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For the South Western Baptist.  
Corrective Church Discipline.  
DEDUCTIONS FROM PREVIOUS PRINCIPLES—  
CHURCH SOVEREIGNTY AND INDEPENDENCE.

NUMBER 9.

DEDUCTIONS 1. Local Churches have exclusive jurisdiction over their members. This proposition asserts two things. First, a local church has jurisdiction over its members; and second, this jurisdiction belongs to it exclusively. But they can both be proved by the same process.—Here there is no room for abstract reasoning. The only proof admissible is, that derived from the New Testament. To the New Testament alone, then, let the appeal be made. To the churches belongs exclusive jurisdiction over their members; because,

1. The Saviour gave them such jurisdiction. This is clearly implied in His directions to the offended brother. "Tell it unto the Church; but if he neglect to hear the Church, let him be to thee as a heathen man and a publican." Mat. 18: 17.

2. Paul acknowledges this jurisdiction when he exhorts the Corinthians to discipline the incestuous man. "Do not ye judge them that are within [i. e. your own members]?" Therefore put away from among yourselves that wicked person." 1 Cor. 5: 12, 13.

3. In the Revelations, the Saviour commands one church for exercising it. To the church at Ephesus, He commands John to write, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which say they are apostles, and are not, and hast found them liars." "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2: 2-6.

4. He condemns other churches for not exercising it, and enforcing discipline. To the church at Pergamos, He says, "But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come to thee quickly." &c. Rev. 2: 14, 15, 16. To the church at Thyatira He says, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." 2: 20.

Now, jurisdiction implies supremacy and power. If "that woman Jezebel" could have refused to be tried, or in other ways to acknowledge the jurisdiction of the Church over her, then the Church at Thyatira could have pleaded that it lacked the power to call her to an account. Or, if others, either churches, church officers or committees had joint jurisdiction, the church might have shifted the responsibility, and pleaded that she had been disabled by the opposition or indifference of others. No. It was the duty of the church to restrain or to put away from the professed followers of Christ, wicked persons; and the church was vested with the power to do so. Hence the condemnation passed by the Saviour upon her, and her alone. Under Christ, every local church has supreme jurisdiction over its members. It can, without permission asked of an offender, or of any other individuals or organizations in the world, arraign him, try him, condemn him, and, if need be, expel him. This jurisdiction is commonly expressed by the term *sovereignty*. Against the use of this term, of late, strenuous objection has been urged.—This objection may be levelled either against the appositeness of the term to convey the idea; or, else against the idea itself designed to be conveyed by it.

First. Why is not the term an appropriate one? It is answered, "It is absurd to call that a *sovereign* body which is subject in all things. Christ is the only King in Zion, and therefore the only sovereign." This objection is urged by those who grant and maintain that every church is *independent*. The so-called independence of the churches, and the consequences drawn from it, constitute the main ground of their arguments against church sovereignty.—Now, upon the same principles upon which they repudiate sovereignty, how easy will it be to show that there can be no such thing as independence. If the church cannot be sovereign because it is subject to Christ, then it cannot be independent either, because it is *dependent* upon Christ in all things. So you see, it is as broad as it is long; and if there is no sovereignty then there is no independence either. Upon the principle of the objection, there is not now, and never has been, a *sovereign State* in the world; for God reigns supreme, the

only absolute sovereign in the universe. In relation to God, all nations are subject and dependent; but in relation to their subjects and to one another, they are sovereign and independent. So gospel churches, in relation to Christ, are both subject and dependent in all things; but in relation to their own members and to one another, they are both sovereign and independent. So it will be seen that not absolute and inherent but *delegated* sovereignty is claimed for gospel churches. And all that is meant is, that, under the law of Christ, in the enforcement of discipline, they have supreme jurisdiction over their disorderly members.

Second. But it may be that the objection is levelled at the idea legitimately conveyed by the term *sovereign*.—Will any one maintain that a church has no right to arraign, try and expel an offender—that, in these things, her members are not *subject* to her? Will any one maintain that it is optional with the member whether or not he will submit to a trial, when arraigned on charges before his church; and that a church, when endeavoring to put away from her number a wicked person, cannot succeed unless she obtain his consent, and the consent of those that are without? If so, then there is no such thing as *corrective church discipline*. Members may withdraw from the church; but there can be no such thing as withdrawing fellowship from them; and excommunication will mean nothing more than that the disorderly member has given his consent to relieve the church from any further responsibility for him. If churches have not the *power* to deal with and excommunicate disorderly persons without their consent, then, when the Saviour instructed the offended to carry the offender before the church, He but *mocked* him; when He praised the church at Ephesus for trying the false apostle, He gave them credit for that which was but *temerity and presumption*; and when He rebuked Pergamos and Thyatira for tolerating wicked persons, He unjustly held them accountable for that over which they had no control. It was their misfortune, and not their fault, that these disorderly persons were retained; since, according to the supposition, they had not the *power* to put them away. Surely, on reflection, it must be granted that, under Christ, every local church, in enforcing discipline, has supreme control of its offending members—that, in administering the laws of Christ, it has the *power* to discipline its member, without asking the consent of him or of any body else.

Sovereignty and independence are not synonymous terms. In an earthly kingdom, *sovereign*, as a term, is the correlative of *subject*; and implies the power to govern either under law or without it, as the sovereign may be limited or absolute in power. *Independence* in a State, marks its relation not to its own people, but to other States; and signifies freedom from control by other States. So church sovereignty marks the relation the church bears, not to other churches, but to its own members; and signifies her power to govern them, under the laws of Christ. Church independence marks the relation that the church sustains, not to her members, but to other churches; and signifies her freedom from their control. The sovereignty of a church is subverted when her members successfully rebel against her authority; as when a member under charges refuses to be tried, and successfully tears himself free from her jurisdiction. The independence of a church is infringed upon when other churches, associations or councils, either voluntarily, or at the instigation of her recalcitrant member, in defiance of her discipline, or otherwise attempt forcibly to control her. Under Christ, a local church is both sovereign and independent. It is not claimed, however, that she has the power to make laws. It is granted and maintained that Christ is the only lawgiver; and that all that is left for the church to do in the case of offences, is to administer and execute the law. It has no legislative power; but Christ has invested it with judicial and executive powers.

First. The church is invested by Christ with power to arraign and try its members.

QUESTION 1. "But may not a member refuse to be tried?"

ANSWER. He may say he refuses; and so may a citizen, under the jurisdiction of one of our courts, say he will not heed a citation. But what will be the result? If the suit be a civil one, and he refuses to appear either in person or by attorney, it goes against him by default; if it be a criminal one, then one of two things will inevitably happen—either he will fall into the hands of the power he endeavors to elude, and be tried any how, or he becomes a fugitive from his country. A church member in disorder may say he refuses to be tried; but if the church be true to Christ, to herself, and to the culprit, he will be tried notwithstanding.

QUESTION 2. "Suppose he does actually refuse to be tried, what then?"

ANSWER. He only adds to his other sins those of contumacy and rebellion. "He neglects to hear the church" in its citations, and if he were innocent

in all things else, persisting in this attitude, she is bound to make him bear the relation to her of "a heathen man and a publican." There is not a church in Christendom that would not feel itself in duty bound to expel one maintaining this attitude, whatever may be his characteristics in other respects.

QUESTION 3. "But suppose the arraigned differs from the church in regard to the kind of offence, and the method of proceeding?"

