral nature there are some peevish, unsanctified feelings and passions, that might be weakened and purified by that which humbles and abases us? I have read something about "the uses of disappointment and blessed office of tears." The wrong act of the church may be God's sword; for He raises up sometimes, bad instruments as a scourge to punish his people for delinquencies and obliquities. (See Isa. 10: 24-25; Heb. 12: 5, 6.) Jesus knows all about him and designs spiritual comforts, of which your course of action would deprive him; He intends for him greater blessings than mere church membership will ever afford. Would you, as his professed friend, take a step which would unfit him for the stream of spiritual joy that Christ designs to pour into his soul? unfit him for the state where the light of God's countenance shall fall upon him with peculiar lustre and make him long to depart and be with Christ?

What the churches have done, how they have acted in the premises, is not the question at issue; we are inquiring for the Lord's directions, and not what peculiar circumstances have forced upon us. In the struggle between us and anti-miss some 30 years ago; we did receive members excluded by them for their adherence to Missions, Temperance, Sabbath Schools, etc.; but they had declared non-fellowship for us, and though sound in doctrine generally, they were very loose in practice and had little claim to be regarded as gospel churches. Hope they have reformed. We treated their exclusions very much as we did those societies which lacked the essential ingredients of churches of Christ; we received their expelled members on a knowledge of their character, as if they had never been public professors of religion.

It will be seen from the above remarks that churches in union, in the same associations, can not perpetrate such a discourtesy as to receive the excommunicates of sister churches. Also that it is not true, that the independence which gives one church the authority to excommunicate, warrants another to receive the expelled member; the cases are not analogous as has been shown; the one has apostolic direction and inspired example to exclude; the other has neither—it must act according to its own unaided judgment. No need for surprise, when it so misunderstands the independence, with which Christ has endowed his churches. So far as silence and example are any indications of the Master's will; in so far they forbid the action of the receiving church.

If some churches have assumed powers not conferred upon them and received excommunicates, and no very serious consequences have followed, this should never be taken as a favorable argument; because we do not know with how much imperfection and wrong

Christ may bear his people and bless them above their deservings. Christ's directions must be our guide.

photo  
For the South Western Baptist.

A Sermon on the Road—Deacon Todd.

Riding along one day, the Deacon commenced the following conversation with the negro that was driving the vehicle in which we were traveling:

"What is your name, boy?"  
"Tom, sah! Tom Wilson, sah!"  
"Well, Tom, do you think that a negro has a soul like a white man?"  
"I 'spose dey hab, massa; de preachers all say dey hab."

"Well, Tom, I have no doubt about the question myself, but I only wanted to know what you thought about it—a pause." "Do you think, Tom, that a negro's soul is any account? Is it worth saving? Is your soul worth saving?"

"I reckon so, massa. Preacher tell me so—my old missus say so—my old missus dat been raise me say so."

"Have you ever tried to save your soul, Tom, or to have it saved?"  
"Doan no, massa. Neber tink much bout dat."

"Tom, I don't suppose that some people care as much about their souls as they do about a chew of tobacco?"

"You tink so, massa Todd?"

"That I do, Tom, and I should not be surprised if you are one of them very people."

"Ki! massa Todd! You tink so ob dis nigger? Oh, no, you mistake dis time, sartin, shure."

"Well, now, let's talk a little about it, Tom. How do you feel when you want a chew right bad?"

"Ki! massa Todd. You eber claw? Ef you eber claw barker, you know how I bin feel."

"Would you feel bad enough to ask any person for a chew?"

"Dat I would; I moas ready for tef him, ef I caint git him bid out. Caint work; caint eat; caint sleep, jis fur want ob barker."

"Did you ever feel that way about your soul, Tom?"

A long—long pause; when, after a while Tom broke silence with a sort of an "ugh," that seemed to come from away down in his breast.

"Massa Todd got dis ole nigger dis time shore nuff. Well! well! well! I Cannin more den strong. Massa Todd cunnin, shore. Got dis ole nigger sartin."

When Tom had reached a sort of resting place in his s'ology, the Deacon took up the conversation again.

"Now, Tom, I want to tell you how Satan cheats people out of their souls, and I want you to listen good."

"I gwine to do dat, massa Todd," said Tom, in a sort of subdued tone, that indicated that he was in earnest.

"Suppose you had found, or somebody had given you a large lump of gold or silver, and some man should undertake to cheat you out of it. He would very likely begin by telling you that it was very little account—hardly worth carrying home—only a lump of old brass or iron—no gold or silver about it; and when he had got you to think lightly about it, and conclude that it was very little worth, he would then offer you some trifle for it; or, perhaps, try to persuade you to throw it away. Now, this is precisely the way that Satan manages men, in regard to their souls, for you see that it is plain that you have cared a great deal more about a chew of tobacco than you ever did for your soul. You know that that soul was in danger. You know that God is the only one that can save your soul, and yet, I doubt whether you ever did, in your life, beg God in real good earnest to save your soul. In short, Tom, I leave it to you to say whether you have ever felt that your soul was worth saving. And Tom, I am afraid, after all I have said to you, you still do not feel that your soul is worth saving."

"Dat I does, massa Todd; dat I does," said Tom.

"Well, now," says the Deacon, "I am about to try a plan to see whether it is as you say. To-night before I lie down to sleep I shall ask God to save the soul of this old black man, (laying his hand kindly on Tom's shoulder), and now I want to know whether you are willing to promise me to pray for yourself?"

"What do you say, Tom?" Tom hesitated, and the Deacon proceeded.

