

H. E. TALIAFERRO, } EDITORS.  
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VOL. 11—NO. 48.

TUSKEGEE, ALABAMA, THURSDAY, APRIL 12, 1860.

\$2 00 PER ANNUM, IN ADVANCE, OR  
\$2 50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.

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

TALIAFERRO & DAWSON,  
PROPRIETORS.

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

For the South Western Baptist.

Old Way-side Flowers; or Sketches  
of the Apostles and Prophets.

ST. PAUL.

It is generally observed, that persons who have been suddenly converted, in the midst of great wickedness, or great error, are positive in their relations of experience—presenting in their descriptions of gracious changes and affections a strong picture, boldly drawn and highly colored; while others, who present as truthful evidences of life of the Grace in the soul, having been gradually educated, or nurtured as it were, in the Church and, thus by degrees brought to a knowledge of the truth, have but slight transitions and emotions to speak of. This is all perfectly natural, for the mind becomes prepared for the grand reception of the great truth of the atonement, before it contemplates it, in all its majestic fulness; and hence the emotional vibrations at the heart are less in tone than they would be were these mighty conceptions cast upon it instantly and without warning. Is there a great sorrow, or a great joy—break, either, gradually to the affected, if you would avoid wild and energetic demonstrations. Thus was it with the great Apostle to the Gentiles. Engulfed in veriest night of error and breathing forth slaughter for the lambs of Christ, he was suddenly shone about with a great light; and heard a voice saying, "Saul! Saul, why persecutest thou me?" So unexpected—so vivid and so thorough in its effect, was this overwhelming visitation, that it must needs be remembered a life-time. Others might doubt—others might wish a brighter manifestation; but Paul could not. Whatever might befall him afterwards, he must of necessity, remember the scene, circumstances and facts of his conversion.—Not a moment before, had he the faintest conception of the truth. The excellency of Christ, in the saving ministrations of the gospel; and the righteousness he so earnestly sought in "doing good service," had been higher than the sublimest of his ratiocinations. Verily he esteemed himself chief among the good—but when the deep depravity of his heart and life, under the terrible denunciations of God's law, which in keeping he had defiled, with the glorious efficacy of the sinless one on calvary, broke fully on his mind—ah, indeed, was this not a change—a change to be remembered—a change to be described in strong bold terms? Did earthquake and fire, and thunder, and lightning usher in the law upon Sinai? And were these emblematical of its grandeur and its terribleness? Paul was to be the law to the Gentiles—he was to press it upon their hearts, their consciences and lives. Like a flaming brand, among the shocks of corn, he was to be a consuming blast unto the wicked—a sweet and soothing melody to "the contrite ones." How consistent then, with the purposes of Heaven, was the imposing ceremony of his initiation into the order of Evangelists! Terrible indeed were the trials that awaited him—proper and most fitting the strong sustaining evidences of his acceptance. No common man would do. The ordeal was great, the confidence and strength given, sufficient. Are there those of us feeble ones, that want the experience of Paul—let us consider! Shall we have his trials—his work? Nay—but then, we cannot have his "grace." As some one, perhaps John Flavel, has said, "God never wastes his grace"—never gives in profusion, yet always in sufficiency. But though the Apostle could not doubt his conversion; yet he evidently did fear, afterwards, that he might fall short of salvation—yet how is this? how is it that conversion is a "seal of promise"; and yet a fear returns? Dear anxious child of God! That very fear is ordained of Heaven to thy salvation. Ah!—what buffetings us and purifies and chastens us and keeps us from sin, but fear? "Let him, that thinketh he standeth, take heed lest he fall." Paul saw and felt the deep and loathsome defilement of his nature. Paul saw the dazzling purity of God's Righteous Law. Even Paul was overwhelmed with the dark rolling waves of these considerations. Ah!—He was mortal, and tempests shall rise upon all mortal things—but look! there above the tempests and clouds, serenely effulgent as before the deep-toned thunder invited the gaze to the gathering mists—there the blessed Sun of Righteousness shines faithful still; and now the hero cries, in assurance renewed, "nor lights, nor depths, nor principalities, nor powers, nor things present, nor things to come, nor any creature shall be able to separate us from the love of Christ. Ah my brother! are these mutations yours? can you indeed look back and see dark spots

upon the receding landscape of your life; and bright ones!—are there now? Oh then, consider Paul; and let "the white winged bird of peace, fold her alpine wing upon thy breast. All is not gold that glitters—neither is everything ebony that is discolored.—Doubts, fears, perplexities, sorrows—these are thy sanctifying allotments here, and their prevalence by no means proves thee ebony.

"EARNEST."

Claiborne, March, 1860.

## Rehoboth Association.

The following letter from Rev. B. F. Tharp we publish with real pleasure.—Bro. T. states his position with clearness, and in an excellent spirit. At a future day we may be able to notice his objections in detail; in the meantime, we have to say in explanation, first, we wrote upon the supposition that it was simply a practical question in that Association; had we known that it was a matter of conscience with them we should not have appealed to them; we think we guarded this point by saying, "if no principle is involved." Second, Bro. T. knows more of his Association than we do, but on this subject we happen to be much better posted than he seems to be; he knows "but one" who is opposed, we can show him several times one; and quite a minority who prefer the old plan. Third, what we said of the usefulness of the Association, and the general result of her example, was based upon the legitimate result of division; and not on any particular fact. We submit to Bro. T.'s candor, whether, allowing all that he claims, the divided aspect of our denomination and the inevitable reproach from such a state of things does not overbalance these advantages an hundred fold; besides this, we do know that some of our most liberal brethren have been much hindered by this fitfulness and instability. Men who would give legacies are deterred because they know not what changes may be made in a year, or how much their beneficence may be wasted in bootless experiments. We are truly sorry that the "principles involved" must cut off our suggestion, and that there is so little hope for our reunion; but, brethren, candor compels us to say, that if your principles or conscience is the difficulty, you might not return; no man can make such a sacrifice with impunity. Did we think as you do, nothing could induce us to meet, as a member, another Convention. We are truly glad, Bro. T., to hear of your prosperity and the advance of the missionary spirit in your midst. May the good Lord prosper you and the dear brethren of the Rehoboth in your efforts to give the Gospel to the destitute.

In our allusions to certain notions of church polity, we excepted the Rehoboth, and simply noticed the co-incidence, that almost to a man, the anti-Convention men are advocates of the new theory. Is this not so, Bro. T.?

