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"Whether it be right in the sight of God to hearken unto you more than unto

God, Judge ye."—Acts iv., 19.

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER:
PUBLISHED WEEKLY,
By THOS. E. MARTIN.

TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist.
Corrective Church Discipline.

TREATMENT OF PRIVATE "OFFENCES."
NUMBER 3.

In the last number it was shown, that the offender should:

1st. "Go," and see his offending brother;

2d. That he should tell him his fault.

The next step in the Saviour's series is:

3d. "Tell him his fault between him and the alone."

1st. If you go in the first instance, accompanied by others, you may seem to have summarily decided against the offender, without giving him a hearing—and thus excite in him a spirit of independence and defiance.

2d. You may seem to have no confidence in his capacity to do right, and thus rouse his resentment.

3d. Accompanied by others, you may seem to have entered into a conspiracy against him. It may appear that you are approaching him systematically as an enemy to entangle and expose him—and thus put him on the defensive. If he is cautious and prudent, you make him wary, but not the less an antagonist; if he is fiery and impulsive you make him aggravate the difficulty by defiance and wrath.

4th. You may seem to be desirous to humble him by making him succumb and confess his fault before witnesses—and thus touch his pride.

The great object is to "gain your brother; therefore make the attempt first by yourself.

Question. "But may a mutual friend in no instance make an effort to bring parties mutually at variance together, and induce them to talk about their points of difference in his presence?"

Ans. To this it is answered, that it is perfectly legitimate for a mutual friend to bring variant parties together. And by so doing, it is often the case that much good is accomplished.

But, you observe, that the questions proposed are very different from that under discussion. You speak of those who are mutual trespassers, who are equally at variance, and therefore both wrong. But the questions under discussion relate to a case where only one is a trespasser, while the other is as yet free from blame.

Our discussion relates to the one who yet free from wrong in act or feeling, has been trespassed upon by his brother. The duty of such is to keep right himself, and to do all in his power to recover his erring brother.

After all the disinterested efforts made by yourself, the offender may remain incorrigible. What then? Become disgusted with him—leave him to himself, and treat him ever thereafter as an enemy? Bring him before the church? No; one step more remains to be taken.

4th. "Take with thee one or two more."—Not partisans or enemies; but those in whom the offender has confidence.

"1st. That they may be arbitrators between you.

If, after they hear him, they are satisfied that he is wrong they can tell him so, and add their influence to yours to bring him right.

"2d. If he is incorrigible, they may be witnesses for you in the next step you may have to take.

The Saviour designs that His people shall not be at variance. It is His revealed will that brotherly love shall continue among them, and that they shall be of one heart and of one mind. If however variance should arise. He requires the parties to settle it privately between themselves; and He gives directions which, if followed implicitly, and the heart of each is right, will invariably lead to the desired result.

He requires you to settle your difficulties privately between yourselves, because:

"1st. In no other way can they be settled to the mutual hearty satisfaction of both parties. Any other method of settlement will consist either in the condemnation of one or both of the parties, or in a compromise between them which will satisfy neither.

"2d. He would save the cause from the reproach of brethren publicly worrying and devouring one another.

"3d. He would save his churches from the adjudication of personal difficulties between their members; so that they may never be the arena for personal strife, nor the field of battle for conflicting hosts.

"4th. But if the offender continues incorrigible. He has provided in the directions He gives, not only for the safety of the innocent and the punishment of the incorrigibly guilty, but for the peace and unanimity of His church, which is to be the tribunal in the last resort. "In the mouth of two or three witnesses every word may be established." By their testimony, the "one or two" disinterested brethren may afford protec-

tion to the innocent, and light to the church, so that it may act with unanimity and unerring certainty.

If all the efforts made by the aggrieved alone and in conjunction with the one or two disinterested brethren fail, the case assumes the character of a "public offence;" and the last step is to be taken by the offended:

5th. "Tell it to the Church."—Of course, in the spirit of meekness,—with the hope and prayer still that the offender may be reclaimed. This idea of reclamation is distinctly implied in the words following: "If he neglect to hear the church, let him be to thee as a heathen man and a publican." He may not neglect to hear the church. What then? Even then, though he has been almost lost, you may "gain your brother." It is imperative upon the church, when a question of mere personal variance, involving no immorality, is brought before it, to attempt, in the first instance, to reclaim the offender. It is her duty to examine into the facts, and to use her arguments and moral force, to bring him to a sense of his wrong, and to a reparation of it. Never until she speaks to him, and he deliberately and persistently "neglects to hear" is she, by the ultimate resort, to make him bear the relations to her of "a heathen man and a publican."