"Tom, I want now to tell you about another of Satan's tricks on poor sinners. As soon as you and I part, he will begin to put into your mind such thoughts as these:

"Tom, are you going to pray?"

"I reckon so."

"No use,—you only scared. No use to be scared. You aint gwine to die just now. You can pray when you gwine to die. You aint sick. Besides you can pray some other time. You'll be mighty tired when you git home.—You better not promise, for fear of you promise, you might not keep it, and then you'll tell a lie. You ought not to tell Deacon Todd a lie."

"And so he'll work on you till you

conclude, 'may be so; I'll pray if I feel like it;' and so you wont pray at all—and so Satan will get your soul at last."

Here the Deacon launched into such an exhortation as brought Tom to his tears and to the resolution: "Gwine to begin to pray dis bery night. Bless God, I will."

E. DOOZENBERRY.  
Schoolmaster in Toddville.

The Slavery Agitation.

The mistake of Abolitionism is not one of trivial moment. The benevolence of its aspect is the mild and gentle light of a taper, which, by being misapplied, produces explosion and ruin. If we would compute its destructive force, we must weigh all the interests which it shakes to their foundation, and threatens to destroy. Since the origin of our Federal Government, nothing has so much endangered its stability as the slavery agitation. In this western continent, Providence seemed to have prepared for liberty, banished from the old world, a home, a permanent home, we fondly hoped. Here, in the wilderness, the persecuted disciples of Christ found freedom to worship God. Here the unfettered mind asserts its claims to liberty. Arts, sciences, and religion flourished. Love and mutual confidence bound the States of the Union in a happy confederacy; prosperity abounded; patriotism exulted; and the philanthropist saw or thought he saw, that God was here teaching the world how to be good and happy. But the patriot and the philanthropist have been made to tremble. A fearful earthquake has shaken the ground beneath them, and they behold with dismay the pillars of this beautiful union tottering; and the beautiful fabric, the pride of their hearts and the hope of the world, falling into ruins. They have turned away their eyes, and have prayed that God may never permit them to see these States discordant and belligerent, which have been so happily united in a fraternity of peace and love. What has wrought this change? It is the slavery agitation. It is not slavery itself; for that existed at the origin of the Confederacy, and continued to exist during the peaceful and prosperous times which followed. But new sentiments have arisen which have disturbed the quiet of the nation; and for these, with all their consequences, the Abolitionists are responsible. A fearful responsibility! If duty to God requires the ruin of our country, let our country fall, and the hopes of mankind perish. But if Abolitionism is fanaticism, undermining the foundations of Government, and opposing the will of heaven, may God in his mercy deliver us from its power.—Dagg's moral Science.

The Conquest of Death.

Like other great monarchs, death also has his harbingers to proclaim and prepare his approach. He sends before him the most agonizing pains and afflictions; diseases that consume our strength and vigor, and sometimes induce us to expect his arrival every moment. By the trembling joints, the dimness of the eyes, the changed countenance, the breaking of the bowl at the cistern, and the loosening of the silver cord, we know that he is near at hand. There is a shadow cast before him extending according to the height of his terrible majesty, and stretching over part of the vale of life. Yes, all that precedes our dissolution, all that is preparatory to the last stroke, are harbingers of death, afflictive in themselves, and to be dreaded on their own account, but peculiarly fearful as the precursors of this great adversary.—As these are his forerunners, so he has innumerable and dreadful instruments to destroy. The famine and the pestilence are in his hand; he kindles the fury of the battle, and riots in the field of slaughter; he wings the forked lightning and expands the jaws of the devouring earthquake; the air we breathe, the elements by which we are supplied, and the food upon which we subsist, are often converted into instruments of death; he levies a contribution upon all, extracts the poison of mortality from that which is given for the sustentation of life. The empire of death, which it has required so many ages to overthrow, which has seemed to recover from its defeats, will at last sink by one powerful stroke, never to rise again. It will not require more than a moment of time to arise all the dead, to lay open every sepulchre, to restore every particle of dust that is fit to be restored to its proper body, and for all the bodies of the saints to be prepared for the mansion of eternal glory. How insipid and tame are the histories of all these kingdoms and empires, when compared with the grand and wonderful achievements of the King Immortal and the fall of death beneath his power, and the giving up of his prey. Death shall be known and feared no more. Millions of millions shall join in everlasting praise to Him whom all the redeemed will acknowledge as the Great Deliverer.—Robert Hall.

The best way to humble a proud man, is to take no notice of him.

Scottish Worship.

We remember a Sabbath in the highlands of Scotland.

The church was in a vale surrounded by mountains on all sides, up whose sides paths and roads might be seen winding up to their summits and over them. As the hour for morning worship arrived, the people might be seen coming down those mountain passes in crowds, and filling the street of the village. There were old Scots leaning on their staffs, and their aged wives, with their high caps white as the snow; and young men and maidens in great numbers, but each had the Bible with the Psalms. The church was crowded.

When the minister read, every person opened his Bible and followed him.—When the Psalm was named, everybody turned to it, and everybody sung. When the text was slowly announced, everybody, old and young, turned to it. The rustling of the leaves of the Holy Book filled the house for a time. When a proof-text was given, it was turned to, as was the text. The preacher was not above the ordinary, but the sermon, from the beginning to the end, was heard with the deepest interest by all. They all seemed to enter into the worship of the occasion with the heart, and to feel, during the preaching of the sermon, as if God was speaking through his servant. Such hearers would make preachers anywhere; and because they have not such hearers, many excellent ministers labor in vain, and spend their strength for naught.

If it is the duty of ministers to preach the Word, it is the duty of the people to hear it, and so to hear it that it will bring forth in them the fruit of holy living.—N. Y. Observer.