PERRY, March 29, '60.  
DEAR BRO. DAWSON: A friend has kindly handed me your paper of 22nd inst, in which I find an article addressed to the Rehoboth Association, of this State. As I am one of its members, have the honor to be one of its executive committee, and have been pretty familiar with its missionary operations from the beginning, I take the liberty of sending you a reply. This, I presume, you will allow, both because in my estimation it is demanded, and because of the fraternal feeling between us.

You recommend that, if there be no principle involved, we "reincend our resolutions, and unite again with our brethren, with whom we so long and successfully labored." You remember, my dear brother, that the last Southern Convention decided that, according to the "Constitution and fundamental laws," the Boards were authorized to do for associations and churches, the very work they now do for us. And it was maintained, by certain brethren, that this was no new policy; but had been done before. I call your attention to this fact, to show that the Southern Convention contemplated such action on the part of churches and Associations; and that ours is a separation from them, only in that far. We are not opposed to Boards, only in so far as we consider them useless. But we are of opinion that one great good in them is to act as banking companies and forwarding agencies, for the denomination.

Many of us, however, think that there is a principle involved. We believe that individuals, churches, or an Association, who select, approve, and become responsible for their own missionaries, are fully competent to decide upon their qualifications. We do not believe that any Board has a right, in such case, to reverse their decision. In most cases of this description we think the parties sending would be better qualified to judge than any Board, who would probably be at a distance, and strangers to the applicant. A person in good standing at home, in this church; properly set apart to the work of the Gospel ministry; who felt called of God to a particular field; having those willing to assume his support, should be sent. It is a useless waste of time and money, to send a man half across a continent, perhaps, to be examined by a Board who make no pretensions to omniscience, and have all the partialities and prejudices of other men. Right or wrong, the Rehoboth Association believes she can Scripturally decide upon the qualifications of any missionary whom she is willing to support; and

does not need the intervention of any Board to aid in deciding that question. This is our conviction from an experience of ten years. Still, we think Boards, like trustees of a college, may be valuable for some purposes, but not for all.

You say we are "divided upon this subject among ourselves." My dear sir, you have been so long absent from us that you do not know. There is but one brother, of whom I know anything, opposed to our course. A few prefer the old plan, but up to this time cheerfully go with us. There was a very unanimous decision at our last Association, after it had been considered and discussed, publicly and privately, for a long time.

Again, you say "it impairs our usefulness at home, and injures the cause generally." Here again, I think, in all kindness, that your information is at fault. Where is proof that it impairs our usefulness at home? We think we are in far better condition than ever before. We are working finely, harmoniously; have had an amicable settlement with one of the Boards, and at length are prepared for a settlement with the other, finding them a little in our debt; have our mission among the Indians, where we are expending about as much as formerly in both our missions, in successful operation; are looking out for new fields of labor; and are satisfied there is a decided increase of the missionary spirit in our churches and members.—This we confidently believe will be the case where an Association or churches have their own missions.

As to its doing a serious injury to the cause generally, it will not, can not if there be no principle involved in it.—The Baptists will do right. I have no fears on that point; and, I thank God, every man of us can determine for himself as to what is right.

We do rejoice that so much has been done by Carey, Judson, and their co-workers. We emulate their spirit; we want to work in the same field; but my dear sir, you have not forgotten that there has been among the Baptists opposition to certain acts of Boards in all time past. This results from a belief in the great Baptist family that the best of men do err, and should not be trusted with too much power. Reference to the past is a two-edged sword, and cuts both ways.

You ask, whence this discord? whence its necessity? I answer, not from us. We attack no one; are trying to injure no one, but are simply trying to attend to our own business. Your reference to certain persons and polity, has no proper application to this Association. I suppose, if these questions were thrust upon us, there would be a diversity of opinion; but as these are questions which have no connection with our missionary work, they are questions about which every one thinks and speaks for himself. The position of some of the best thinkers in our Association was what it now is, years ago; and not at all new.

Your reference to the venerable moderator of our body is both touching and characteristic. He is as pure a man and true a missionary as was ever given to the churches; and I am glad to say, never more so than now. We trust that the missionary spirit is largely on the increase among Baptists, and that it will soon be impracticable for any one set of men to manage all the finances and direct all the movements of all the missionaries supported by all the Baptists of the Southern States.—Commerce also opens up so many different channels of communication with distant parts of the earth that the necessity of Boards is constantly diminishing. These channels belong to Christ—for he is head of all things to the church, and any of his servants should use them.

Thus, I trust, my brother, you will see and appreciate our position. We attack no one; try to attend to our own business; use Boards as far as necessary and agreeable to them—as honest men are willing to pay for all they may do for us, and have paid for all they have done for us; and are trying to recognize our own responsibility to God by sending the Gospel to perishing sinners. We think an Association of churches affords ample facilities for sending the Gospel far or near, since it brings the missionary and churches in close contact, and thus tends to increase the "spirit of missions in both churches and individuals. It also prevents the heavy expense of salaried officers, and of well-paid, but frequently, half-working agents. If, in this way, we can be more successful in doing good, I am sure every true missionary will rejoice in it; and, in that number, I must include my brother Dawson.

B. F. THARP.

## The Early Mode of Baptism in Britain.

The venerable Bede describes Paulinus as baptizing in the Glen, Swale, and Trent. That this must have been performed by immersion is evident from the practice of the Romish Church at the time, and from the subsequent practice of the Anglo Saxons. Gregory, the very Pope who sent Paulinus, thus speaks of the ordinance: "But we, since we immerse (mergimus) three times, point out the sacrament of the three days, burial."

Bede, although in his works he seldom refers to the mode of baptism, gives sufficient evidence of the practice of the church at the time he lived. In his commentary on John he finds a striking resemblance between the account of the pool of Bethesda and the rite of baptism. Works, v. 581. So also, when treating of John xiii, 1, 11, he speaks of a man as being altogether washed in baptism. Works, v. 110. Furthermore he runs a parallel between baptism and Naaman's washing in Jordan. Works viii, 388. Forty-six years after Bede's death, the following canon was passed by Pope

Clement: "If any bishop or presbyter shall baptize by any other than trine immersion (immersioem,) let him be deposed." Some few years afterwards pope Zacharias, speaking of baptism, refers to an English synod in which it was strongly commanded that whoever should be immerse (mersus,) without the invocation of the Trinity should not be regarded as having enjoyed the sacrament of regeneration. Zach., Papa in Syn. de Conc., dis. 4.

The writings of Alcuin, born at York, A. D. 735, and educated there by bishop Egbert, abound in reference to the mode of baptism. In his sixty-ninth epistle he says, "Trine immersion (demersio) resembles the three days' burial." His Expositio de Baptismo, Ep. 70, contains the following language: "And so in the name of the holy Trinity he is baptized by trine immersion (submersioem). In his work, "De Divinis Officiis," he is still more explicit, "Then the priest baptizes him by trine immersion (mersione) only." Indeed, in his epistle to Odwin, he relates the whole process of immersion and its attendant rites.