Of the effects of excommunication by a church, more will be said anon.

P. H. MELL.
UNIVERSITY OF GEORGIA,
Nov. 28th, 1859.

For the South Western Baptist.
Church Independence.

MESSES. EDITORS:—Your Bro. Dawson thinks that I am mistaken in my views of the scriptures, Baptist usage and the Manly and the Tichenors principles on church independence. A good many mistakes to make, surely, in one short communication! I am not in the habit of writing for the press, and if in this effort I have so many blunders, I had better quit. But I am not convinced of any error in any one of these respects, yet.

Bro. D. thinks I do not understand the real issue. May be not. But I think it is this. I believe a church may consistently with the scriptures, and Baptist usage, receive a person into fellowship, who has been excluded by another Bro. D. thinks it can not be done without a violation of both.

If a christian church is a complete judiciary and executive body under Christ, it follows that no other church can control its internal affairs. I assume the independence of gospel churches. If this should be denied I will prove it. This then is my reason from the scriptures. I cannot hold to the independence of the churches, and to the doctrine also that a mere majority of any one church bind all other churches. As a general fact persons excluded from Baptist churches deserve it, but a majority of a Baptist Church may err, in this act, and then the independence of the churches affords a scriptural remedy, when the erring church refuses to rectify its wrong. I am, however "far from thinking lightly of the scriptural power with which Christ has armed his church. It is a high and mysterious one, which has no parallel on earth. Nothing in the order of means is equally adapted to awaken compunction in the guilty, with spiritual censures impartially administered. The sentence of excommunication in particular, harmonizing with the dictates of conscience, and re-echoed by her voice, is truly terrible; it is the voice of God, speaking through its legitimate organ, which he who despises or neglects ranks with "heathen men and publicans," joins the synagogue of satan, and takes his lot with an unbelieving world, doomed to perdition. Excommunication is a sword which strong in its apparent weakness, and the sharper and more efficacious for being divested of all sensible and exterior developments, lights immediately on the spirit, and inflicts a wound which no balm can cure, no ointment can mollify, but which must continue to ulcerate and burn, till healed by the blood of atonement, applied by penitence and prayer." But the act of exclusion is not always the voice of God. We do not believe it was in the act of the Salem Church in '33, when in a membership of 200, only 32 adhered to the Bible doctrines of predestination and close communion, impelled by a sense of duty withdrew, from the dominant majority, and although so far in the minority, were recognized by the Tuscaloosa Association, as well as all regular Baptists concerned, as the true Salem church, notwithstanding their contempt of church authority. Does Bro. Dawson wish us to understand that the Manly and Tichenors recommended the real Salem church to return to the Arminian majority—Salem church and seek restoration? The Manly had fraternized with the excluded but scriptural minority as a worthy gospel church, and it was not until the Andrews Society had first abandoned their open communion heresy and afterwards their Arminian heresy that these brethren acknowledged the dominant, excluding party to be a gos-

pel Church. [See "Baptists in Ala," pages 184, 185.]

The council did in this case recommend the settlement of their difficulties without the act of restoration by the churches which excluded the members who had been received by other churches after their exclusion. I have too high opinion of the brethren composing this council to believe that they would recommend any course which they considered unscriptural.

This council has endorsed the great Bible truth, also, that a minority of a church may be the true church though excluded by a majority. Or a minority may withdraw from the majority and be the true church.

In proof that my views of church independence is in accordance with all Baptist usage ancient and modern, I submit a few authorities out of many.

1. "No church was dependent upon another."—*Coleman's Primitive Church*, Page 37.

2. "That form of church government which is capable of least abuse, is the most likely to be divine. Now unquestionably, this is independency. If a particular church on this plan degenerates, becomes erroneous, or indifferent, it has no power to injure others, or draw them into its errors. If all the independent churches of a nation were to degenerate except one, that one can not be compelled or overawed to follow their example."—*Carson on Baptism*, Page 28.