The Lost Penny.

One of the maids in Gotthold's family had lost a penny. In searching for it she used all diligence, swept the house, lighted a candle, and wept when her search proved fruitless. Said Gotthold to himself, I greatly wish that, for every sin which a man commits, he were to drop from his purse a penny, dollar, or ducat, according to the amount of his fortune. In that case I am convinced far fewer sins would be committed. Is it not dreadful blindness that we will weep for the loss of a penny, and laugh when, by presumptuous sin, we lose God and his grace? Our money appears from this to be dearer to us than our God. To many, however, God and gold are one and the same. O, thou secure and senseless world, what will become of thee at last? On his death-bed gold cannot, and God, in his righteous judgment, will not help the ungodly man. From what, then, can help come? My God, were I to gain the whole world and keep it in possession and enjoyment, but by daily transgression to forfeit thy grace, what good would all my gains and fortune do me! Let me lose what I may, or, to speak more correctly, what thou wilt, but O, take not from me thy grace!

Tendency of Error.

Gerrit Smith not long since published as an "advertisement" in the New York Tribune, a downright infidel discourse, which he or his friends are now sending all over the country. It is as badly infidel as Tom Paine himself—though of course more polished in style, and mincing in phraseology.

The course of Mr. Smith strikingly illustrates the fact that all error is down hill in its progress. Once he was a colonizationist—then an abolitionist—then a very hot and radical abolitionist—then a Seventh-day Baptist—then an all-day-alike man, giving political harangues on the Sabbath; then a perfectionist—then a spiritualist, and now an infidel—not keeping his infidelity to himself, but discoursing it in public addresses, which he prints in the Tribune, and which even that paper will not publish, till paid for it, as a regular advertisement.

How true it is, that all departures from the word of God become greater and greater—and that the errorist, like one on an inclined and icy plain, slides faster and farther from his starting point, every moment. Beware of the beginning of evil in every form.—Christian Secretary.

GRATITUDE.—A missionary, one Sabbath evening, went to the dying bed of one of his converts from heathenism.

"I understand," said the convert, "that you have been preaching to-day about heaven. To-morrow I shall be in heaven, and I shall go right to the Saviour, and thank him for leading you to leave your home in a Christian land, to come and tell us, poor, darkened heathens, about Him, and the way to heaven. Then I shall go and sit down by the pearly gate, and wait till you come.—Then I shall take you by the hand, and lead you to the Saviour, and tell him, 'This is the man that taught me the way to this happy world.'"

What is life? A short journey thro' time to eternity: then keep your eye on your heart on the end of your race.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, December 8, 1859.Elders P. E. COLLINS and A. B. COUCH,  
of Mobile, are agents for the S. W. Baptist.

## WANTED.

A friend says: "I am very desirous to have Volume I, II, III, and Volume VI of the *Alabama Baptist*. I will give five dollars each for complete sets, or five dollars for any one of them. Who will deposit? Address the Editors of this paper." Dec. 8, 1859.—31-41

OUTSIDE.—The reader will find our first page very instructive. We allude particularly to the original articles. Deacon Todd is yet deacon in Toddville, and preaching to negroes; Boston's Essay should be carefully read by all, especially by ministers; Senior's article on Church Independence is admirable; and Mell's description of newspaper personalities is graphic and eloquent.

## Appointments.

The Lord willing, I will preach at the following places:

Liberty Church, Chambers county, Tuesday Dec. 13th; Cusseta, Wednesday 14th; Providence, Thursday 15th; Fredonia, Friday 16th; Saturday and Sunday, 17th and 18th at Antioch, Troop county, Ga.; Webaakee (Troop) Tuesday 20th. The brethren in the bounds of these Churches will please make my appointments known.

H. E. TALLAFERRO.

## The Rev. Dr. Cole.

Of the First Baptist Church, Washington City, preached on last Sabbath, morning and evening, in the Baptist church of this place. He is an able minister of the New Testament. The morning sermon, on the Divinity and Humanity of Christ, was a masterly production.

Dr. Cole is engaged in collecting funds to relieve the church in Washington of a present serious embarrassment. The old First Church has recently united with the Thirteenth Street Baptist Church, and the body takes the name of the *First Church*. At the time of this union, the Thirteenth Street Church owed about sixteen thousand dollars upon their house of worship—a building, by the way, which cost about thirty thousand dollars. The union of the two churches resulted in the extinguishment of ten thousand dollars of this indebtedness. So that there remains only six thousand dollars to raise. Our brother is engaged in raising this amount. The building has been reared for Southern Baptists, and has been built entirely by their means.

Dr. Cole has letters of commendation from Hon. Howell Cobb, Secretary of the Treasury, S. P. Hill, D.D., Prof. H. H. Tucker, &c., &c. We cordially commend our brother to the confidence of all Southern Baptists.

## Success to the Enterprise.

Why not have a History of Southern Colleges? We see from our exchanges that the project is meeting with favor. We take the following as a specimen of the views of the press:

A SOUTHERN VOLUME.—We have been favored with a circular issued by Chas. H. Sneed, Esq., the object of which is to inform all those whose interests are identified with Southern Institutions, that he is about to publish a work under the title—"The History of Southern Colleges." The object of this enterprise is highly commendable, supplying as it does all parents and guardians with reliable information, growth, locality and expenses of every College in the South. This contemplated book will, we think, find a very ready sale among all interested in the subject of education, and to patrons as well as teachers, will be a *sine qua non*.—Mr. S. deserves much credit for the interest he is manifesting in placing such a volume before the public, and as the plan is an original one, his merits will no doubt be appreciated.