At the commencement of the ninth century, A. D. 816, a canon was passed at the Synod of Clichy to the following effect: "Let also priests know that when they administer holy baptism they pour not holy water on the heads of infants, but always immerse them in font." With these notices the Saxon writers themselves agree, for though in the laws of Alured and Ina, the Council between Alured and Godrum and very many other Saxon documents, the word used for baptism refers rather to its supposed effects than to the mode, yet in two Anglo Saxon manuscripts of the Gospels, the word *dypan* (our English dip) is, according to Lye, used four times for baptism. Well does Lingard, in his work on the Anglo Saxon church, say: "The regular manner of administering it (baptism) was by immersion."

During the Norman rule, the same mode of observing the ordinance in question obtained. A council held in London, A. D. 1200, passed the following regulations: "If a boy is baptized by a layman, the rites preceding and following immersion (immersioem) must be performed by a priest." A similar article was adopted in 1217 by the diocese of Sarum. In 1322 a council of Oxford ordered that the rites following immersion (immersioem,) not preceding should be performed by a priest. The Provincial Constitutions of the archbishop of Canterbury, passed 1236, contain the same reference to immersion as the mode of baptism. In the constitutions of the bishop of Winton, 1240, we find written: "We order that in every church there be a baptismal font of proper size and depth (profunditatis) and that true immersion (immersio) be always practiced." So also in the Constitutions of Archbishop Peckham, 1297, the same language is used. The Synodus Exoniensis, 1257, calls baptism, submersio. Woodlake, bishop of Winton, 1308, and in a provincial Scotch council, held in the reign of Alexander II, precisely the same term (immersio) is employed.

Lynwood, who lived in the sixteenth century, in his Provincial Constitutions, ed. 1679, p. 252, composed by order of the archbishop of Canterbury, explains a canon of Archbishop Edmund, in the reign of Henry III., as requiring baptistries that would admit of dipping the candidate (sic quod batizandus posit in eo mergi). A drawing still exists in the Cotton MSS. of the British Museum, describing the baptism of the Earl of Warwick in the reign of Richard II, 1381, in which the mode is evidently by immersion.

Prince Arthur, eldest son of Henry VII, was thus baptized. An old MS. description of the ceremony says, "Incontinent after the prince was put into the font." So also was Maynard afterwards queen of Scotland, "as soon as she was put into the font," says the account of an eye witness. The Princess Elizabeth and Edward VI, were also immersed.

## Earnest Thoughts of an Earnest Man.

From the volume of the "Sacramental Discourses" of Dr. James W. Alexander, published since his death by Randolph, we take a few passages characteristic of the preaching, as well as the writings of this soul-loving, Christ-exalting minister.

"You cannot ask too much of spiritual good for your soul; you cannot ask more than Christ's death has merited; you cannot ask more than Christ's power can effect."

"Be in haste to include in your petitions all whom you would look around for; if the next moment should bring the crash of the universe. Can you ascend to heaven without these souls?—Can you clasp to your bosoms one whom you may yet see at Christ's left hand?—No object conceivable by man can stand comparison for an instant with the reign of Christ over a subdued world. Perish all gain, all power, all science, all art, all honor, in comparison."

"Look out for the deepest, fathomless part of the ocean, for a place wherein to cast forever that burdensome millstone

about your neck—I mean self. Show it no mercy. For Christ—for his cross—for his crown—for his people, count all things but loss.

"Christ Jesus!—there is no higher name, there is no more regal glory.—When we arrive in our ascent at Christ Jesus, we reach the acme, of divine sovereignty, we are brought to rest in the centre."

## The Soul and the Spirit.

From "The Stars and Angels"—An Original Work just Published by Messrs. W. S. & Alfred Martin.

When Paul prayed for the Thessalonians, that the very God of peace would sanctify them wholly, and that their whole spirit and soul, and body should be preserved blameless unto the coming of the Lord Jesus Christ, (1 Thess. v. 23.) he evidently intimated that the soul and the spirit were not the same, because he distinguishes the one from the other. Nor is this the only passage in which they are spoken of as distinct substances in the human person; for the author of the Epistle to the Hebrews, (iv. 12,) speaking of the Word of God, says, that He "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The popular notion regarding the soul is, that it is that immaterial part of man that lives after death—that goes to heaven or hell, according as the person did or did not believe in Christ—and that will, at the resurrection, be again united to the body, to spend an eternity of happiness or woe. If the question be asked, And what becomes of the spirit after death? the answer would probably be, "The soul is the spirit, and the spirit is the soul."

But the soul is not the spirit, and the spirit is not the soul; nor have we any warrant in the Word of God for supposing that they are the same. The soul is never spoken of in the same manner as the spirit; and the spirit is never spoken of in the same manner as the soul. So true is this that, although we may suppose that there is no difference, we should be startled were we to use the one instead of the other. For example, how strange would it appear if we were to speak of a man losing his spirit, (Matt. xvi. 26,) or to say that there were added to the Church three thousand spirits? (Acts ii. 41.) Still more startling would it be to use the word soul for spirit, saying, He saw the soul of God descending like a dove, and lighting upon him, (Matt. iii. 16.) They were terrified and affrighted, and supposed that they had seen a soul, (Luke xxiv. 37.) Ye know not what soul ye are of, (Luke ix. 55.) In the name of our Lord Jesus Christ, when ye are gathered together, and my soul, with the power of the Lord Jesus Christ (1 Cor. v. 4.) When the unclean soul had torn him, (Mark i. 26.)

When we examine the passages in which the words soul and spirit occur, we at once discover that in Scripture they are altogether different in their meaning, and cannot be used the one for the other. But the distinction is still more marked in the original Greek, because the word *psyche* is frequently translated in our English New Testament, not soul, but life; so that it is by a combination of the two ideas that we must obtain the true meaning of the word. It must be observed, however, that there are two Greek words which are translated life in the English New Testament; these are *zoe* and *psyche*, which have very different meanings, although it is not very easy to define them. When Scripture speaks of life as *zoe*, it does not refer to the vitality of the body, but to life as a glorious and immortal principle. Thus, when John says, "In him was life," the word *zoe* is used: "In him was *zoe*." If the word *psyche* had been used, the meaning would have been altogether different. It would merely have asserted that he was alive, or that there was a soul with him.—Again, when it is said, "He gave his life a ransom for many," the word used is necessarily *psyche*, because it was His bodily life that He surrendered.—Had the word *zoe* been used, it would have meant that He gave up His immortality, or spiritual life, which He had as God. God has the *zoe* life, but not the *psyche* life—because the *psyche* life is organic life.