ANS. The church is the only judge of the law and the fact; and her decision is final. Either the church or the arraigned is to decide all questions raised. If the arraigned, then no guilty person could be punished; for he would always quash proceedings on some plea. In the language of bro. Joseph S. Baker, in another connection, "Satan and his subjects are ever fruitful in inventions. An offender, therefore, will seldom want for a plausible objection to every rule of discipline that is applicable to his case, even though such be expressly given in Scripture." P. 279. In a previous number, it was shown that, in no event could injustice be done to an innocent man, if the church rule his offence to be "public," when he thinks it to be strictly "private." But it may be asked, "Is not something due to the cause of Christ from an innocent man accused—does he escape responsibility and sin, if he permits the church to go on in violation of the law of Christ?" To this, it is answered, that if he raises one point of order, and the church overrules him, not he but the church is responsible—whatever sin there may be, in the sight of God and man, he is free from it. But besides, what else can he do to stay proceedings, without himself committing a greater sin than that he so conscientiously protests against? Shall he conscientiously attempt to arrest proceedings by rebelling against the authority Christ has committed to His church, and refusing to be tried any further? Strange conscientiousness that, which attempts to prevent another from committing a sin by perpetrating a greater sin itself. And besides, conscientiousness, in this connection, can with difficulty be distinguished from an attempt to evade justice. This is precisely the course a wicked man would pursue—one who is fighting for victory, or to thwart an adversary in the church—if he dared to do so, and was convinced that he had a sufficient number outside of the church to sustain him. A man does not show his conscientiousness by acting on the principle: "Let us do evil that good may come."

QUESTION 4. "But does not a church that rejects the law of Christ as laid down in Mat. 18, cease to be a church of Christ, and is not the member released from all obligation to it?" Please stick to the original proposition. The case before us is this: On a point raised by the arraigned, the church thinks the offence comes under 1 Cor. 5; while he thinks it comes under Mat. 18. Here the church rejects not the law, but the offender's interpretation of it. The most that can be said, then, is, that the church has wilfully or inadvertently misapplied the law. The latter will always, in a judgment of charity, be ascribed to her. In "mixed offences" (see No. 1 of this series) where the act is a crime against religion and morality and the object of it a brother, it is always easy for an offender who is a designing man, or whose head is confused, to mystify the minds of others by raising a point of this kind. Bear in mind, however, that according to the supposition, the church does not avowedly reject the law of Christ, but only commits an error in its application. If then, the objection contained in your question has any force, see to what it brings us. See what is the general principle that must be deduced for the offender to stand on and be sustained in his rebellion against the church. It is this: *Whenever a church commits an error, it becomes annihilated.* On this principle, there is no church now in the world; for all have, during their existence, made mistakes and committed errors. We are happy however to know from the Scriptures that such effect does not follow from such a cause; and that the world is not in this sad and irretrievable condition. The church at Corinth, for a long time, permitted an incestuous man to remain quiet and undisturbed in her communion; and division and party spirit raged within her borders. Some were for Paul, and some for Apollos, and some for Cephas, and some for Christ. Here were grave errors, serious omissions of duty, and reprehensible sins. Was the church at Corinth annihilated? Paul did not seem to think so, and we nowhere read that the incestuous man, when arraigned, raised this point, and barred off the infliction of the penalty due to his crimes, by declaring the church annihilated.—Against the majority of "the seven churches which are in Asia," Christ brings serious accusations. To one He says, "I have somewhat against thee, because thou hast left thy first love;" two others He chides because they sustain among themselves disorderly and wicked persons; to another He says, "I

have not found thy works perfect before God." "I know thy works that thou hast a name that thou livest, and art dead;" and to another still, He brings the charge of lukewarmness, threatening to spew it out of his mouth. Yet His Apostle, in addressing these very things to them, styles them "The seven churches which are in Asia." It cannot be true then, that when a church commits an error in the application of the law in Mat. 18, or in any other way, it becomes annihilated.

But suppose we grant for the sake of the argument, that the commission of an error by her will annihilate the church, then the question comes up, who is to decide that an error has been committed, and that the church has been annihilated? The arraigned man?—If so, what designing and wicked person can be tried? How easy will it be for an unscrupulous man to join issue with the church on some point he may raise whether pertinently or not, and thus annihilate the church, and ward off from himself the retribution due to his crimes. How many criminals arraigned before our courts of justice would be condemned, if it was the prerogative of the prisoner at the bar to decide all the points of law raised by counsel with whom he is in collusion? Nay, more; what prospect would there be of enforcing the criminal laws of the country, if the prisoner at the bar had the power to disband and annihilate the court, whenever it differed from him in the interpretation of law? Whenever one arraigned before a church makes such a plea as this, it proves nothing more than that he has no better plea to urge.

On the subject of the right and duty of a church, when even a purely "private" case has been informally brought before it. Bro. Joseph S. Baker speaks conclusively and forcibly as follows:

"A charges B with trespasses committed against himself before he pursues the course prescribed by the Saviour. B in return, charges A with a violation of the rule to which we have referred, and pleads, perhaps, that the church has no right to deal with him, as the case was informally brought before it. Such a plea is evidently invalid. The truth is, they are both offenders, and the church is bound to investigate and to act on the cases of both.—But as she cannot act on both simultaneously, the question may arise, which case should be first taken up? We answer unhesitatingly, the case of B, and for two reasons: 1st. Because the offence of B was committed prior to that of A, and was first brought to the notice of the church; 2d. Because A's offence grew out of that of B. Properly, therefore, to adjudicate the case of A, we must acquaint ourselves with those circumstances in the conduct of B, which tended to aggravate or palliate the offence of the former. But to do this, it would be necessary to enter fully into the investigation of the conduct of B. The case is as clear as the sun in a cloudless sky at noonday.

"We have frequently known churches to dismiss cases indefinitely, because there was some irregularity in the manner in which they were brought before them. In other instances, the cases are dismissed until the accuser brings his accusation in the prescribed form.—These generally prove, too, final dismissals. If we are right in the views expressed in the preceding part of this article, that church is wrong which pursues either of these courses. He that knoweth to do good and doeth it not, to him it is sin." By parity of reasoning, that church which knows of the existence of an evil in it and neglects to correct it promptly, must be viewed as before God.

"When an individual is charged with criminal conduct, if instead of replying to the charges brought against him, he endeavors to criminate others, he affords strong presumptive evidence of his own guilt. He acts upon the same principle with the thief, who, when the officer of justice and the mob are at his heels, raises the cry, and cries loudest of all, 'Stop thief! stop thief!' His principle is to evade justice by diverting attention from himself to some other individual. To prevent your plucking the beam out of his own eye, he would set you to picking at the mote in his brother's eye."—*Periodical Library*, Vol. 1, No. 1, (1847) pp. 264-5.

It must be granted that the church possesses judicial power—that it has the right to arraign and try its disorderly members.

P. H. MELL.

University of Georgia.  
For the South Western Baptist.  
Sketches, Ecclesiastical and Biographical.

Brother Schroebel had a negro man about him named "Titus," known to every school boy around as a fellow of fun and mischief, who was very nearly as good a preacher as Schroebel himself; indeed, not to see him, one would think it was bro. S. in verity. Titus could mock him in every phrase and modulation; and in his efforts of mimicry, had learned a good deal of Scripture and theology. Well, on one occasion, while they were fixing an arbor at the church for the Association, and when they all went off to dinner, Titus took the stand, and when brother S. returned, who should be finding preaching but Schroebel himself. You never see a fellow look as did "Titus."

EARNST

Claiborne, Dec., 1859.

Our virtues would be proud, if our vices whipped them not.

For the South Western Baptist.  
Bible and Book Colportage.

NUMBER 5.