Mr. S. has for some time been a member of one of our first colleges, and we bespeak for him the highest encomiums, on the publication of his work.—*Marion (Ala.) Commonwealth*.

## Resignation.

We learn by a letter from elder J. D. WILLIAMS, that REUFUS FIGH has resigned the pastoral charge of the Wetumpka Baptist Church, with the intention of pursuing a Theological course in the Southern Theological Seminary, Greenville, S. C. Elder Williams says:

We all loved him and were loath to part with him; but we must submit.—May God supply his place speedily, for this is an important epoch in the Baptist history at Wetumpka. None but a man of deep piety and superior culture will fill our bill for pastor. We need a man of power in the pulpit, and a hard worker in the family and social circles. One that *cares for souls*, and will labor night and day to save them. Where is such a servant, who will say: "Here am I, send me?" To such an one "bread" will be given and his water shall be sure. No place in Ala., of the same size has a more interesting Baptist population to operate upon.

PREMIUMS.—The Board of the Publication Society have appointed Rev. Howard Malcom, D. D., Rev. J. Wheaton Smith and Rev. George W. Anderson, as the Judges upon MSS. written for the Premiums offered by the Society. The examination will take place on the 20th of December.

ROBERT A. JOHNSTON keeps on hand, at his Furniture Store, every variety of furniture, which can be purchased on the best of terms. Give him a call.

See, also, his advertisement of Crane's Gasket Burial Cases.

APPLES.—N. R. KEELING, at his Confectionary, has the largest and the best flavored apples we have ever seen or tasted in this market. Keeling is a business man, and keeps every thing good in his line of business.

## Dr. Crawford's Reply.

We have read this article with great care, the following extract contains almost the only allusion to the question at issue:

"I agree with Bro. D. that the decision of the Nashville church is irreversible except by itself. No appeal can be taken to any other body to reverse it. It cannot be nullified. I hold these propositions as firmly as Bro. D. or Bro. M. can hold them. But then I do not give to that decision so universal a scope as these brethren would give it. The phrases, to admit a member into a church, and exclude a member from a church, are correlative terms, and the ideas which they represent are correlative ideas. They are also co-extensive ideas, commensurate ideas. Each has the same extent as the other, no greater, no less. To admit a member confers upon him certain rights, and imposes upon him certain obligations. To exclude the member deprives him of the same rights, and releases him from the same obligations. It is absurd to say that the exclusion deprives him of rights which the church by admission did not confer. It is equally absurd to say that the church confers rights which it does not possess. When the Nashville church admitted Graves, what rights did it confer upon him? Answer that question, and you ascertain the rights of which he was deprived by the exclusion. They are rights in the Nashville church and in no other church. Any privilege allowed in another church is a matter of courtesy, not of right."

It is well for us in discussing such questions to define our agreements and disagreements, in order to bring the argument into the narrow limits. Dr. Crawford agrees with Bro. MALLARY and ourself in some important particulars, these may, therefore, be considered as settled. He says, "I agree with Bro. D. that the decision of the Nashville church is irreversible except by itself. No appeal can be taken to any other body to reverse it. It cannot be nullified. I hold these propositions as firmly as Bro. D. or Bro. M. can hold them." Here, then, we stand on the same platform—it is the old Baptist platform. In what then do we disagree? The Dr. says, "But then I do not give to that decision so universal a scope as these brethren would give it." The difference then is not in the decision, nor yet in the authority of the decision; but in the "scope" we give it. The question then is, what scope do we give it—does Dr. C. give it? We give it precisely this "scope": "The decision of the Nashville church is irreversible except by itself. No appeal can be taken to any other body to reverse it. It cannot be nullified." Language cannot be plainer or more unequivocal than this. What scope does the Dr. give? In the passage quoted he only says, "I do not give to that decision so universal a scope;" how universal his scope is he does not tell us. There is, however, another passage out of which we may sift the exact point of disagreement. It is in these words: "But the ground has been maintained that the decision of the Nashville church makes them (the excluded party), 'heathen men and publicans' not only to the members of that church, but to all other churches, and that no one has a right to look into the merits of the case, or examine the righteousness of the decision."—Bro. D. himself is understood to hold this ground, while I maintain the opposite. [Italics ours.] Now, all regular Baptists agree that the excluded are "heathen men and publicans" to all regular Baptist Churches, without regard to the justice or injustice of the exclusion, until they are restored to membership by the same, or some other regular Baptist Church, we all give the same scope to such a decision. This, then, leaves but one point of disagreement between the Dr. and ourself. This relates solely to the right "to look into the merits of the case or examine the righteousness of the decision." The issue is thus fully made out, and, as the lawyers say, we are in court.

The Dr. holds that there does exist somewhere a right to look into the merits of, or examine the righteousness of a church's decision. This is the general principle (we here drop the particular case). The right asserted certainly implies the right of some one to apply to some one "to look into and examine," or the right of some one "to look into, or examine" without being applied to, and the right to "look into or examine" certainly implies the right, in some way, to adjudge, and correct an unrighteous decision. If this is not meant, this talk is all gas. The word appeal as a forensic term involves difference in grades, superior jurisdiction, but in common use it is not so restricted, equals appeal to equals. If A appeals to B to protect him against the injustice of C, A appeals to B, not legally, but practically. In what then, does the right claimed by Dr. Crawford differ practically from an appeal? So far as the appellant is concerned, it is certainly the same; and practically, it is certainly passing a judgment upon the decision involved, and the enforcing of that judgment just as far as there is power to do it. Beyond all question, then, the right is equivalent to an appeal so far as the appellant and the body setting in judgment are concerned. The fact that there is no power to change the record or enforce the final judgment upon the party having original jurisdiction is fortuitous—but it in no way alters the facts as to the other parties. If some such result is not to follow, why look into the case or examine the decision. Are we discussing a case which is to result in nothing beyond the gratification of idle curiosity? Besides, the right here set up involves much more than the reception of members—it involves, of necessity, the right to go within the jurisdiction of the Church, the merits of whose case is to be looked into, the righteousness of whose decision is to be examined. How else, in the name of