He that findeth his *psyche* shall lose it. (Matt. x. 29.) The good shepherd giveth his *psyche* for the sheep. (John x. 11.) Is not the *psyche* more than meat? (Luke xii. 23.) Take not then your *psyche*. (Matt. vi. 25.) Is it lawful to save the *psyche*, or to kill? (Mark iii. 4.)

In all these and similar passages, the Greek word *psyche* is translated life, and is the same word that is translated soul elsewhere. We, therefore, conclude that the true meaning of the word must be found in a combination of the two ideas. It is not life as a state, but life as a substance; not merely life, but the *anima* or soul which causes it, and which leave the body at death. Such passages as those which follow, prove that the soul is more than the mere state of life, and something distinct also from the spirit:

Thou wilt not leave my *psyche* in hell. Thou wilt not deliver my *psyche* to the power of death; but rather thou wilt deliver my *psyche* to the power of life. (Matt. x. 28.) Piercing even to the dividing assunder of the *psyche* and spirit. (Heb. iv. 12.)

A secondary sense has been given

to the word soul, implying tender affection or earnest longing, inasmuch as life requires to be nourished, and if deprived of necessary food would die.—The soul is, therefore, said to long for certain things, as if they were its food; and being thus represented as that which hungers or loathes, it came by a natural transition to signify the seat of all our desires and feelings:

He filleth the hungry soul with goodness. (Ps. cxlii. 3.) My soul longeth for the Lord. (Ps. lxxiii. 2.)

There is yet another idea conveyed sometimes when the word is used by the sacred writers. As the soul bears the same relation to the life that the spirit does to the mind, they occasionally employ the word to express the well-being of the person, and the subject of salvation:

Draw near unto my soul, and redeem it. (Ps. lxxix. 18.) God will redeem my soul from the power of the grave. (Ps. xlii. 15.)

What is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? (Matt. xvi. 26.) Upon the whole, then, we are to understand that the soul and spirit form, as it were, a quality in the immaterial part of our nature, and together constitute the personality which inhabits the body. If we were to say, that the soul is to the spirit what the body is to both, we should say what is probably something like truth without being exactly true. If the soul, in connection with the body and spirit, provides for the nourishment and energy of both, as we shall endeavor to show, it seems not unlikely that when it accompanies the spirit alone after death, its functions may be continued as regards the spirit, in a manner of which we can at present form no conception, although, perhaps, when we know it, it will appear simple enough.

## Cheerful Views of the Future.

"Jesus Christ, the same yesterday, to-day, and forever." However sad the vicissitudes of his life, or frowning the future, there is one direction in which the Christian may turn and behold no change. His fellow-men may be "unstable as water," blown about by every wind of doctrine, betraying his confidence as often as it is reposed in them, and causing him to feel that human nature is a cheat and a lie. But the Master whom he serves is the same throughout every age. His word is sure as law, his promises certain as destiny, his character changeless as his throne; "the same yesterday, to-day, and forever!"

How satisfactory to contemplate the unwavering career of even a mortal man! one who is never moved from right by the wiles and treacheries, the allurements and threats of a wicked world; who pursues the even tenor of his way, turning neither to the right hand nor the left, true to himself, his race, and his God! He stands a pillar of strength amid the shifting, changing crowds of humanity around him. He inspires confidence and hope in despairing breasts, and clusters thousands of hopeful hearts around himself. And then how sadly disappointed when relentless death strikes him to the dust! Yet that fatal blow may fall at any moment, and this pillar of society be toppled down. Think, then, of him who is the same "yesterday, to-day and forever." Come joy or sorrow, health or sickness, life or death, he is the same ever-present, ever-living, ever-faithful Friend and Ruler. Love once bestowed upon him is never disappointed by a blow from the destroyer. Faith once reposed in him is never cheated by fitful purposes. This is abundant cause for looking cheerfully into the future. God is our Refuge;—therefore will not we fear, though the earth be removed, and the mountains be cast into the midst of the sea.

## Sycamore Figs.

Amos vii. 14.  
The figs are small, and of a greenish-yellow color. At Gaza and Askelon, I saw them of a purple tinge, and much larger than they are in this part of the country. They were carried to market in large quantities, and appeared to be more valued there than with us. Still, they are at best very insipid, and none but the poorer classes eat them. This agrees with and explains an allusion in Amos. He had aroused the wrath of Jeroboam by the severity of his rebukes; and, being advised to flee for his life, excuses himself by a statement which implies that he belonged to the humblest class of the community: "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit." (Amos vii. 14.) None but the very poor consent to be herdmen, and only such, at this day, gather sycamore fruit, or use it.

## Mosheim's Testimony.

This learned Pedobaptist author of a history of the Christian Church in the first century, says:

"Then (first century) baptism was administered to none but such as had previously been instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

But he also tells us what was then the baptismal act. Dr. Mosheim says:

"VIII. The sacrament of baptism was administered in this (first) century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

The same learned author, in describing the "rites and ceremonies" of the church in the second century, gives the following exceedingly important testimony:

"The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."

## Renunciation of Spiritualism.

The Rev. T. L. Harris, who has been somewhat noted for his advocacy of spiritualism, has renounced the heresy, and pronounces it as the work of devils. In his renunciation, published in an English paper, he describes the mental and physical effects of this "diabolical system as he calls it, "as depriving its victims of sleep—breaking down the physical energies—giving a fearful rigidity to the limbs, a ghastly expression to the countenance, and in the end bringing on strange and irremedial diseases—as tending to promote the grossest sensualism and immorality in all the relations of life—as making its victims discard and resume the marriage relation at pleasure—as elevating incontinence and lust, to a mysterious "spiritual affinity"—as making them deniers of divine revelation and in every respect the merest materialists."

From what we have learned of the effect of spiritualism upon its devotees, we think the Rev. Mr. Harris is right in his descriptions, for if one half of the reports concerning it are true, many of its believers are possessed of as many devils as was Mary Magdalene.—*Christian Secretary.*

## A Thought.

The illustration in the following is taken from a lecture of J. B. Gough, the celebrated temperance lecturer:

"There is, as it were, a great inclined plane reaching from high Heaven's Gate even down to the brink of hell.—On it are sinners of all classes and degrees. There is the poor wretch, who has not been blessed with pious parents; no Gospel privileges for him; no kind ones to teach him the way to heaven and eternal life; he is destitute of these and there he is at the brink of hell.—And there, away up at heaven's gate, is a man "raised to heaven in point of privilege," and yet unsaved; he has pious parents who have taught him God's will; he has been nursed in the lap of piety, and his blessed influence thrown around him all his life, and yet he has no religion; loved ones have persuaded him to be reconciled to God, and he has rejected all the calls of mercy, and lived on. Now, sinner, when destruction comes upon this mighty plane, and God sweeps it with His wrath, which falls deepest into hell, the poor wretch at its brink, or he at heaven's gate swept before the mighty blast?"