3. "Some have regarded each local church, as acting for the body of the faithful; and have inferred that its acts are binding on every other church. But this opinion is inconsistent with the true doctrine of church independence, and with the separate responsibility of individuals and churches." "Each must act for itself, and not claim to bind the other. But when a church becomes corrupt in faith or practice neighboring churches are bound to withdraw their fellowship."—*Dagg's Church Order*, Page 280.

4. "Nor can one church overrule another for each church is independent."—*Progress of Baptist Principles*, Page 346.

5. "If a case should occur in which manifestly, a member was improperly and unjustly excluded and the church should persist in refusing to restore him he ought to have a remedy. Another church being fully convinced that he is entitled to membership, should, after suitable delay and a careful investigation of the case,—the other church having been duly notified of their intention,—receive him."—*Church Member's Manual* by Crockett, 253.

6. "A church owes courtesy to every other church, but it is under no obligation to take part with it in wrong doing. The injured [i.e. excluded] person may, therefore, apply to any other church for admission. It is perfectly competent for them to examine the case for themselves, and if in their opinion the member has been guilty of no wrong, they may rightfully receive him."—*Principles and Practices of the Baptist Church*, by Wayland, Page 178.

Here is a plain and undoubted evidence from no less than six leading authorities that the action of one church does not bind another. If the action of one church does bind another, let us have the authority from the word of God. Until this is given the Church of Jesus Christ will not bring themselves into the thralldom of man-power.

I have been a careful student of the science of christianity for many years; and never until within the last two years have I ever heard that one church, claiming to be a Baptist held that one church could act for all others, and that under no circumstance, could one church receive persons excluded from another. There is not a book in my library from the Bible to Wayland's Principles and Practices of the Baptists in 1857, that teach this new doctrine of Bro. Dawson's. The works I have quoted from, are universally endorsed by Baptists, as I think.

Yours in Christ,
W. C. MORROW.

For the South Western Baptist.
Good Hope Church.

COOSA CO. ALA., Nov. 14th 1859.

MESSES. EDITORS: In the early settlement of this part of the country, there were a few Baptists who became citizens, and it being no inconsiderable distance to a Baptist church, by their request they were constituted into a church, by our venerable brother Rev. J. D. Williams, and called the Baptist Church of Christ at Good Hope. The minute of the Constitution has been lost; but it appears from reliable authority that she was constituted on the 1st of October, 1847, with thirteen members, five of whom were males and eight females; one of the brethren, viz: Bro. Robert Stewart, was verbally licensed to preach.

The church for a while were entirely without officers; though it appears that she held her conferences regularly and always had preaching; Bro. Y. D. Harrington was called to the deaconship in February, 1848. Brother B. H. Wilson accepted the pastoral charge of the church on the 10th or May, 1848, and continued until his death; a notice of

which appears on the Church book, April 14th, 1849. Brother Wilson's administration was one of continued prosperity. Brother John G. Gregory became clerk of the church about the same time, which office he filled up to the 10th of November, 1849. Brother Joel Nichols, an ordained minister, became a member of this church in June, 1848, but his connection with us lasted but a short time before he withdrew to go into a new constitution. A revival took place in August, 1848, the meeting continued several days, during which twenty were added to the church, sixteen by experience and four by letter. In October the church united with the Central Baptist Association. Bro. Robert Stewart was set apart to the full work of the ministry, Nov. 19th, 1848 in this church, and since that time he has proved abundantly useful. Bro. James Thompson was ordained a deacon in February, 1849, and is still an acting deacon for us. After the death of Bro. Wilson, the church was without a pastor some two months, when Bro. J. D. Williams became pastor and labored efficiently and successfully from June, 1849, to the close of 1850; during his administration there seems from the records to have been great prosperity. A revival meeting was held in September, 1849, continued eight days, which resulted in the addition of fifteen members by experience and three by letter, making a total of eighteen.

Bro. B. H. Timmerman (a licentiate) became a member of this church in January, 1850, was ordained here in May, 1851, and has remained a member among us up to our last conference, when he was dismissed by letter. We ought to have stated that Bro. Franklin Spencer became clerk in November, 1849, which office he held two years.