common sense, can a case be looked into or a decision be examined? Surely Dr. C. would not insist upon an ex parte jurisdiction, or claim the right to receive excluded men into the Church on one-sided testimony—the right to look into, and examine involves the right of every other measure necessary to its proper execution. Bro. C. complains that we press upon him the *onus probandi* without giving the Scripture warrant for our own theory. The difference is obvious; all parties admit the truth of our position; he says himself, "I hold these propositions as firmly as Bro. D. or Bro. M. can hold them." Why prove the validity of immersion when all admit it; the trouble is to prove the validity of sprinkling? What we ask, and what we have a right to expect of Dr. C. is the proof, not of the old platform, but of his new theory. And, we submit to him and to all others whether the *onus* is not upon him.

What the Dr. says about "correlative terms" "correlative ideas," "co-extensive ideas" commensurate ideas, "throws no light upon the subject, as Smith says they are 'truisms clothed in great swelling words.' They do not determine what privileges are given in reception or what taken away in exclusion.

In conclusion we disclaim any intention in any thing we have written to accuse or reflect on Bro. Crawford—a more careful reading, we trust, will satisfy him that he is mistaken, and that his innuendoes are not justified. It is also proper to say that we have never directly or otherwise publicly or privately declared non-fellowship with one brother on account of the pending difficulty, nor has Bro. Mallary, to our knowledge, endorsed such a dictum.—There is not and never has been even the shadow of foundation for this notion. We can but regret that Bro. C. felt it necessary to intimate that we were "clamoring for the overthrow" of his friend. There are facts well known to him which, it seems to us, would, at a more deliberate moment, have restrained him from an allusion wholly uncalled for, it is only the name of Dr. C. that makes the allusion even decent.

Surely we have reached a strange state; an honest man, a Christian can not expound his religious opinion, or publish and defend the principles of his church without being accused of noisy, vociferous intent to overthrow somebody.

You must excuse us, Dr., the game has no attractions for us; when we want a victim we will make our own selection, and you must not take offence if our tastes differ.

We are also sorry that in speaking of his official relations as President of Mercer University, he should have felt it his duty to indulge various insinuations, as to threats, &c. It is not well for men to anticipate trouble, and we have concluded just to wait until we are advised of the measure of our responsibility, and then meet it as best we can; until then ignorance shall be our bliss.

## "Anti-Boardism"—Again.

We called attention last week to the working of the "new plan," or rather "no system" policy, as exhibited in the last quarterly report of the Treasurer of our Domestic Mission Board. Since then we have extended our observation to the Indian Department of the same Board, for the same time, (the last quarter), and also to the reports of the Treasurer of the Foreign Mission Board for the last quarter ending 21st October, 1859. These figures tell a tale that the wise should lay to heart. Here they are:

DOMESTIC AND INDIAN MISSIONS.  
For the quarter ending November 10th, 1859,

Alabama has contributed.....\$5,122 71  
For the same quarter Virginia has contributed.....3,375 53  
For the same quarter Georgia has contributed.....2,344 28  
For the same quarter S. Carolina has contributed.....1,974 05  
For the same time Tennessee has contributed.....25 00

Thus we see how this "new system" works in the very State which has inaugurated it—Tennessee. It would not be so singularly striking if Tennessee were doing anything worth while within her own territory. But we see it stated as a fact, that at the recent session of the General Association of Middle Tennessee and North Alabama, only \$600 was sent up to the State Mission Board, and that the Board had liabilities to meet to the amount of \$2,000.—

It is true there was in the treasury of the First Baptist Church, Nashville, some five hundred dollars; but this was secured by the Rev. E. P. Walton, before he was dismissed, as Cor. Sec. of said old Board.

Well, the reader may say, this may be true as to the Domestic Board; but then does not Tennessee make up for this deficiency by unusually large contributions to the Foreign Board? Let us see:

## FOREIGN MISSIONS.

For the quarter ending 21st October, 1859,

Virginia contributed.....\$3,102 53  
Georgia for the same time.....2,116 70  
Alabama.....4,459 28  
S. Carolina.....3,632 76  
Tennessee.....14 70

Aggregating the above sums as contributed by these several States, (and we take these only as specimens,) to the two Boards, we have the following result for the last quarter:

Alabama.....\$6,861 61  
Virginia.....6,478 96  
Georgia.....4,459 28  
S. Carolina.....3,632 76  
Tennessee.....39 70

We again suggest to our brethren in Tennessee, who desire to co-operate in the great enterprises of benevolence as prosecuted by their Southern Brethren,

whether it is not possible to embody themselves in some way that shall develop the resources of their churches? We know, all men must know, what those causes are which have paralyzed the whole system of benevolence in that State. It gives us no pleasure to note these facts; but they are such as we called attention to nearly two years ago; and they are growing worse.—Can that be the spirit of Christ which has so fatally succeeded in drying up those streams which once made glad the hearts of God's people? Who will say yes?