Young man, young woman, stop and think; you ought to be saved; you are in great danger; your soul may be lost. "God is angry with the wicked every day." Prepare to meet thy God.

WOMAN IN THE EAST.—A letter from Marash, Turkey, communicated to the *Observer* by the Rev. Dr. Robinson, alludes to a work of much interest which has been prosecuted among the Turkish women. The writer says:—"Before Protestantism came to Marash, not two Christian women in the city could read. Now two hundred are receiving daily instruction, one half of whom began the Primer this past summer. The teachers are little boys and girls, who go morning and evening to the houses, receiving for each lesson the tenth of a cent. Under the good influence many Armenian and Roman Catholic women are also beginning to learn. What a vast amount of good is the gospel doing for the women of the East."

## Tom Paine.

Rev. Dr. Lathrop, of Boston, in a recent lecture before the Boston Young Men's Christian Union, said of Paine's "Age of Reason," and of its author:

This book contained some passages showing an intimate knowledge of the Bible, and others indicating gross ignorance. This leads to the belief that he got his knowledge from reading Voltaire, whose writings this work resembles in many features. But there was nothing artistic about it, and Paine declared his belief in one God, and no more. His style was irreverent and offensive, but clear and forcible. His analysis was not instructive or entertaining.—His principal objections to the Bible were: 1st. The inherent improbability in facts and in the theory of Christianity; 2d. The discrepancies of the Scripture; 3d. The connection between the Testaments, making Christianity responsible for what was objectionable in the Old Testament. These objections the lecturer reviewed and replied to.

Paine's life and character added no force to his arguments, but were the best comment upon them, and they need no other answer. His character might not be so black as he has been represented, but it was black enough. He was vain, arrogant, drunken and apathetic. When he at length returned to America from France, he wanted to be clerk to Congress, but he was so drunken and filthy that he could not be tolerated; and he went to New Rochelle, where he lived two unhappy years, and died in 1809. In his dying moments he said he had no wish for a belief in Christ. He was followed to the grave by seven persons, and ten years after his remains were taken up and conveyed to England by William Cobbett, and it is not known what became of them.



## The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, April 12, 1860.

## Remember our Proposition.

All who are indebted to us, if they pay by the first of May will only be charged at the rate of two dollars per annum; if payment is not made by that time, two dollars and fifty cents will be charged, invariably.

**TUSKEGEE RAIL ROAD.**—The Rail Road from Chehaw to Tuskegee will be built at an early day. The undertaker has upwards of two hundred hands on the ground, and all will soon be engaged in the work. This number of hands will soon complete it, as the road is only about five miles long.

## Prof. A. J. Battle.

This brother, so familiarly known in our community, has just paid a visit to his relatives and friends in Tuskegee; and on last Lord's day preached twice in the Baptist Church, to large and interested congregations. His morning sermon, on the "Glory of the Messiah's Kingdom," was one of the ablest we have heard for some time. He introduced a topic worthy of being expanded into a volume—the bearing of History upon the Kingdom of Christ. The sermon abounded in "seed thoughts." Bro. B. is filling the professorship of Greek Literature in our State University with distinguished ability. We only wish that he was in a position in which he could more immediately serve the Master's cause. Such ministers ought not to be immured in College walls.

## Mr. Graves' new theory of Church Policy.

The above named gentleman proposes to publish a Revised Edition of the great Iron Wheel, and publishes in his paper a part of the "matter prepared for" it. This new matter we propose to examine.

In 5 sections he gives a summary of the "powers of a church," and then adds 4 explanatory notes.

The general principles are, therefore, to be construed by the notes; these, however, are so incoherent and contradictory that it is difficult to ascertain their true meaning. The following are the 5 sections:

The following is from the matter prepared for the Revised Edition of the Great Iron Wheel, soon to be issued:

**ARTICLE II.**  
**Sec. 1.—Powers of a Church.**—The members of each particular Church are invested with full power to receive those whom they judge worthy into their fellowship, administer the discipline of the body, try, censure, and expel the unworthy, by a vote of the assembled body, in accordance with the teachings of the New Testament.

**Sec. 2.** It is the right and duty of the members of each Church to select and elect their own teachers, pastors, and officers, and dismiss them when they judge best for the interest of that particular Church; such officers being accountable in office or unchristian conduct, as are the private members.

**Sec. 3.** Each particular Church, being an independent, executive democracy is the highest earthly source of authority, and from its decisions there can be no appeal, save to the law of Christ and the judgment of sister churches; it, however, can reconsider its own decisions, whenever the majority is in favor of a reconsideration.

**Sec. 4.** It is the right and duty of each Church, as such, to decide and declare what it considers the teachings of Christ respecting Church order, Church ordinances, laws, terms of communion, Christian doctrine and duties, and to govern its members accordingly.

**Sec. 5.** These powers, rights, and duties, cannot be delegated, or conceded or alienated with impunity.

He says in the 3rd section, that an appeal may be taken from the decision of a church, first, "to the law of Christ;" second, "to the judgment of sister churches." The expression "to the law of Christ" is very ambiguous, and would be without meaning but for the 4th section. An appeal to the "law of Christ," pre-supposes some one authorized to construe and pronounce the decision of the law.

The 4th section claims this high prerogative exclusively for the church; and adds, "and govern its members, accordingly." In his first note he says, "Each church is independent save of the law of Christ, to act as she sees fit." Now, since, "it is the right and duty of each church, as such, to decide and declare what it considers the teachings of Christ," it follows that to appeal to the "law of Christ" is nothing more than to ask a new trial of the church having original jurisdiction. This is good doctrine although, as we shall see, it never entered Mr. Graves' head.

The second court of appeal is, "the judgment of sister churches." This language seems plain enough, and the tribunal is clearly enough defined; "sister churches," but for the notes, we should feel that we had something to stand upon, but the author says, "since some have misrepresented the above brief statement of the powers of a church, the following explanatory notes are added." The explanatory notes then must interpret the author's meaning.