There is a beautiful coherence not only in all the distinct parts and entire compass of divine truth as revealed in the Holy Scriptures, but also in all the diversified forms of duty and obligation that arise from that truth. As no one divine truth can antagonize with any other divine truth, so no one religious obligation or duty can antagonize with any other obligation or duty. The same harmony that constitutes so striking a peculiarity of the Oracles of God when rightly interpreted, is expected to appear in the character and conduct of Christians. And the same spirit of unity and harmony that runs through the whole sisterhood of the graces of Christian character, and which constitutes the strength, the beauty, and the glory of the disciples of Jesus, is expected to be developed in all the plans, the counsels, and the efforts of the people of God in extending his kingdom over the earth. Whatever has a tendency to distract and retard the progress of Zion in this respect, we may feel assured is not of God. Schemes of personal aggrandizement never can be made any permanent part of those agencies which are to spread that gospel, the very essence of which is disinterested benevolence. "If any man have not the Spirit of Christ he is none of his," and he "came not to do his own will, but the will of him that sent him."—Our success in doing the will of our heavenly Father is generally in proportion to the extent to which we lose sight of ourselves. The most successful minister the world ever saw, once exclaimed from the very depth of his soul, "I am less than the least of all saints;" and yet he "was in labors more abundant than all" the other Apostles.

Let us apply these thoughts to the subject we are discussing, and trace the effect of a general system of Bible and Book Colportage upon other kindred objects of benevolence. If I mistake not, we shall find in this single consideration an unanswerable argument for its utility. That literature which claims to be religions, but which contracts instead of expands the heart of Christians—which dries up the fountains of benevolence, and converts the garden of God into a moral Sahara—which magnifies the mere forms, while it dwarfs the power of godliness—which develops in its patrons the malignity rather than the wisdom of the serpent, without the harmlessness of the dove—which inspires more joy over the conversion of a Christian from the views of one denomination to those of another than that of a poor sinner from death to eternal life—which changes the churches of Christ from being the nurseries of piety and brotherly love into mere theatres for the display of theological gladiatorialship—such a literature had better fatten worms than to constitute any portion of the mental aliment of a Christian people. But that literature that can be safely baptized, so to speak, into the name of Christ, will, wherever circulated, always promote every legitimate object of Christian benevolence. The laws of moral affinity are just as inviolable in their operations, as are those of Chemical affinity.

In glancing at the past, it is quite interesting to observe the providence of God in linking each grand object of enlightened philanthropy upon its predecessor. First appeared the institution of missions, by which the mind of Christendom was aroused from the slumber of ages to the great primary work of preaching among the gentiles the unsearchable riches of Christ. Bible Societies followed soon after, thus both answering the demand created by the missionary for the word of life, and arming him more thoroughly with the sword of the Spirit—then followed Tract and Publication Societies, by means of which our departed worthies "though dead, might yet speak" the truths of the everlasting gospel—and now, as if to leave no agency unsanctified in the glorious work of subduing this world to the obedience of faith, a system of Colportage has been inaugurated by American Christians, which, arming itself with the wisdom and piety of buried ages, goes forth in the wake of the Christian ministry, supplementing its labors with those scarcely less important. Is there not divine wisdom in all this? Does not the same Holy Spirit pervade all these institutions? Have they not, as a kind of moral necessity grown out of each other? And if so, are we not, in promoting one, promoting all? No one can reasonably doubt that that Christian who gives to the Bible cause, promotes indirectly, yet not the less effectively, the mission cause, nor can any one doubt that he who contributes to our Publication Society adds to no little extent, both the Mission and the Bible cause, by multiplying indefinitely the means of Christian enlightenment. Now this being conceded, it must result as a matter of course that he who assists in establishing an efficient system of Colportage, contributes most essentially to every institution of benevolence just as certainly as he who contributes to any one of the others.

These divisions are the blades along your road. Fix them in the memory and make them familiar, so that your additional marks will, without effort, arrange themselves in their appropriate places. In order to save time, run over this arrangement many times while you are taking exercise, or are going to and from your meals. Study each of these heads carefully, and as ideas multiply and interest increases, divide each head into sub-divisions from three to five. Study these divisions as you did the primary ones.—Now you have some fifteen or twenty marks along your path. The memory will easily retain them if the order be natural. Travel backwards and forwards along this track, until every mark is familiar and you can anticipate it before you reach it.

When you come to the primary heads of your discourse, announce them in familiar, concise, and plain language, and have no particular form for every sermon. Do not let the transitions be violent, unexpected, or unnatural. Let one argument slide apparently into another, and come into the memory as if accidental. When you come to a division announce it. When you come to the second say, another proof of this doctrine is,—. The third may be ushered in by saying, an argument of much force is,—. The fourth by simply saying, again,—. The fifth by intimating that once more will sufficiently establish your position. The subdivisions should be seen by no one but yourself. Do not follow your blades too accurately. Keep in sight of them, but trust to the moment for a place to put your foot. Do not be so stately in your motions or so measured in your step, that you cannot pluck a ripe apple or gather a sweet flower, that is unexpectedly found near your path. The architect first conceives the whole building, and then shapes his rude materials which bear no resemblance, excepting in his own mind, to the finished edifice. He carefully covers up what gives strength and form to the structure, leaves the draught in his shop, removes the scaffolds, and allows nothing to be seen excepting the graceful outline and the polished surface. You need not say all you know upon your subject. You will have many ideas not sufficiently matured for utterance. The peach tree buds and blossoms abundantly, but drops many of its forms in maturing its fruit. You may regard it as a promising omen, when your mind is profusely fertile, but you must drop all but the healthy and vigorous shoots in your ripened production. D. P. BESTOR.

tainly as God in his providence has linked it in the train. Nothing so effectually inspires the highest conceptions of religious obligation, (save only the ministry of the word,) and thus prepares the Christian mind for every best of providence and grace, as a sanctified literature. That a Christian people whose head and heart have been trained by an enlightened evangelical ministry, and by the productions of the wisest and best men that our glorified Redeemer has sent to his churches, will far more likely respond to all the claims of benevolence which distinguish the present age, than those who have not enjoyed such training, does not admit of a doubt.

The manifest bearing, then, of our subject upon all the great benevolent institutions of the age, is patent to all; and O, that the conclusion to which it leads us could be written, "not with ink and pen," but upon "fleshy tables of the heart!" Here it is! Read and ponder it. In the establishment and continued maintenance of a system of Colportage for Bible and Book distribution in our country and among our churches, we will most effectually develop their resources upon all kindred interests.

"JOHN BUNYAN."

For the South Western Baptist.

Essay.

NUMBER 9.

Having opposed the formal announcement of a discourse, I proceed to suggest the manner in which a sermon may be prepared and arranged. I will suppose it divided into five heads.—These heads, however, may be more or less, with a view to make the divisions easy, natural, and suggestive of each other.

Arrange these heads in such a manner as to avoid all affectation. If possible make the closing idea of one part suggest the beginning of the following one. Let them rise, in importance, one above another, so that the argument will assume the form of a climax.—Rhetoricians have given rules in relation to the place most proper for the weak arguments. Every thought worthy to be the leading one in a sermon, has more strong arguments than can be crowded into forty minutes, the weak ones should be discarded altogether.

These divisions are the blades along your road. Fix them in the memory and make them familiar, so that your additional marks will, without effort, arrange themselves in their appropriate places. In order to save time, run over this arrangement many times while you are taking exercise, or are going to and from your meals.

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D. P. BESTOR.

Measure your life by acts of goodness, not by years.

The Gospel according to Gideon.

By the three hundred men that lapped will I save you.

It is delightful to trace the analogies between the dealings of God with his ancient people and the administration of the present Christian church. In his deliverance of the Israelites from Midian, we have a beautiful and striking illustration of many great gospel principles.

1. Their salvation was to be of God.—"By the three hundred will I save you." So now, the effective power that saves a church, a sinner, or a nation, is of God. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

2. This power must be manifested as his power. He would not work till the army of Gideon was reduced to a handful, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." So now, there is no deliverance wrought in Zion, when the church feels strong in her numbers, intelligence, or position; or when the world would attribute the victory to her instead of God. She must feel and proclaim that all her strength and help is in God, and all her expectation from him.