## Churchism.

It is important, very important, that Christians should properly discriminate between the relations and duties which result from their connection with the universal church, and those which grow out of their attachment to local societies. That, there, is a strong tendency to merge the former into the latter, every considerate Christian must see; and to such an extent as to ignore our higher obligations, and to make all piety consist in conformity to our own ideas of Church organization. We have no hesitancy in saying that vastly the most important relations and obligations are pre-existent and entirely independent of visible church relations; and yet it is patent to all, that vastly more zeal is manifested by different denominations in sustaining their distinctive peculiarities than in unfolding and upholding the great cardinal duties of Christianity. To be a great sectarian or partisan is in the estimation of many to be a great Christian, while in fact the whole spirituality of Christ's laws may be overlooked and the whole religious life of the zealot be absorbed in the mere externals of a sect. This error has been the fruitful source of mischief to the cause of Christ since the Apostolic day, indeed its history is the history of persecution, intolerance and blood shed.

In our day it is restrained from such excesses by a variety of providential circumstances; but painfully manifest are its tendencies to exclusiveness, alienation and bitter controversy. It is an interesting fact that the great cardinal laws of Christ's Kingdom, contemplate us not as church members, but as the children of God, and the gifts of the Holy Spirit are conferred upon us in precisely the same way, so that these laws and gifts would be operative and manifest themselves in good works, if there were no such thing as a local or visible church organization. On the other hand there is not one law or ordinance relating strictly to church organization which has attached to it any saving benefit, or which, in itself, affords conclusive proof that the church member is a child of God. The great cardinal elements of Christianity, and the indestructible bond of Christian union underlie the external manifestation, although that manifestation be regulated by, and be conformed to the law of Christ. We have said that in its place, and for the ends for which it was instituted, the local organization is important, but under no circumstances can it supersede or supply the higher relations and obligations of Christian life.

The "new commandment" can never be restricted to the narrow limits of a party—it embraces every one that is born of the Spirit, and no measure of attachment to those immediately associated with us in local churches or denominations can release us from the obligation to cultivate this Christian grace towards every child of God, no matter how diverse or contradictory our church organization. We are shut up to the necessity of disowning all who differ with us, in this respect, as the children of God or of recognizing them as brethren in Christ with all the obligations which attach the sacred relation. And so it is in relation to the use of those gifts conferred by the Holy Spirit on the children of God. They are not derived from local church authority, nor can they be restricted within such narrow limits. They are the conferment of the Spirit independently of church appointments, or presbyteries, or imposition of hands, and are given not for the edification of one church or one association of churches, but for the whole family of believers, however diversified their circumstances.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." And the same apostle teaches us for what these gifts were conferred. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," &c. (Eph. 4:12) That these and such passages, of which there are many in the N. Testament, involve the higher and more sacred relations and obligations of Christian life we can not doubt. Who shall limit these? Christ has fixed their limits and bounds, who shall remove his landmarks? We again repeat it, we are shut up to the necessity of disowning all outside of our communion as the children of God, or we are bound by these cardinal principles and to their fullest extent. If the former, then have we the worst form of papacy in an inflexible churchism: If the latter, then must our Christian charity, our brotherly intercourse, our efforts for the spiritual edification of God's children extend beyond the limits of party demarcation. No Christian rightly conceives of his position, or can properly discharge his obligations whose views of Christianity are contracted within such narrow limits. The law of Christ which enjoins us to love one another and the gifts of the Spirit which are intended for the edification of the body of Christ know no Methodists,

no Presbyterians, no Episcopalians, no Baptists; they contemplate the whole body of regenerate believers—not as church members but as repentant believers, and these sacred obligations pre-exist all visible church relations if the law of Christ and the ordinances of his house are preserved in their original order and purity. We are aware that these sentiments may be received by many with hesitancy. We have reason to fear that many contemplate their Christian obligations in relation to their immediate Church connections only; and feel at liberty to indulge a sort of indifference if nothing worse towards all others. If we are bound to love Christians because they are Christians and to do good to the household of faith, because of our oneness in Christ Jesus, he but tithes "mint, and rue and cummin" who restricts these exercises to his own communion.

We know something of the influence of conventional circumstances, of intimate association of similarity of opinions, of prepossession and education; no man is superior to these and kindred influences; but the laws of Christ's Kingdom rise above all of these, and if we give ourselves up to the guidance of the Holy Spirit, we shall not only be led into all truth, but above all selfishness.

In another article we desire to glance at some of the popular influences which, in our judgment, are calculated to foster these exaggerated views of church organization and to encourage exclusiveness among Christians.

For the South Western Baptist.  
"The direct shall be hid again, and the wall even in troublous times." Dan. 2:22.

The churches of God pass through many and various troubles in this world. Frequently the faith and patience of the saints are sorely tried; and sometimes they almost despair for the cause of God. But true religion is capable of living under cloud and storm, as well as in sunshine; and God, its author, can make cloud and storm contribute to its prosperity. Such seasons of trial are occasions which give special exercise to Christian grace, and call for the performance of peculiar duties.

1. Fundamental principles should be thoroughly examined, and adhered to with unyielding tenacity. It is vain to build, if we do not build on the right foundation. Divisions among the people of God are much to be deplored; but it is better that they be divided, than that they should all wander with one accord from the path of truth. Let every one see to it, that he builds on the right foundation.

2. Every one should feel his individual responsibility. If the Lord's cause suffers because of iniquity abounds, and the love of many wax cold; there is the more need that each one should look well to himself, and let his light shine in the prevailing darkness. When the wall of Jerusalem was built in troublous times, each one repaired over against his own house. Neh. 3:29-31. God will take care of his own cause in the whole; and it should suffice for us to do well that part of his service which he intrusts to us.