Referring to note 1st, we find the following avowal: "Each church is independent save of the laws of Christ, to act as she sees fit. Nor is she amenable, Ecclesiastically, to any other church, association or convention of churches." You see here, that Mr. G. drops "sister churches," as courts of appeal, and makes the "laws of Christ" the only appellate tribunal. He not only drops them, but denies them any jurisdiction. We have already demonstrated that an appeal to the "laws of Christ" is but equivalent to asking for a new trial; and to this point we are brought by the explanatory note. The whole idea of appeals is thus demolished. This looks as if

"The morning light is breaking, The darkness disappears."

But alas, reader, the next step plunges us again into the labyrinth of contradiction and confusion. In note 3 Mr. Graves says, "members, who may chance to be deprived of membership by a misconstruction or mal-administration of the laws of Christ, (italics ours,) may and should be promptly restored to membership in said church." In note 1, we are told that "each church is independent save of the laws of Christ to do as she sees fit," that she is not amenable to "any other church, association or convention of churches." In note 3, it is declared, that, "any other church" may sit in judgment upon, what she may think, "a misconstruction or mal-administration of the laws of Christ" in a sister church; and is bound promptly to correct the error. In note 4, the process of appeal, the method of trial &c., are described; we insert the whole of this note:

**NOTE 4.—Church Comity.**—Should a brother, claiming to have been unjustly excluded from his church, apply to another church for membership, the church applied to should hear his statement, and if convinced that possibly the applicant has been unjustly treated, she should apply to the excluding church for a copy of the records, etc. If, after an examination of these, she is convinced that the brother has been wronged, it would be courteous in her to request the excluding church to re-examine the case with the advice of several sister churches. If the church refuses to do this, or should do it, and still refuse to redress the wrong done the brother, the church applied to may receive said member into her fellowship.

Here the doctrine is broadly asserted, first, that any person excluded from a church may appeal to any other church; secondly, that a church so appealed to has a right to demand the records of the excluding church; and, thirdly, that having examined the records it is her prerogative to affirm or reverse the decision, so far as the appellant is concerned. If Mr. Graves will tell us which of these notes we are to believe (we cannot believe both) we shall feel some relief, but if we ply him with No. 1, he may refer us to 3 and 4, and if we pinch him up with 3 and 4 he may fall back on No. 1. To investigate the merits of both would be to discuss both sides of the same question.

The authorities which Mr. G. offers, to prove not one of these theories but both, are the 18th of Math. Hiseox, Daggs, Wyland, Crowell, and Coleman, excellent witnesses certainly, but if they should all swear that white and black are the same, we know of but one man who would believe to believe them, and we doubt very much if he would even, with the testimony of Mr. Graves added.

But, reader, why this twisting and squirming? Can any honest man fail to see in it the melancholy fact, that his necessity is the parent of his new theory.

Why amend the "old Iron Wheel" at all? Was its theory of church government false when published? If not, why change it for one which it proves to be false? It is a principle in philosophy that if two equal, opposite forces attract a body at the same time it can obey neither, but must stand still. Now with Mr. G.'s old theory hanging at one rim, and his new theory pulling at the other, we fancy the GREAT IRON WHEEL will have a glorious stand still; or if it move it must rush to death the old or the new.

The case stands thus, when Mr. Graves was making his furious war upon Methodists, he either ignorantly or intentionally concealed the Episcopal aspects of Baptist church polity as he now defines them, in order to prejudice Methodist courts of judicature. But when Mr. G.'s own ecclesiastical status needs defence, he, as the wheelwright say, upsets the old wheel and works in such new materials as his pressing necessities demand. What will Parson Brownlow say to all this? he has the game in his own hand, and all he has to do is to wait until the two wheels come in collision and amuse himself over the wreck.

In our next we will notice the chapter on "personal rights."

## Dr. N. M. Crawford on Church Independence.

The Dr. is out again in the Banner & Baptist. His article is principally composed of historical facts, selected from several authors of note, and is written in a style in character with his position. He does not intimate the use he intends to make of these "facts of History," and of course any special notice of them would be premature. We shall therefore wait the promised "second part of the subject."

We are glad to see that he corrects the egregious error of some good brethren as to the 15th of Acts furnishing a precedent for Associations. His opinion will, no doubt, be influential with those brethren. We would, however, respectfully suggest to the Dr., that there is some obscurity in what he says of this memorable transaction. He says, "And the decision of the controverted question was binding." We suppose he means on the Church at Antioch. The obscurity relates to the authority to bind, his language implies that it was inherent in the Church "the decision was binding." Now the decision was made by the "apostles and elders and the whole church." The record says, "It seemed good to the Holy Ghost and us" (the whole assembly). It seems to us that the Holy Ghost gave it its binding authority. All such decisions must ever be binding, not because a local church makes them, but because the Holy Ghost commands them. By reference to the 30th and 31st v's, it will be seen that the brethren of Antioch, and Syria, and Cilicia, concurred heartily in the decision. It is said,

"which, when they had read, (the decision) they rejoiced for the consolation."

We venture another suggestion.—The great disorders and irregularities disclosed in history, can never, with propriety, be denominated the "usages" of gospel churches. The history of Councils, Bishops, &c., may be pleaded by Papists as precedents, but never by Protestants. A historian may record facts which are in accordance with the scriptures. Such evidence is legitimate to prove a certain condition of things at the time as, for instance, the independence of the churches; but it does not follow that every absurdity, such as "prayer for the dead and the worship of saints," is to be recognized as gospel church "usages;" and one quoting such authority to prove the existence of the former, is not bound to embrace as scriptural the latter, although proven by the same authority.

Dr. Crawford seems infatuated by the idea that some person or persons are trying "to establish the dogma that one church can bind all others." We never knew any one who either entertained or advanced such a dogma, and we hardly suppose there is one in Georgia or Alabama; he, however, may know some.

It seems to us that the Dr. confounds two ideas, does not discriminate between the legitimate prerogatives of a church, as guaranteed by Christ and illustrated by his apostles; and the true relation of one church to another.—Christ invests every church with the same prerogatives, but the legitimate use of these binds no other church. If churches are restrained or are bound, if you please, to respect the action of sister churches, it is not because of the action of the church, but because of the authority of Christ. Our opponents will not state this question, or meet it fairly. The question is not whether any action of any church binds all other churches, no sane man entertains such an opinion; the question is this, what is the duty (as indicated by the scriptures and Baptist usages) of one regular Baptist church towards sister churches in mutually maintaining discipline; in this is involved the whole merit of the issue, as it relates to us. Suppose the church at M decides to commune every Lord's day, to institute feet washing, to tax every member 10 per cent. on his income to support the church, would this action bind all other churches? Again, suppose A and B, to be church members, A in the church of M, B in the church of P. Both A and B are engaged in the same transaction, and both are arraigned before their respective churches. The church at M, excludes A, is the church at P, therefore bound to exclude B? The thing is too ridiculous to mention. But let us suppose that the church of M, excludes A on a charge which, she considers well sustained and of sufficient magnitude, can the church of P, according to the scriptures, and Baptist usage restore A without regard to the judgment or wishes of the church of M? We say no, and yet it is not the action of the church of M, that binds the church of P, but the law of Christ and the practice of the churches. The churches are equals in every respect, Christ grants the same prerogatives to each, and lays up on each the same restrictions. They are not the restrictions which one church binds upon another, but which Christ puts upon all.