Bro. Y. D. Harrington was requested to exercise by way of preaching or otherwise, as he might see proper, in October, 1850; he is still a member with us; he was ordained in Nov. 1856; The Central Association convened with us in 1850. In the early part of the same year, Deacon F. W. Timmerman became a member with us, and shortly afterwards became an acting deacon in this church, which position he has held up to this time. Bro. Drury Harrington became a member of this church, bearing testimony that he was a deacon and licensed preacher, and was recognized with us as such until his death, which occurred Nov. 8th, 1858; an obituary of him appears on our church book, and was published in the *S. W. Baptist*; his funeral was preached on the 5th Sabbath in May last, by Rev. J. M. Russell, by his request, to a very large audience. His remains lie in the graveyard at our church. Bro. Robert Stewart was our pastor during the year 1851. A revival again took place in August and September, which resulted in the addition of thirteen members, twelve by experience and one by restoration. In November Bro. Spencer was released from the clerkship, and Robert Ridley was placed in that office, which he filled seven months. Brother James M. Russell became pastor of the church in January, 1852, which office he held five years. There appearing no covenant in the records of the church, that found in Dr. Stoll's Pious Instructor was adopted, with the addition that "To join or not join, to give or not give to any of the institutions of the day, the object of which is to advance the Gospel or virtue among the people shall not be made a test of fellowship."

After Bro. Ridley was released from the clerkship, Bro. B. H. Timmerman was placed in his stead, where he acted until July 1855. Another revival took place in September, 1852; the meeting continued nine days, and there were added to the church nineteen by experience, one by letter and one by restoration; making a total of twenty-one.

Up to September, 1853, our church lived in almost unremitted prosperity, and union and brotherly love abounded; but since that time she has passed through several very severe difficulties; from thence forward she has been alternating between coldness and revivals, union and strife, &c. A revival again took place in July and August, 1854; the meeting was protracted twelve days, twenty-two were added to the church, seventeen by experience, one by letter, one by voucher and three under the watch care of the church. Bro. Timmerman being by his request released from clerkship, Bro. Eli Wadsworth became his successor, and remains the clerk up to this date. Another protracted meeting was held in September, 1855, lasted nine days, fourteen were added to the church by experience, two by letter and two by voucher, eighteen in all. The old house of worship being in a dilapidated condition, and too small for the large and increasing congregation that assembled, a large and commodious house was built in 1856.

Bro. Russell having resigned the pastoral charge of the church, Bro. Y. D. Harrington became its pastor in Nov. 1856, and continued one year. In May Bro. Meadows (an acting Deacon) became a member, and has been thus recognized up to this time. Rev. Platt

Stout was our pastor in 1858. Bro. Joseph H. Norton (a licentiate) became a member with us in January, 1859, and has continued with us up to this time; he was ordained on Friday before our last conference. Also Bro. J. H. Colly became our pastor at the same time, and has continued that relation up to this time. A revival took place in August, which resulted in the addition of thirteen by experience and four by letter, total seventeen. The church has generally kept up prayer meetings regularly; the ordinances of the Gospel have regularly been attended to, she has endeavored to preserve a Gospel discipline. A union Sabbath school has been kept up two or three years. The duty of washing one another's feet has been occasionally attended to by a large portion of the members. Two deacons and four ministers have been ordained in our connection. Other protracted meetings have been held which have not already been mentioned, in which the workings of the Holy Spirit were indubitably seen and felt, but failed to result in large accessions to the church. Our numbers increased regularly until the last five or six years, but since that time we have been nearly at a stand. We now number more than 100 members, and there still remains in our connection three deacons and two ordained ministers. Two of our brethren have been in turn colporteurs for the Central Baptist Association, viz:—Bro. Y. D. Harrington in 1851, and Bro. B. H. Timmerman in 1858.

The above is all submitted in brotherly love, by order of the church in conference, Nov. 12th, 1859.

B. H. TIMMERMAN,
JAMES THOMPSON,
ELI WADSWORTH, } Com.

From the Home and Foreign Journal.

Alabama State Convention.

The annual session of this body convened in Marion on Friday, the 11th of November. Rev. A. G. McCraw was re-elected President. There was about the usual number of delegates in attendance. The meetings were characterized by good feeling and courtesy. On one or two occasions, questions claimed attention which were of an exciting nature, but we were happy to see them disposed of in a kind spirit. The Alabama Convention is strongly conservative. While, firmly adhering to established principles and modes of action, it is dignified and courteous in their maintenance. This is as it should be. The cause of truth and order should never be advocated or supported in a heated partisan spirit.