3. In discouraging times, we ought to be specially active in the Lord's service. The walls were built in troublous times, because "the people had a mind to work" Neh. 4:6. Activity in doing good tends to make all things work right. It is the best possible remedy for division among the people of God. Many will take a part in strife, who have no heart for spiritual service. Let the people of God engage actively in promoting holiness, and spreading truth and righteousness through the earth. In this work they will all have one heart; and those who have no love for the holy service, will make themselves manifest, and lose their power to cause divisions, or impede the progress of the Redeemer's Kingdom.

For the South Western Baptist.  
Query.

Is it right for a church to get a minister to supply the pulpit in the absence of their pastor, work him hard during his sojourn among them, and then not offer to pay his travelling expenses? This query and your answer may meet the eyes of the members of some church and do them good.

ONE INTERESTED.  
A church cannot excuse herself for such treatment unless she expects the pastor to pay the supply. The pastor can not do this unless he gets the same pay as if he were supplying the pulpit himself. One thing is evident: the supply should be paid, to act honest on the premises.

For the South Western Baptist.  
MESSRS. EDITORS: For four years past I have been a reader of the *New York Examiner*, edited by Dr. Edward Bright. It is edited with ability, and gives much religious information, which has induced me to patronize it, notwithstanding its tendency to Abolitionism. But the late developments of his thorough Abolition sentiments in two editorials, of Nov. 3, and Nov. 17, determined me no longer to patronize the above paper.—Brethren McCraw, of Selma, and DeVotie of Columbus, Georgia, have also determined no longer to patronize it. And we unite in recommending a discontinuance of the *Examiner*, to our brethren generally of the South.

O. WELCH.  
Alpine, Talladega, Co., Ala.  
For bringing the above paper to an account for its Abolitionist sentiments, he struck us from his exchange list. It is the Northern disturber of the peace among Baptists; and the most rabid anti-slavery sheet at the North, and should be repudiated by every Southern Baptist.

EDITORS.  
Rev. M. GARRETT of Oxford, Alabama, writes us that he has baptized during the present year 72 persons, two of them Methodist preachers.

For the South Western Baptist.  
The Zion Association.

MESSRS. EDITORS: The Second Annual session of the Zion Association convened with the New Providence Church, Coffee county, Ala., on the 5th of this month.

The Introductory Sermon was preached by Eld. M. M. Brooks; the body was organized by the election of M. M. Brooks Moderator, B. W. Starke Clerk. Received 14 churches, 9 from sister Associations and 5 newly constituted.—This body was organized 2 years ago, with 4 small churches—she now numbers 30, and ten of them newly constituted. Baptized during the last year 325. Our Missionary reports 138 baptisms. Our letters reported only one death. The Missionary Sermon was preached on Sabbath at eleven o'clock, by the writer, and the Spirit of Missions was manifested by the collection taken up after the sermon, amounting to \$50. We had father Mercer with us from Fla.; he occupied the stand at 3 o'clock in the evening, and we trust, with good effect.

There was but few corresponding brethren with us. We had one of the most pleasant and harmonious sessions I ever witnessed. It was thought by some that we would not be able to sustain a Missionary during the next year, but when that subject was brought up there was no backing out; it was one of the most cheerful times that I ever saw—625 dollars were pledged to sustain the Missionary cause in our bounds during next year. This Association determined to carry on a system of Colportage in connection with their Missionary operation, and over 35 dollars was raised for the purpose of purchasing books. We are confident that much good can be done in this way—we wish to supply our destitute with Bibles, Testaments and religious books, and our denominational books. We do hope that our brethren at a distance will visit us and pray for us that the good Lord may still continue to bless us in South Alabama.

J. C. R. LOCKART.  
Leon, Covington Co., Ala., Nov. 12 '59.

For the South Western Baptist.  
Ordination of Joseph H. Norton.

GOOD HOPE CHURCH, COOSA CO., ALA.,  
Nov. 11th, 1859.

By request of the above church, brethren Joel Nicholas, Robert Stewart, John Colly, Y. D. Harrington and B. H. Timmerman met the church at their place of worship on the above day and date, for the purpose of setting apart Bro. Joseph H. Norton to the full work of the ministry by ordination. An appropriate sermon was preached by Bro. Nichols, followed by Bro. Stewart in some well timed remarks. During an intermission, the above brethren formed themselves into a Presbytery, appointed Bro. Nichols chairman and Bro. Timmerman Clerk, and when assembled in the house proceeded as follows:

Examination of the church and candidate by Bro. Nichols (bro. F. W. Timmerman answering for the church) all of which was fully satisfactory.

Ordination prayer by Bro. Harrington.

Presentation of the Bible and charge to the church and candidate by brother Stewart.

The hand of fellowship by the presbytery and church.

Benediction by Bro. Colly.

Brother Norton is quite a promising young minister.

JOEL NICHOLS, Chairman.

B. H. TIMMERMAN, Clerk.

HARPER'S MAGAZINE.—This Monthly has a growing popularity. It is found everywhere, and is quite a favorite in the world of letters.

RUSSELL'S MAGAZINE is one of the most popular Monthlies in any section for its age.

ELECTIC MAGAZINE.—We have received the December number of this excellent monthly. Its contents are varied and valuable. It has two magnificent steel engravings. Published by W. H. BIRDWELL, 5 Beekman street, New York. Price five dollars a year.—*Selma Report*.

COSMOPOLITAN ART JOURNAL.—This quarterly journal, devoted to the diffusion of Literature and Art, is worth double the price asked for it—only two dollars a year. The number for December, now before us, closes the third volume, and contains, beside a great deal of choice matter and a large number of elegant engravings, a table of the contents of this volume. Address C. L. DERBY, Actuary Cosmopolitan Art Association, 548 Broadway, New York.—*Selma Report*.