3. Nevertheless, God works by means; and his people are his chosen agents. "By the three hundred will I save you." So now: "Ye shall be witnesses unto me. . . . Lo I am with you always. . . . It has pleased God by the foolishness of preaching to save them that believe."

4. The instrumentalities he employs are adapted to the work. The diminishing of Gideon's army, while it was primarily to show their entire dependence upon God, was made by God's direction upon good military principles. Gideon was commanded to proclaim to the host, "Whosoever is fearful and afraid let him return and depart from Mount Gilead; and there remained of the people twenty-two thousand and three hundred."—Showing that while all had heard the trumpet call of Gideon and came forth, the larger part had not confidence enough to overcome their fears, and for them God had no use, but sent them unhonored home.

And, alas! how many now who hear the gospel trumpet, summoning them to come forth and war for Christ, and gather round his standard at the call, are so "fearful and afraid," so doubting, so unbelieving, so terrified at the first appearance of a foe, that God chooses to dispense with them and send them home, so that they have no part in the deliverance of Zion.

But still greater reduction of the army was required, and that was made on equally sound principles. As they advanced, they were to cross a brook of water; and the command is, "Every one that lappedth of the water as a dog lappedth with his tongue, thou shalt eat by himself; likewise every one that boweth down upon his knees to drink. And the number of men that lapped, putting their hand to their mouth, was three hundred men." These men pressed right on through the water, taking what they could while still advancing, while the rest halted, and threw themselves down upon the bank to drink their fill. Between these was quite a difference. They were all valiant, but they were not all enduring, self-sacrificing, earnest men. These recumbent drinkers were not afraid of Midian, but they were afraid of fatigue, and heat, and thirst; they had not forgotten self, but mingled with their patriotism a wholesome regard to personal comfort, so they lay down to refresh themselves and drink at their leisure; while the three hundred, forgetting self, with an eye and thought and soul absorbed with the one object before them, pressed forward with a singleness of purpose, as unquenchable pain, or thirst, or weariness, as they were of the myriads of Midian, and these were the men for God.

So now when you hear men tell of giving when it is convenient, and doing when it is convenient, you may rest assured, they are the men that lie down to drink, and God will work no deliverance by them.

When you see a Christian at church in fair weather, at the prayer meeting when the moon shines, and it is pleasant, and he has no company, and he is not too tired, and never otherwise, you may set him down as not one of the three hundred.

When you find a disciple in church, at conference meeting, when nothing is required of him to say or do, no contributions to be taken, and no efficient measure to be adopted for Christ, you may conclude that he is not one of those that lap.

But when you find one like the widow in the temple giving all to God, even "all her living"—a devoted father like Abram, laying his son upon the altar—an agonizing pastor, like Knox, crying out, "Lord, give me Scotland or I die," a faithful wife, meekly but resolutely braving all fear of offense while she throws herself between her husband and the second death, you may be sure that you have found some of the three hundred.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, February 9, 1860.

## Forwarding Accounts.

We commenced sending our Accounts last week, and will continue forwarding till we are through the delinquent list. Will not our brethren respond forthwith?

## MY APPOINTMENTS.

I will preach, the Lord willing, at Oxford, Ala., on Sunday, Feb. 12th; Monday 13th, at Mt. Zion, Calhoun county; Monday night at Jacksonville; Wednesday, 15th, at Cold Water; Thursday, 16th, at Salem; Friday, 17th, at Blue Eye; Saturday, 18th, at Pleasant Grove; Sunday, 19th, at Talladega town; Monday, 20th, at Talladega City; Tuesday, 21st, at Kynmlga; Wednesday, 22d, at Tallahassee; Thursday, 23d, at Mt. Zion; Friday, 24th, at Fayetteville; Sunday, 26th, at Big Spring Church, near Harpersville; Monday night, 27th, at Columbiana; Wednesday night, 29th, at Montevallo.

Will my brethren and old acquaintances make these appointments known, and meet me, as I wish to see them? H. E. TALLAFERRO.  
N. B. Watchman and Reporter please copy.

The "Appeal to the Baptists of the South," by M. T. SCHNER, for aid in behalf of the Domestic and Indian Mission Board, reached us last week just as we were going to press, hence we said nothing about it. Will our brethren re-read it, and respond liberally? Do not let our Boards suffer.

## Dr. Crawford's Valedictory.

Dr. CRAWFORD, in the *Danner & Baptist*, takes leave of us very gracefully, and we would "tip our beaver" with a "farewell" to Bro. Crawford, but for a small unsettled balance between us—bearing even date with his valedictory.

The Dr. seems intent on convicting us of falsehood, but really the delicacy with which it is attempted is the only creditable part of the job. He quotes us as saying we have "discussed principles alone," and "studiously avoided even an allusion to the Nashville difficulty." These are the falsehoods. Why, Dr., did you not quote what we did say, and as we said it? We published every word of your long article and you might, it seems to us, have given your readers one short paragraph of ours without mutilation. This is what we said: "Since our connection with this paper we have discussed principles alone, and for this purpose we have studiously avoided even an allusion to the Nashville difficulty; indeed, we do not now recollect to have mentioned it but when introduced by others." Again we say, "Dr. Crawford certainly does know that not one principle discussed by us is at all applicable to the Nashville case. And again: 'The principles we have discussed relate solely to church independence, especially the right of one church to receive the excluded members of another; the latter is the only one we have discussed with Dr. C.' Now, by garbling our statements and suppressing our explanatory remarks, Dr. C. makes us say that we had done nothing but discuss principles—and had studiously avoided even an allusion to the Nashville difficulty, in all we had published in our paper. And worse still, after thus perverting what he must have known to be our meaning, our article was before his eyes; he takes two articles written by us, discussing no principle—a mere expression of our opinion as to the tendency of things—much more of the nature of a prophecy than a discussion, and having no connection with the discussion, written, indeed, before the discussion commenced and from them makes large extracts to establish our guilt. This Dr. C. is a wonder on a large scale. But so determined is he to convict us that he says: 'It will be remembered that Bro. Dawson's article on "Editorial Troubles" in his paper of the 28th July led to the discussion between us. In that article Bro. D. (without the subject having been introduced by others) &c., his italics and brackets. Here Dr. C. takes what we said of the "discussion of principles" and applies it to an article having no connection with the principles discussed in the paper. But besides, he asserts as a matter of personal knowledge, that the subject of the Nashville difficulties was not introduced by others.

A reference to the article "Editorial Troubles" will show that the whole article was induced by letters introducing the subject and asking us to define our position. We had then just taken the editorial chair.

Again, Dr. C. intimates that we have made an improper use of a "private letter." The only reply we have now to make is this, that this matter will be best settled by the publication of our entire correspondence, which we now propose to him, even down to January 27th. If, when this is done, any number of intelligent brethren will, with all the facts before them, say we are guilty, we will promptly and cheerfully make "the amende honorable." But when the disclosure is made the reader will laugh at the enormity of the offence.

But whatever cause of complaint the Dr. may have had on the above account, he surely will not blame us for correcting the garbled extract which he makes from his own letter—the same letter. The Dr. seems to be haunted with the terrible idea of threats and programmes involving his security; alluding to these threats the Dr. says, quoting from this letter of the 27th of Oct., "I heartily free you from all complicity in these"—Now, reader, what impression does this extract make on your mind? Do you not conclude that this is an exact representation of what Dr. C. did say—that he actually did heartily free us from all complicity in these? What other conclu-

sion can you draw? What will you say, when you read the suppressed sentence from which these words are wrested? Here it is in his own words, now before me: "Now, while I heartily free you from all complicity in these, your very guarded allusions to those recent circumstances compels me to a most painful suspicion in my turn that the hand of Job is in this matter."