The Convention adopted reports on the various enterprises in which it was engaged. Among them, one on For-Missions, advocating our present mode of action, and one on periodicals, which ably set forth the uses and abuses of the periodical press—and recommended the South Western Baptist and the Commission, and the Home and Foreign Journal to the patronage of the brethren.

Our agent, brother Creath, has been doing a good work in visiting churches and Associations in Alabama. And we are glad that he will, Providence permitting continue his labors in the services of the Board another year.

We cannot close this article without expressing our grateful sense of the kindness with which we were every where received by the brethren of Alabama. God grant them his blessing.

From the Home and Foreign Journal.

A brother, unknown to us, subscribing himself "Pittsylvania," wrote an article for the *Religious Herald*, which we copied, into this paper some time since, urging the Baptists of the South to a more vigorous support of the Bible Board, in which he stated, as an incentive to action, that the amount which had been contributed the two years preceding the last meeting of the Southern Baptist Convention, was so small that it required a very large per cent. of the amount to pay the expenses of the Board. This statement of facts, it seems, while it may have acted as an incentive to their benevolence in sustaining the Board, with some, has been seized by those who take more pleasure in damaging the Board and its operations, than in increasing its efficiency, as the prejudice against it. Our attention has recently been called to the subject, and an explanation asked—it is, therefore, proper to notice it.

The facts referred to did not occur after our connection with the Board, but under the administration of Elder Dayton and his successor, but they are of easy explanation. The expenses of the Board are nearly the same, whether the amount sent to its Treasury be large or small. If the denomination send to the Board a small sum, the per cent. required to keep it in operation will be large, while a larger sum contributed will show a correspondingly small per centage. If an agent, at the expense of \$10, collects \$100, the cost is 10 per cent, but if at the same expense he should collect \$200, the per cent. will only be 5 per cent. Just so with the Board; hence the fact complained

of is not to be attributed to the expense of the Board, but to the parsimonious manner in which it has been supported. If it requires \$500 to pay the salary of the agent of the Board, and the denomination should place in its Treasury only \$1,000, it would require 50 per cent. of the amount to pay expenses, but if it is increased to \$4,000, the per cent. for expense would only be 12 1/2 per cent, and so the per cent. for expense is decreased as the sum contributed is increased.

It is to be regretted that such explanations should be rendered necessary those who ought not to need them.—Some of our readers will not need them—others may.

The Harper's Ferry Affair.

The following, we believe, is a fair sample of the views of reflecting anti-slavery men at the North. It is extracted from the *Christian Secretary*, a Baptist paper in Connecticut, whose Editor has ever been strangely opposed to slavery: we think it fairly represents the sentiments of the majority of the citizens of that section, and if so there is more conservatism at the North than is generally believed. The editor, elder Burr, says:

This day, Friday, December 2, is the day fixed upon by the Judge who presided at the trial, for the execution of John Brown; and before this paper reaches many of our readers, he will, in all probability, have entered upon the realities of the unseen world, where master and servant, if they meet at all, must meet on equal terms, and where insurrections can never come.

Various are the opinions held in regard to the character of John Brown. The abolitionists of the Garrisonian school regard him as the very apostle of liberty, in comparison to whom Washington sinks into insignificance. They have declared their intentions in advance of crowning him as a martyr in the cause of human rights. There is another, and still larger class, who, although they condemn the act, still sympathize with the author of it, and seem disposed to make a martyr of him. But we are at a loss to conceive how they are to do it, and at the same time maintain that he is a crazy man. There is yet another, and we think a larger class still, who regard John Brown as a brave, honest, infatuated man—who sympathize with him in his troubles, but still acknowledge the justice of the sentence which doomed him to the scaffold. This class includes all except the ultra abolitionists and those who except the ultra abolitionists and those who are in close sympathy with them. We are speaking here of Northern sentiment—at the South, where he is looked on as a base and brutal murderer, robber and incendiary, but little if any pity is felt for him.