THE CHRISTIAN REVIEW for October is on our table. Besides Book Notices, it contains several interesting articles.—While we are not prepared to endorse every opinion we find in the Review, we are fully prepared to recommend it to our friends as an able and well conducted periodical. The present number is well worth the subscription price, as the following list of articles will show:

I. Dr. Carson and the Romish Controversy. II. The Philosophy of History. III. The Old Testament in the Discourses of Jesus. IV. Ministerial Successions on Matthew, xi. 2-14. V. The Resurrection of Christ's Death to the Law, or Righteousness of God. VIII. Book Notices.

## Fruit Nurseries.

Southern people have commenced the business of fruit growing, in earnest. There are many large Southern Nurseries. F. T. Cook has sent us a Catalogue for 1859-60 of his Cedar Nursery two miles north of Hickory Flat, Chambers county, Ala., which gives an exhibit of a large and fine variety of trees. The

South should be no longer galled in purchasing fruit trees from the North, when there is a sufficient variety in her own section adapted to her climate.

## Prof. William Johns.

We clip the following from a correspondent of the *Angusta Evening Dispatch*, writing from Greenville Female College of 1st ult.:

Prof. WILLIAM JOHNS, of Brownwood Institute, La Grange, Ga., was introduced and proceeded to make the Annual Address. His address was upon the proper mode of educating. It was one of the best written and most finished oratorical productions it has ever been my privilege to hear. It abounded with new and most excellent ideas, clothed in the most beautiful and chaste language. The address reflected great credit upon its distinguished author.

For the South Western Baptist.

MESSRS. EDITORS: From inadvertence in writing or printing, an error occurs in the Review of Prof. Cutting's address, which may as well be corrected, to prevent misapprehension. The types say, "but to be a Baptist is not necessary to possess the spirit of Christ." The italicized word should be "necessarily."

KIFTIN.

## Humility Manly.

"Learn of me, for I am meek and lowly in heart." Observe the argument here. Men are unwilling to come to Jesus, because it involves self-humiliation. They think they sacrifice their manhood by becoming meek and lowly; that is, by laying aside pride and self-sufficiency, and by becoming submissive to God in all things. Such Jesus addresses with an argument unanswerable. He, the man Christ Jesus, was meek and lowly. Did he lack any element of true manhood? Nay, he was the only true man that ever trod on earth. Every essential of noblest manhood is found in him. Even infidels have acknowledged this, and admired this sole perfect specimen of humanity. To you, O proud man, Jesus speaks and says, "Come unto me and humble yourself. By doing so, you shall not lose, but gain true manhood, for I am meek and lowly." Surely it is no mark of manhood to swear, to drink, to give way to passion, to live a selfish life.—Any fool can do those things with as great facility as you. It is no sign of manhood to swell with pride. Satan can beat you at that business. When you thus swell with pride, you are not more of a man, but more of a devil.—To submit to God, to be meek and lowly, like Jesus—these are the elements of true manhood. If a man puts his will under God's will, the everlasting arms are placed beneath and around him, and he is lifted up, face to face with the Saviour, and becomes a true man.—*Rev. H. M. Scudder*.

ORDINATION.—The night preceding the morning on which our Lord chose and set apart twelve, whom he denominated Apostles, and who were to be intellectually and morally furnished to preach His gospel, was spent by Him in fervent supplication to God. (Luke 6:12, 13.) There was a peculiar propriety therefore in the custom of our ministerial fathers, of preceding the ordination of candidates for the ministry, by a protracted season of devotion. Why this custom has come so generally into disuse, and the important business is now so hastily performed, we know not; but if it was revived—if long continued and earnest prayer preceded every ordination and installation—who can doubt that the impression would be most happy on ministers and people, and insure a rich blessing from the MASTER.

He that loves sin, and can live in sin, is not in a pardoned state, let him presume as he may.

Items and Incidents.  
Communism in Spurgeon's Church.

Rev. Dr. Campbell, of Kentucky, was recently present at a communion of Rev. Mr. Spurgeon's church in London. He thus describes the manner in which persons are admitted to the ordinances: "Spurgeon's church does not throw her doors open to either Baptists, or Pedo-Baptists as we do on our communion occasions. They invite no one. All who wish to commune must apply to the deacons in advance, and satisfy them that they are worthy. It is thus made rather a solemn transaction. Spurgeon's deacon urged me to commune; simply, I suppose, because he became acquainted with me as a Baptist preacher from America. They usually give no invitation; and they admit all of whom they approve only by ticket. A man cannot commune with them simply because he is a member of some Baptist or Pedo-Baptist church. He must approve himself to the deacons, and procure ticket. Brother Oncken's plan is, to admit all applicants for sister churches, ministers and all, to communion by a direct vote of the church. I like this plan very much."—*N. Y. Chronicle*.

COAL IN LIBERIA.—Rev. L. A. Williams, a Baptist pastor in Liberia has been led to search his farm for coal; and after digging a few feet in one spot, found some, which the editor of the *Liberia Herald*, to whom a sample was sent, pronounced to be of a fine quality. The fact attracted so much attention, that President Benson was about making a full examination. If the result is what we hope, incalculable benefit will accrue to Liberia. Steam commerce now exists between Monrovia and Liverpool, which will at once be greatly cheapened. A really good coal mine will in the end prove more valuable than a gold placer.

HOUSEHOLDS.—The *London Watchman* states that in Newcastle, in some instances, whole households have been converted. Here would be an opportunity for household baptism of our principles.

PATRONAGE THAT IS PATRONAGE.—The <