Let us turn aside to examine this Job affair a little. It readeth thus: "And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly" (friendly) "and smote him then under the fifth rib that he died, for the blood of Asahel his brother." 2 Sam'l 3: 27. This evidently is the passage alluded to, and it hath this interpretation. When Abner, alias Crawford, was returned to Hebron, alias Penfield, Joab, alias Dawson, took him, C. aside privately, and under pretence of friendship, smote him under the fifth rib that he died; because Crawford had killed Dawson's brother Asahel, alias —. The thing was not actually done, but the Dr. was compelled to suspect that Joab's treacherous hand was about; and we have heard it said, "that some men's dreams do trouble them."

A word as to Dr. C.'s election to the Presidency. Our objection to his election has been candidly stated, his connection with the "Southern Baptist Review," was but a single incident, we were then told by a beloved and venerable brother that the Dr. was not one of its editors. But this was not the ground on which we waived our objection. It is true that one brother voted for him; our present impression is that we voted a blank, because we had promised certain brethren for a certain reason to waive our objection to Dr. C.'s election. We may be mistaken.

And now Dr. Crawford, before parting allow us to remind you 1st. That we have proven in several articles in the S. W. B. every proposition we have asserted—not have you ventured to deny one of them.

2ndly. You have asserted two propositions, both of which we have publicly denied, and according to your own rule, demanded the proof. First, you asserted the right of one church to receive the excluded members of another, just as applicants on experience are received; and this you stated without qualification. Second, you asserted the right, somewhere deposited, to look into and examine the righteousness of a church's decision. From these, the only principles involved in all that you have written, you have fairly and squarely backed out. And now, reserving the right of being at your side whenever and wherever you do discuss principle, we say respectfully "Farewell" to Dr. Crawford.

## Young Men's Christian Association.

The largest and most efficient organization of the above kind at the South is in New Orleans. It is the most useful voluntary association in the city.—It has a large room; good library, and valuable publications of every kind, to all of which there is free access. You enter and find a company of gentlemen engaged in reading the current literature of the age, and conversing upon matters promotive of mental and moral elevation. They meet at 12 o'clock every day for prayer and continue one hour. A report of their expenditures for one year in charity and benevolence, would astonish carpers and gratify the friends of humanity. It is cheering to know that there is such an organization at the seat of Romanism at the South. And yet there are some who oppose this institution "from principle." What a misnomer! It is bigoted, heartless sectarianism. H. E. T.

ACKNOWLEDGMENTS.—REV. P. E. COLLINS, of Mobile, wishes us to acknowledge the receipt of \$50 from Dr. C. BARTLE, of Tuskegee, and \$50 from Rev. J. P. BOYCE, of Greenville, S. C., towards paying the debt for Mission Baptist Church house of worship. The debt on the house is nearly liquidated, but the lot is yet unpaid for.

COLLEGIATE INSTITUTE, TUSKEGEE, ALA.—This Institution is in a more flourishing condition than ever before, and receiving additions almost daily.

For the information of persons at a distance we would state that there is still room for a few more.

SOUTHERN LITERARY COMPANION.—We have received the first two numbers of the above paper, published weekly at Newbern, Ga., by I. N. DAVIS, sr., editor and proprietor. It is devoted to Literature, the Arts, &c. The Companion is a neat and well printed sheet, of good size, and is edited with taste and judgment. Price \$2 per annum. Success to the Companion.

Rev. W. W. B. WESTON has removed from Central Institute, Ala., to Louisville, Ala. We take the following from a letter by a brother announcing the removal:

"Dear God and deeply afflicted servant of God, he left us under dark clouds of affliction and adversity, carrying the confidence and affection of all the Church, and of the community with him."

The correspondents of Rev. R. W. PIERCE are informed that his address is Orion, Alabama.

The address of Rev. J. C. WRIGHT is Eutaw, Ala., instead of Newbern, Ala.

The address of Rev. W. R. BROS is now Plantersville, Ala., instead of Marion.

We call attention to the New Orleans advertisement, "Fire Proof Roof."

## Baptist Usages.

"By their fruits ye shall know them" is a rule by which we may as well test the working of systems, as the lives of individuals. To this scathing ordeal we are willing to submit the polity of our denomination. Before proceeding, however, we wish to indulge in a few general remarks.

1st. That the primitive form of church government was exceedingly simple, and confined to individual churches, is confirmed by all historians of note.—The reader will find much valuable information by consulting Mosheim, Neander, Coleman's Church without a Bishop, &c., &c. There exists some diversity of opinion as to the source from which the Apostles and primitive Christians derived their ideas of church organization. Many learned men whose opinions are influential on other subjects, maintain that they took their mould from the Synagogue service; and it must be admitted that the arguments in favor of this theory, if not conclusive to every mind, are numerous and forcible. Be this as it may, it does not concern us so much to know the origin as the forms adopted, because whatever received the approval of the inspired Apostles has, to us, all the force of divinely appointed institutions. Still the subject is full of interest, and the reader will find himself much instructed by studying the character of the Synagogue service. These assemblies were strictly democratic and managed their own affairs in their own way, although they retained their national character and made no discrimination as to the moral status of the worshipers. Waiving what might be profitably said upon this subject, it is an interesting fact that history confirms the New Testament record as to the simplicity of primitive church government.

2ndly. The history of Christianity, like that of nations demonstrates, that the love of power is the natural disposition of men, and that a tendency to its accumulation is common to all forms of human association. So true is this, that, commencing where you may, even with the simplest and most democratic forms of government, they are not guarded with sleepless vigilance, communities gradually stretch their power until organic principles are lost sight of, or overruled by the rampant spirit of aggression. We have most striking illustrations of this truth in the apostasy of our government, and the history of our denomination. If our government could now be restored to its original simplicity, and be maintained with original integrity, the universe combined could not dissolve this union. It is God's handiwork, but like the garden of Eden, it may be bespoiled by the folly of men. And so, brethren, if our church polity could be restored fully to primitive simplicity there would be no calculating the progress of our principles.

3rdly. The only corrective when governments get "off of the track" is a return to "first principles;" in other words they must get on the track. No expedients can obviate this; they may seem to work well for a time, but sooner or later they will demonstrate their own folly, and show that there is no safety out side of constitutional provisions.—This is emphatically true of the Kingdom of Christ. The Saviour saw the end from the beginning, and well understood what was best suited to the accomplishment of his own gracious purposes; but little is left to mere expediency, and even that little is so fenced in by general principles as to leave no room for ingenuity.

The simplicity of the gospel, although a main element of its power, has ever been resisted by the pride of the human heart, and never will it yield but under the most overwhelming conviction of necessity. Like the leprous king, men look for and delight in great things.—The awakened sinner does last, the very thing he should do first, just because he is not reconciled to God's plan of saving sinners—it is too simple to suit the proud heart. Very much in the same way do men seek by their plans to supply a form of government for the churches of Christ; because, as they say, they can find none in the New Testament, but what is more likely, they overlook the simple form which it teaches. The whole family of ecclesiastical judicatories, outside of independent churches, is the result of pride and unbelief. It seems, to some, impossible that Christ should govern his churches by a process so simple, and hence they seek to supply the deficiency by instituting laws of their own. An honest comparison of results ought to settle this question forever.

Take for illustration any of the Episcopal forms of government and compare them with the primitive churches, in their adaptation to the character of the subjects and the objects to be accomplished. As a matter of history, we know that the disorders of the churches commenced just where they began to lose sight of the simplicity of the gospel. When the democratic was exchanged for the Episcopal form of government, the human supererogated the divine, and the foundation of Papal power was laid. The Presbyterian government, although a modification of the Episcopal is nevertheless obnoxious to the same objections, to a large extent. And, modern Baptists, by investing their associations, councils, &c., with disciplinary powers, have imitated both and thus far forsaken the examples of their fathers. Now, it will be seen that while Hierarchies have been in power and democracies crushed to the earth under persecution—the latter has always, and in all countries, maintained the purest doctrines and the most simple and scriptural forms of church government.