Our doctrine on this subject is derived from the 18th Math., the practice of the apostles, and upon the spirit and precepts of the gospel; and not upon *Papal assumptions*.

## The Work of the Bible Board.

We are happy to see that the *Index* meets our appeal for the B. Board with so much good feeling. The friendship of that paper is not to be lightly estimated. The editor, however, does not, in our judgment, take the correct view of this subject; at least, his policy is a little too restricted. We concede that the Board has not succeeded—no Board could have succeeded under the circumstances.

But the friends of the Southern Convention have reached a crisis which cannot be concealed, and which must be met promptly and firmly, if they are true to themselves. It is an era in the history of the Convention which is to fix its impress upon every limb and ligature of the body for generations to come. The friends of the Convention never were more determined to sustain it; and we predict, that this crisis is to be the starting point of greatly increased effort; and of a vastly enlarged influence. To hold with the Convention and run with its enemies is a bootless enterprise, and he who attempts it will find himself "sold." We can only appeal to our friends; our opposers have barred us by making it a question of conscience. It occurs to us that, whatever may have been the difficulties of the Board, or the diversity of opinion, we should now look at it as an original question, unencumbered by any antecedents. There is just now a pressing necessity for an agency to supply the destitution of our own country with Bibles and good books, and to circulate the Scriptures in foreign lands.—For the home field we must have a wisely arranged system of colportage on an extended scale. Our State societies, although well designed and capable of doing much good, (a work which we would encourage) can not meet the necessity; they do not supply their own destitution, while many States have no such agency, and much territory no means of supply. The Southern Convention can not shrink from this responsibility, and the Bible Board is her only available agency. Such a system is, in our judgment, the demand of the times, and other denominations are

acting upon this conviction. The Board has resolved to enter upon this work, and is now anxiously consulting with brethren throughout the South as to the best system, and the right man to marshal our strength and move off the machine.

The Board is the property of the Convention, not of the Nashville church; it organized it and committed its management to the brethren; not to sustain them is a cruelty of which the friends of the Convention will not long be guilty. We are informed that the Board will hold its next annual meeting (by request of the church) in the city of Montgomery, immediately after the session of the Georgia Convention.

This is designed to be a meeting for consultation, the very thing we want. Several brethren of experience will be present; we have reason to hope Alabama will be well represented, not by formally elected delegates, but by a voluntary coming together. Will not our Georgia brethren come? We would not be invidious, it is not invidious to say, that but few men in any country have a larger experience, or have met with greater success, than Bros. Jos. WALKER and J. H. DeVORSE. The name of the latter is connected with every movement of the Baptists of Alabama to distribute the Bible; and, although he is now a Georgian, no living man has a firmer hold on the confidence and affections of our people; the former has won immortal fame by his labor for the Domestic Bible.

Will you not come, brethren? The object is a good one, the occasion is important, the results, either for weal or woe, must be great. We propose this solemn question to the friends of the Convention. Suppose our other Boards were treated as this Board has been, how long would they live?

We do not speak it boastfully, but yet we say that no Baptist paper at the South has done more for the Foreign and Domestic Boards than the *South Western Baptist*. We have stood by them under all circumstances; we have pleaded for them with good effect; we have defended them against even the slanders of their enemies; we have divided our substance with them even beyond our ability. These feelings have not, they shall not abate.—In this circle we place the Bible Board, and contemplate the three as one, a trinity of Boards; and labor and pray and give alike to each.

## Editorial Correspondence.

COLUMBUS, GA., April 3d, 1860.  
Bro. DAWSON: For several days I have been in this prosperous city, but little over a quarter of a century old. The growth of Southern cities is generally slow; it takes the West to build up cities rapidly. Southern cities and towns seldom retrograde. Their progress is slow but sure; and as the South learns to rely upon her own resources, and goes into every variety of machinery and manufacture, her cities and towns will rapidly grow. If the South will embark in manufacturing interests there will spring up many a Lowell where there are now insignificant villages.

Columbus has many advantages, which will, ere long, make her a large city. She is at the head of steamboat navigation on the Chattahoochee river, a good river for small boats. Then the "Falls" give her any amount of the best "water power" in the world. Every variety of machinery can be propelled by water at these Falls. Several factories are now in operation, and others will be built. There are many machine shops of various kinds in the city, all run by steam. The Muscogee Iron Works, corner of Oglethorpe and Franklin streets, is doing a large business.—Steam engines are built here, boilers, and every variety of castings for machinery, &c. STANFORD & GOLDEN have an establishment, where, among other things, they make "Massey's Cotton Screws." Others might be mentioned, if space allowed. In addition to the cotton trade of Columbus, her manufacturing interests will make her one of the leading cities of the South.

There is a feature in this city which has ever pleased me. Though quite a city in size and appearance, it has never put on city airs and cant. Extravagance, fashion, and folly have less hold upon this city than any I have ever seen. The plainest countryman will feel at home here. This augurs much for the good, practical sense of the place. Every thing in the city bears the marks of neatness and cleanliness, which makes it one of the healthiest places in the South.

It is well represented by good houses of worship. The Methodists have two churches, besides a mission chapel at the factories, and a house for the negroes. The Presbyterians and Episcopalians have a very large, neat, and well arranged house of worship in course of erection. They hope to get into the basement story next Sabbath. They have also a factory chapel, an African church, and a suburban meeting-house. All these, the noble hearted and liberal minded Baptists of Columbus have done within a very few years. A better trained church—more devoted to Baptist principles and polity—cannot be found. Their love and devotion to you as their old pastor, in this world of coldness and indifference, is truly gratifying and refreshing. I need not speak in commendation of their present good pastor, Rev. J. H. DeVORSE, whose praise is in all our churches.

Rev. J. M. WARR lives here, and preaches to the Baptist church in Girard, and also to the African church in this city.

Rev. THOMAS B. SLADE is still engaged in teaching his Female School. Brother Slade is an experienced and able teacher, and has sent out from his School some of the best educated women in the South.