That the affair at Harper's Ferry, was an ill-advised and most unfortunate enterprise for the peace and happiness of the country, we think all calm and considerate men will freely admit. It has roused up the fears of the Virginians to an extraordinary pitch, and excited their ill will to an unusual extent against the whole North; and a majority of them actually believe that the Northern States, as a body, are all ready to join in the rescue of Brown, and a crusade against the Southern States. Under this aspect of the case, the insurrection was a most unfortunate one. We can conceive of no possible good that can result from a still further increase of ill-will between the Northern and Southern sections. Suppose this state of ill feeling should continue for the next ten years, and a separation of the Union should be the result, what would be the consequence? Slavery would not be abolished, for under such circumstances the North would have no right to interfere with the affairs of the South. Each section might become an independent nation, but even such a result could only be accomplished through rivers of blood. Trade between the North and South would be broken up, for a long period at least, and such times, in a commercial point of view, as were never before witnessed in either section of the country would be experienced. And what good will be accomplished by such a state of things? None that we can conceive of. A few hundred or a few thousand slaves, living near the dividing line, might, if they chose, get away from bondage, but we are at a loss to conceive of any other good that would result from such a national disaster.

It would be well if ultra minded men would stop and count the cost and estimate the good to be acquired by such a catastrophe before proceeding to further extremities. The South have got fire-brands in their midst which they are as well aware of as we at the North are. They feel the delicate nature of their situation, and unless they can devise some means to free themselves from the evil, why then, God help them. As regards the raid of old John Brown upon Harper's Ferry, it was a most unjust, illegal and incendiary attempt. The mere handful of followers which he was able to enlist in his cause shows very clearly the sentiment of the North on such mad

expeditions. John Brown, in some respects was a remarkable man. His cool and indomitable courage qualified him in a remarkable degree for a successful leader, but in his attempt on Harper's Ferry he displayed a singular want of judgment. His religious sympathies led him to espouse the cause of the poor and the friendless, and to draw to him much of the old puritan blood in his veins, as ever to render him ready

"To prove his religious orthodox By apostolic blows and knocks."

but we have yet to learn that such a peculiar type of religion is in harmony with that promulgated by the Savior of men.

John Brown's name should go down to posterity as a bold, courageous enthusiast—as a mistaken man, but well-wisher to mankind. Still he had his faults—grievous faults. He could commend his sons for robbing the defenceless settlers of Kansas, and as they laid down their ill-gotten booty at his feet, he could exclaim in the exuberance of his joy: "Well done boys," and in his iron-cased heart he could sternly rebuke the same boys for groaning in their dying agonies in the engine house at Harper's Ferry, and tell them "to stop their noise and die like men;" and then immediately turn to his loop-hole and coolly watch for another opportunity to shoot down some one outside. Although John Brown can never become a martyr in the true sense of the term, yet the cowardly characters of such men as Garrison and Wendell Phillips, who can stand at a safe distance and urge others on to the conflict, pale before the acknowledged heroism of old John Brown,—a man who knew no fear and was ready to carry out his principles even unto death.

Opposites in Religion.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."—*Paul*.

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fair-weather Laziness*.

"Pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus, concerning you."—*Paul*.

"I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray."—*Worldly-mindedness*.

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and toward all men."—*Paul*.

My neighbor has done me so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as other men, and I'll make him respect them.—*Revenge*.

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."—*Peter*.

I do not see what good baptism will do; if the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—*Skeptical*.

"Strive to enter in at the straight gate."—*Christ*.

All will be made holy and happy, and there is no use of striving, as there is no danger.—*Presumption*.

"Contend earnestly for the faith, once delivered to the saints."—*Jude*.

Don't preach doctrinal sermons, or you will offend some people.—*Faint-heartedness*.

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Paul*.

If we withdraw from brother B, he will do us all the injury he can, and I think we had better let him alone.—*Trimmer*.

"Seek first the kingdom of God and his righteousness."—*Christ*.

As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before.—*Satan*.

"They that preach the gospel should live of the gospel."—*Paul*.

I think they should preach for nothing, or at least should follow some other business for their living.—*Covetousness*.

WHICH TO CHOOSE.—A young man asked Whitfield whether he should marry a young lady, a professor of religion with a bad temper, or another who had an excellent disposition but was not a Christian. Whitfield answered: "Marry the lady with the good disposition, for God can abide where you cannot."

WHERE GOD IS NOT.—A teacher, when talking to his pupils one day about God being present in heaven above and the earth beneath, asked if any of them could tell where God was not.

'Yes,' said a little boy, 'he is not in the heart of the sinner, for you know the Bible says "God is not in all their thoughts."'