The struggle between these antagonisms has been long and severe, but gradually the latter is gaining the ascendancy, and is becoming more and more influential over the religious mind. Professor Curtis has presented the most interesting and convincing proofs of the progress of these principles for the last one hundred years.

Again: the kingdom of Christ is a spiritual kingdom. This idea our Saviour constantly insisted upon. "My Kingdom is not of this world." John 18: 36. And this too, was prominent in the teachings of the Apostles. See 1 Peter 2: 4, 5. It is very evident that the primitive churches were formed on this general idea; hence they are addressed in all the epistles as the "beloved of God," "called to be saints," "sanctified in Christ Jesus," faithful in Christ Jesus," &c.

Now, whatever form of government is best fitted to develop this spiritual power so as actively to employ every individual of this spiritual kingdom is most in harmony with the genius of the gospel and must be most efficient. Curtis well observes, "We may call ourselves Protestants, or by any other name we please, but the restrictions of the priesthood to the ministry is the essential error of Popery. That system makes the minister the only priest—the only one to offer up the spiritual sacrifices of prayer and praise, keeping back the people from doing any thing. And just as the old absolutists of Europe have placed that sovereignty in one man, that rightly belongs to the whole people, so it has devolved that priesthood upon the minister alone, which properly belongs to the whole church of Jesus Christ. The welfare of all Christian churches depends upon all the professors of religion, not devolving it upon saints, or priests, or ministers, to pray for them, but themselves praying and laboring all for the conversion of a world to Christ. Here lies the great strength of true Christian churches; not in the labors of the ministry alone, but of all the people. This multiplies power a thousand fold." (Curtis, pp. 360-41.) It can not be denied, that, in this country, even those Protestant sects which have adopted some form of episcopal government have met with great success; but it is equally obvious that their success is largely attributable to the principle we have just alluded to. It is true, that although the people are excluded, especially from the higher judicatories, they constitute, to a large extent, the working and giving power of the churches. The democratic element is so completely incorporated into the American character, and so identic with the spirit of the gospel that hierarchies dare not trench largely upon the privileges of the people.—Hence it is that, in this country, such bodies carefully watch the prevailing temper of their laity, and in their legislation conform amazingly to the popular sentiment. We can but think, that as the churches adopt the apostolic system they will become more efficient.

In detail and practical working the contrast is quite as striking. We have often heard it said that Baptists have no system of government—no discipline—that everything moves by impulse, &c., &c. This is a wicked slander, come from whom it may. Let any candid man read the history of the Baptists of this country, to go no further, the deep seated prejudices against them, imported from abroad, and culminating in intolerance and persecution, let him calmly survey the obstacles with which they have had to contend, from the very first day they landed on this continent, and then calculate their present position and the influence of their principles upon the American mind and find, if he can, a parallel in the history of the Christian religion. Two prominent features characterize primitive Baptist church polity. 1st. The sovereignty is in the hands of the people; and hence the decision of a church, being a complete community in itself, is final in all matters relating to its own government. Now, if due prominence is given to the doctrine of a converted membership, (a doctrine radical in our system) it will require some hardihood to deny that for simplicity, expedition and general accuracy, to say nothing of its influence in developing the strength of the church, it has many and great advantages. As a matter of fact in Baptist history, it rarely occurs that the churches commit serious errors in judgment; and most frequently in cases considered hard and oppressive, at the time, after events have demonstrated the wisdom of the church.

A second feature in Baptist polity relates to difficult questions, not distinctly provided for in the New Testament. It has seemed to perplex many men, to comprehend how churches, independent of each other, could live so long and harmoniously, without a code of laws, or some common tribunal for the adjustment of difficult questions.—The trouble, we apprehend, consists mainly in a misconception of the true nature of a Christian church, and the true "bond of union" which subsists among them. As the institution has become humanized, human laws have become necessary to meet the demands of a human philosophy. Baptists have, to some extent, fallen into this popular error, and hence some of our associations assume disciplinary powers over the churches, even "lording it over God's heritage," and have inaugurated councils as courts of appeal.

For some years the doctrine has been held by some good men that churches sustained the same relations to associations and some associations have gone so far as to require churches dealing with each other to pursue the rule in the 18th of Mat., for personal offences. And, even in high places, it is maintained that it is competent for an association to revise the action of a church; indeed, that, in some cases, it may be done by an *ex parte* council. This whole theory is anti-baptistic and anti-scriptural; "we have no such customs, neither the churches of God." From time immemorial Baptist churches have been accustomed in cases of difficulty to invite a paternal conference, generally from neighboring churches, after the example of the church at Antioch. These conferences are unofficial and purely advisory—they do not participate in discipline, and are always sought by the church in which the difficulty exists. This is the only agency outside of the church proper known to Baptist Church Polity. Associations and Conventions were never originated for any such purpose, and every step they take in that direction is a step towards Episcopacy. The practical results of this simple polity—this no polity, if you please, we are quite willing to compare with the more ostentatious and complex machinery of other denominations, or with the new theories of some of our own Baptists are often called a self-willed discordant people. Much of this is sheer slander and very much of the balance is easily accounted for. Theirs is the only strictly democratic form of church government in the world—they have no secret or even private conferences, what they do is open to the inspection of the world; it is this and not any peculiarity, that gives them the unenviable notoriety—whether it is better to relinquish their democracy or suffer the slander is a practical question. But if you turn aside the curtain and look in upon the inner life of others, you will easily see that Baptists have nothing to lose by comparison; or if we confine our observation to our own people, the history of innovations and the destiny of factions will fully vindicate our ancient polity. We have been a Baptist for more than thirty years, and have been permitted to enjoy a somewhat extended intercourse with many of the wisest and best of our brethren, the subject involved has been the theme of conversation and the barthen of prayer, once, too, we saw these principles put upon the rack—a few men stood in the breach, a few churches (8) planted themselves upon the "old platform," in defiance of some of the most influential churches and associations in the South, the result is history. Prosperity has followed the former, blight and mildew the latter. Moreover, brethren, we have never known a case, however difficult, (we have been in many such conferences,) submitted to the advisement of wise and prayerful brethren, free from party influence, which was not adjusted. How could it be otherwise, if a converted membership may not be trusted who shall? On the other hand, we have never known a case of associational interference, or rebellion against these principles which has not been a root of bitterness, and an apple of discord; ending, most frequently, in fatal consequences to the innovators. D.

## Mr. Spurgeon on Abolitionism.

An old philosopher once said that an ordinary man blown into importance by injudicious friends, was like a very small statue placed upon a very high pedestal—the higher it was elevated the more painfully prominent would its diminutiveness appear. Mr. Spurgeon has been cajoled and flattered so much by the press, (and we acknowledge we have been too guilty in this respect,) and by his friends, that he really begins to think that he is the wonder of the age.

It will be seen from the following letter, which we extract from the *Christian Watchman & Reflector*, Boston, that he is going to do terrible things pretty soon! Listen how the conceited and stilted sensation preacher talks to us:—"I do from my inmost soul detest slavery anywhere and everywhere, and although I commune at the Lord's table with men of all creeds, yet with a slaveholder I have no fellowship of any sort or kind. Whenever one has called upon me, I have considered it my duty to express my detestation of his wickedness, and would as soon think of receiving a murderer into my church, or into any sort of friendship, as a manstealer. Nevertheless, as I have preached in London and not in New York, I have very seldom made any allusion to American slavery in my sermons. This accounts for the rumor that I have left out the anti-slavery from my American edition of sermons. This is not true in any measure, for, as far as my memory serves me, I can not remember that the subject was handled at all in any of my printed sermons beyond a passing allusion, and I have never altered a single sentence in a sermon which has been sent out to my American publishers beyond the mere correction which involved words and not sense. However, if any think me capable of double dealing, I don't mind that they judge of me by themselves, and from such persons esteem is not desirable. I do not therefore regret the loss of it. I have this much to say to all who respect me in America: I did not want to be blaming you constantly, while there are sins enough in my own country, but I shall not spare your nation in future. I shall remember that my voice echoes beyond the Atlantic, and the crying sin of a manstealing people shall not go unrebuked. I did not know that I had been so fully adopted a citizen of your republic but finding that you allow me to be one of yourselves, I will speak out quite severely enough, and perhaps more sharply than will meet with approbation.

I have not been altogether silent upon the subject, for I have spoken with turning words when the matter has been on hand, but as this has usually been upon the platform, and not from the pulpit, these utterances have not reached the press. I must see that there are some such things in the sermons, if not in England at least in America. Messrs. Sheldon & Co. are ready to publish anything I may have to say on the matter, and I shall also avail myself of the *Watchman and Reflector*.

Finally, let me add, John Brown is immortal in the memories of the good in England, and in my heart he lives. I am yours most truly,

C. H. SPURGEON.  
Clapham, London, Jan. 1850.

## Gull, Gulled, Gulling.

It is common to say, when men are imposed upon or deceived, that they are gulled. Hence, the deceiver will gull, is gulling, or has gulled, those upon whom he is operating. All this is very appropriate and forcible. Writers and speakers have used these terms without seeing the facts from which they are borrowed.

On my recent trip to New Orleans from Mobile, a number of sea gulls started in pursuit of the boat, and continued their flight close to the boat's stern. The passengers soon commenced "gulling" these gulls. For a few times they would throw out some crumbs of bread, meat, &c., and the gulls would dart down upon the waters and gather them up, and renew their pursuit. They then threw orange peelings, pieces of cotton, rags, everything but something palatable to them, and with great avidity. Deception after deception did nothing towards damp-

ing their ardor—they were the same confiding, artless birds. I could but pity the unsuspecting creatures. It is thus with some men. Give them one or two good benefits, they will seize with avidity any thing thrown to them. Instead of turning away from the deceiver with disgust, they will follow him up like the gull does the vessel.—Men-gulls will laugh as heartily at human gulls as our passengers did at the sea gulls. H. E. T.

## Editorial Correspondence.

## New Orleans Market.

New Orleans, Jan. 17, 1860.

BRO. DAWSON: If a single family could live without eating, and was economical in other respects, that family would get rich. But men, all men, are deuced to eat as well as work. Eating and wearing make this a commercial world. A countryman, like myself, opens his eyes with astonishment when he enters large cities, and sees the numerous market-houses, and the amount of eatables offered for sale. He goes early in morning, and says to himself, "You'll sell all this; some of it will spoil, less you salt it up." He visits them again at 12 o'clock, and people and produce are all gone, and everything is quiet. Next morning the same occurs.

I have no means of ascertaining the number of market-houses in this place. Of course there is a sufficient number to satisfy the wants of the people. I visited the "French market," near "Jackson Square," the best market in the place. It was on Sunday morning, the great market day of that part (the French portion) of the city. There was everything displayed in the way of animals, from beef down to any animal you may think of. And of fowls, from cranes to any flying creature known in the latitude of New Orleans. Besides what is generally denominated fish, there were all kinds of things that live in water. Paul says, "if a man esteems a thing unclean, to him it is unclean." But judging from the various things sold in that market there is nothing unclean with the purchaser.

I am satisfied that the sheet let down to Peter "containing all manner of beasts and creeping things" was nothing to the French Market of New Orleans.

There was a general jabber among the people, every nation in his own tongue, looking forth about something or other. I took a cup of coffee at a table where I did not understand a word that was said in my hearing. But the coffee was good, and that was my concern. I never saw fatter carcasses in any market, not more neatly and tastefully dressed. In Alabama all vegetables were killed in December; but in this market there was every variety raised in this section at this season of the year, fresh and beautiful. Every thing is high, fresh and vegetable. A man need not go into market without money, plenty of it, else his ration will be slim. Chickens from fifty cents to a dollar. I asked the price of a turkey, "only four dollars," was the reply. Nearly every thing in proportion. Every man or woman have their "stall," or place of selling their articles, in which they pay a price annually. To more commanding the position the higher the price. A few Choctaw Indians were there, and had their articles spread on the ground. Whether they paid for the privilege I cannot say. The negroes also spread theirs on the ground. The richest scene I saw was a shrewd negro selling his articles. He was an "old stager" in the business. He had some other and heavier skins; several "possums" and "coons," cleaned and salted; and then he had a small carcass that no one could decide as to what it was. The negroes were disputing some in French, and some in broken English, whether it was "possum" or not." The owner affirmed it was, some agreed and some disagreed. In clearing it he had parched it up, purposely so no one could identify it. It attracted attention, and that was what he wished. I left them, and on my return I found he had sold it. My opinion is, it was a fat puppy.

It will pay those who come here to visit this market. H. E. T.

THE BEST SEWING MACHINE.—See advertisement, "A Fixed Fact." We visited the Southern Machine Depot and can testify that purchasers can be accommodated on the best terms. Mr. Barnes, the proprietor, has, in a room adjoining, his Temple of Art, where photographs are made in the finest style of art.

For the South Western Baptist.

On the resignation of Rev. B. Shipper as pastor of the Antioch Baptist Church, the following resolutions were adopted:

Resolved, That this Church has received with Christian regret the resignation of its pastor, Rev. B. Shipper, who has labored in our midst nearly eight years with Christian fidelity.

Resolved, That while he has withdrawn his services from this vicinity, the Church has been deprived of an able and efficient teacher whose character as a man and a Christian, deserved to receive our highest admiration, and this Church desire to express the highest estimation in which he was held by them as such.

Resolved, That a copy of these resolutions be sent to the "South Western Baptist" for publication.

Done in Church conference Saturday before the first Sunday in December, A. D., 1859. E. R. SMITH, Modr.

E. J. WOODMAN, Ch. Clk.

O. J. Wood & Co. has an advertisement in this week's issue for restoring the hair for the old and young.







McLEAN'S  
Strengthening Cordial and Blood  
PURIFIER

**The Greatest  
Remedy in the  
World! This Cordial**

to  
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to  
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from a  
myself,  
and Chemically  
the most valuable me-  
dicinal roots, herbs and  
barks known to the  
mind of man, viz: Blood  
root, Black Root, Wild  
Cherry Bark, Yellow  
Dock, Indeleban, Gar-  
sapilla, Elder Flow-  
ers, with others, pro-  
ducing the most infalli-  
ble remedy for the re-  
storation of health ever  
known.

Before taking After taking

IT IS NATURE'S OWN REMEDY.

Curing disease by natural laws. When taken, they freely  
ingestion is felt through every vein of the body, purifying  
purifying and accelerating the circulation of the blood,  
it neutralizes any billious matter in the stomach, and  
strengthenes the whole organism.

**McLean's Strengthening Cordial**

Will Effectually Cure

Liver Complaints, Dyspepsia, Jaundice, Bilious-  
ness or Nervous Debility. Diseases of the Stomach,  
Nerves, and all diseases arising from a disor-  
dered Liver or Stomach.

Such as: Dyspepsia; Indigestion; Head-  
aches; Dropsy; Swelling of the Feet; Scurvy;  
of the Stomach; Heartburn; Diarrhoea; Flatu-  
lency; Fluttering of the Heart; Singing or Pica-  
rescence in the Head, Choking or Suffocating Sen-  
sations on lying down; Dimness of Vision;  
Night Sweats; Fevers; Dryness of the Skin;  
Yellowness of the Skin or in the Eyes; Ja-

ples or blotches on the face of skin; Impurification of the Blood; Melancholy or Depression of Spirits; Dropsy; Swelling of the Blood Vessels; Constipation of the Bowels; Head Pains; Diseases arising from the use of Mercury; Pain in the Bones; Jaundice; Consumption; Debility; Nervousness; Gravel; Pure Blood; Loss of Memory; Billious Chills; Gout; Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure such diseases as the Heart, Kidneys, Bladder, and Seminal Weakness, Incontinence of the Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, Whites, &c.

**THERE IS NO MISTAKE ABOUT IT.**  
This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in the usual manner.

**OVER HALF A MILLION OF BOTTLES**  
have been sold during the last six months, and in a short time will be sold in giving entire satisfaction. You will suffer from no other ailment when you use a Strengthening Cordial will cure you?

**TO THE LADIES.**  
Do you wish to keep your complexion strong? Then procure and get some of McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and pure complexion, and will keep you free from all the rich red bloom of health to mount on your cheeks again.

**EVERY BOTTLE IS WARRANTED**  
to give satisfaction.

**FOR CHILDREN.**  
We say to parents, if your children are sick, pay attention to the complaints prevalent among children, and give them a small quantity of McLean's Cordial, and it will

try it and you will be convinced.

IT IS DIFFICULT TO TALK.

EVERY **FRANK MCGLEAN** should not leave the city until he had procured a supply of McLean's Strengthening Cordial. It sells readily, and many of our friends have secured a discount will be made to those who buy in large quantities.

CAUTION.—Beware of druggists or dealers who may try to palm you off with cheap imitations of the Cordial, which they can buy cheap, by saying it is just as good. Avoid such men. Ask for McLean's Strengthening Cordial, and take notice of the name and the words "McLean's" on the bottle thoroughly, and at the same time strengthen your memory.

One-tablespoonful taken every morning, fasting, is certain preventative for Cholera, Chills and Fever, Yellow Fever, and all the diseases of the stomach.

Price only 41¢ per bottle, or six bottles for \$5.

JOHN MCGLEAN, Sole proprietor of the Cordial, and Take Notice of the name—McLean's.

827—Principal depot on the corner of Third and First Streets, St. Louis, Missouri.

**McLean's Volcanic Oil Liniment.**

THE BEST LINIMENT IN THE WORLD FOR  
THE **WINDY** BEAST.

ANOTHER REMEDY FOR THE HORSE.

Performed by McLean's Volcanic Oil Liniment. Read to Yourself.

Thomas Ford, a blacksmith, living near Cass Avenue, Tenth Street, had a horrible running sore on his foot. He used McLean's Liniments, salves, &c., but it would not heal. He described the case to one of our friends, because he could not bear any weight on his leg, and he was told to use McLean's Volcanic Oil Liniment. He now is perfectly cured.

Rheumatism, paralysis, neuralgia, bruise, sprain, dislocation, the joint, the bone, the muscle, the nerve, or toothache, wounds, — all cured, — according to the directions, — yield to the "magic" influence of the wonderful Liniment.

For Horses and Cattle it is an infallible remedy for  
stomach troubles, cracked heels, lameness, again  
scanty, spindly, flatulencies, swellings, wounds, res-  
istible to many and various other diseases which animals  
are liable to from injury or neglect.

Foxes Country Merchant should obtain a supply of it  
from Leconte Oil Limitied. Sells rapidly, because  
always cures.

A liberal discount will be made to Merchants who  
order by mail.

For sale by J. H. McEwen, proprietor, corner  
Third and Pine Streets, St. Louis, Mo.  
Can also be had here by all Druggists. "gag"  
March 10, 1890. m-16.

## A Southern Remedy!

### DR. A. W. ALLEN'S

# LINIMENT!

#### FOR MAN AND HORSE:

A CERTAIN CURE FOR Strains, Sprains, Rheumatism,  
Pain, Spasms, Throat, Still Neck, Toothache, Bad  
Acids, Scalds, Burns, Heat, Chills, Cramps, Piles, Swell-  
ings, Lumbago, Limbs, Itches, Neuralgia, Headaches,  
Also, for all Flesh Wounds, Bruises, Strains, Blisters, Etc.,  
Fishes, Ring Shoulder, Ring Horn or Run rounds, Maps  
on Dogs, Rabbits, etc., etc.

ALSO, DR. A. W. ALLEN'S

## ALL-HEALING OINTMENT,

FOR THE cure of Scratches, Thrush in Horses' Pits, Grease  
Hill, Collar Galls, Saddle Galls, Fever Sores, Old Sores,  
etc., etc.


Prepared by Dr. A. W. ALLEN, Columbus, Ga.

"Gage." None genuine without the signature and seal of A. W. Allen.

For sale by Dr. J. S. THOMAS, Tuskegee,  
October 6, 1890. 6m

## WILLIAM EDMONDS

WILLIAM EDMONDS,



**MAKER & REPAIRER OF ALL KINDS OF CARRIAGES & BUGGIES.**

HAS at all times a full supply of materials and competent workmen at all the branches of the business. Also Axes, Tree Waxes made to order, and warranted. Keeps at his shop a full supply of the much valued Metal (octagon) Coffins, so universally used now—being freed from the objectionable shapes of others formerly made.

BEING Thankful for the kind and liberal patronage extended to him heretofore, would respectfully solicit continuance of the same.

*Tuesday, April, March 4, 1858.*

**Book and Job Printing.**

WE are prepared to execute, at this office, with neatness and despatch, every variety of

**PLAIN AND ORNAMENTAL**

**PRINTING**

such as Cards, Circulars, Bill Heads, Hand-Bills, Portraits, Bank Checks, Clerks' and Magistrates' Blanks, Cheques, Receipts, Headings, Pamphlets, &c. &c.

*Law*—Orders from the courts, &c. &c. attended to.

# The South Western Baptist.

TERMS.

TWO DOLLARS a year, if paid within three months. TWO DOLLARS and FIFTY CENTS, if payment be deferred to the end of the year.

Any person sending the names of FIVE subscribers and TWENTY DOLLARS, shall be entitled to a year's subscription gratis.

Any person sending the names of TEN new subscribers and FORTY DOLLARS, shall be entitled to be designated as a Proprietor for one year, sent to whoever may be extra, and shall be entitled to a commission of ten per cent. on all remittances.

Orders for change or direction, must give the Post Office and State to which the paper has been, and be sent.

## Rates of Advertising.

The space necessarily occupied by 10 lines of this paper, will be considered one square; and 5 lines or more, half square.

No. of Squares.	1 Week.	3 Weeks.	1 Mo.	3 Mos.	6 Mos.	1 Year.
Half Square....	\$ 1 00	2 00	2 50	3 00	4 00	5 00
One Square....	1 00	2 00	2 50	3 00	4 00	5 00
Two Squares....	2 00	4 00	5 00	6 00	7 00	11 00
Three Squares....	3 00	7 00	8 50	10 00	11 00	15 00
Four Squares....	4 00	7 50	9 00	10 00	11 00	15 00
Five Squares....	6 00	11 00	13 00	22 00	22 00	28 00
Six Squares....	12 00	20 00	23 00	40 00	40 00	50 00

For Special Notices, fifty per cent. additional with no charge.

Advertisements on which the number of insertions is not specified, will be published 74 TIMES.

Advertisements charged accordingly.

No Advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory reference.

The Proprietors still continue the Job Printing by

and are prepared to execute every description of LITHOGRAPHIC and TYPE-SETTING work. We are also a LITHOGRAPHY PRESS PRINTING committed to their rate, in a good style, and on as reasonable terms as any other establishment in the State.

**All Job Work is considered due when finished.**

LETTERS containing remittances, or on business, should be addressed to the SOUTH WESTERN BAPTIST, Twelfth St., St. Louis, Mo.