## Hon. J. L. M. Curry.

We extract the following notice of Mr. Curry's late speech in Congress from the *New York Examiner*, that our readers may see the estimate placed upon his abilities as a statesman by those who differ so widely with him upon the subject he discusses. We believe the late speech of Mr. C. has placed him at once in the front rank of Congressional talent:

## The Rising Man of the South.

During the period of bad feeling and stormy debates which preceded the organization of the present Congress, there was one member of the House who could command the attention always due to good breeding, political philosophy, and statesmanship. His views might not, could not secure the acquiescence of more than a limited minority of the members, but the dignity, the sincerity, the intelligence, and the candor with which they were uttered, demanded attention, and made them food for thought. He has recently spoken again, on kindred subjects, in a manner equally calm and statesmanlike, and no reader of his speech will be surprised that, when he was consumed by the hour, he was permitted to proceed by unanimous consent. Since John C. Calhoun passed from the halls of Congress, no Southern member has been able to bring that side of our national questions to the thoughtful consideration of reflecting men, with equal effect. Not a word falls from his lips which is not calculated to enlighten and improve his hearers. He has the dignity of a gentleman. He assumes his principles with the calmness of reserve, and marches with no indirection, steadily to their results. Decorous towards opposing parties, he brings the conduct of his own to a judicial criticism, and estimates its value, not by the patronage which it can bestow, but by the legitimate and worthy ends which it can accomplish. His speeches, full of the seeds of things, are not speeches for the hour. His style of delivery is said to be "bold, energetic and rapid—fluent in the use of words well-selected, chaste and expressive;" his voice, "strong, shrill and well-cultivated." With these qualities as a speaker, he may well be supposed to command an audience by speeches such as his.—But such speeches are rare, and larger and more to be read in Congress. They are compositions to be read in Congress. Their principles, working like leaven, will move masses of men to action. Recorded in the debates of the country, they will become authority in after times. Differing widely from Mr. Seward on questions of national policy, he is like him in the ability to lift such questions into the air of social science and statesmanship. Mr. Seward has more brilliant generalizations and a grander rhetoric; he is, too, more a politician, and has an eye more to immediate effects;—but the young Southerner has a more compact logic, and is the superior in that kind of subjectivity which, in the hands of a man like him, is a deadly weapon. Not a few will be led by his demonstrations. They have never felt the force of the extreme Southern side, as when reading the speeches of Mr. Curry, of Alabama.

We have thought that a few personal notices of such a man might be of interest to our readers. Hon. J. L. M. Curry, a son of Col. William Curry, now of Alabama, was born in Lincoln Co., Georgia, in June, 1825, and is now, therefore, in the 35th year of his age.—Rigidity correct in his personal habits, and an industrious student, he graduated at the University of Georgia in 1843, a scholar of high promise. His law studies were pursued at Harvard University, where he graduated in 1847, and received his diploma in 1848. He was elected to the Legislature of Alabama, where he at once acquired distinction in the double spheres of debater and worker. He was elected in 1853 and in 1855. In 1856 he was elected circuit and district judge. He was elected in 1859, he was elected judge without opposition. His career, therefore, has been from the first a series of brilliant successes, with few parallels in our political history. His great master in politics, Mr. Calhoun, we remember hearing Mr. Granger, of Providence, describe as an old Roman, characterized by nothing, in his intellectual processes, distinguish him from a chief Senator of that ancient time. The chief is above his master in this instance, for he is at the same time a disciple of Christ. We have met some of Mr. Curry's writings on religious subjects, in a Southern religious journal, and in the Circular Letter of a Baptist Association, of which he is a member, and have found them marked by the same earnestness of spirit, and the same constant recourse to ultimate principles, by which his Congressional speeches have been distinguished.

Differing widely, as we do, from Mr. Curry in regard to that great moral question which underlies our present political issues, we cannot but congratulate the country when a young Christian man takes such strides towards the high places of American statesmanship. It is certainly refreshing, amid the turbulent scenes of an unorganized House, when violent party men, even Northern men, were accusing the dominant party of the North of complicity with John Brown, to find this many Southerner rising in his house of worship, and declaring his conviction that that charge of complicity was unfounded. He felt, indeed, that the South was crowded and injured, but in his view it was rather by the great drifts and tendencies of a diverse civilization, than by particular and individual wrongs. He felt that we were treading on the verge of disunion, and he was ready to issue, but it was because diverse civilizations made by the force of the law, and not by the force of the sword. We cannot accept his conclusions. We can see in disunion no cure of the threatening ills. But we are bound to respect the man who, amid scenes where abuse was bandied from side to side, could stand up and do justice to those from whom he differed. May he know us better!—Certain we are that, in the Union, not out of it, embracing us as brothers, and not alienating us as strangers, he will yet see that the terrible question of questions is to have its Providential and beneficent solution.

For the South Western Baptist.  
**To the Friends of the Cause of Missions.**  
The Society for Missionary Enquiry, connected with the SOUTHERN BAPTIST THEOLOGICAL SEMINARY, is very desirous of collecting a Mission Library, and a cabinet of missionary curiosities, believing that much additional interest would thus be added to their already interesting organization. They have thought that there might be many friends of the cause of missions who would be glad to aid them in their efforts, by donations of books, back-numbers of missionary periodicals, missionary curiosities, or monies to procure the same. We would be glad also to receive information as to where we can purchase such books or curiosities. Donations sent to either member of the committee will be most thankfully received.

R. H. MARSH,  
W. J. CURRY, Comtee.  
W. J. SHUMWAY,  
So. Bap. Theo. Sem.,  
Greenville, S. C. March 23, 1860.

## A Proposition.

In response to the appeal of brother Holman in behalf of the translation of the New Testament and Hymn Book into the Creek language by bro. E. B. Bower, we have received a kind letter from a sister in Montgomery, Ala., an extract of which we copy below.

"I do rejoice to hear that these works are so nearly completed; for the Indian mission is very dear to my heart. You suppose that the cost of publication will be from \$1,500, to \$2,000. Do you not think that the SISTERS of our churches will contribute that amount for so noble a purpose? I propose to be one of one hundred to raise that sum. Please find enclosed \$20.

"Yours in Christ,  
Will the sisters accomplish this work? Are there one hundred that will contribute each \$20? If so, the amount can be secured. We wait for a reply. We think there will be no difficulty. Let it be done immediately.

Contributions to the object should be sent to Wm. HORNBUCKLE, Treasr., Marion, Ala.  
M. T. SUMNER, Cor. Sec.  
MARION, ALA., March 20th, 1860.

## For the South Western Baptist.

## Faint-Finding Subscribers.

I have noticed that regular paying subscribers to newspapers are seldom complainers.—They pay promptly and enjoy well the contents of the columns. But the croakers are generally those who are delinquent. When I hear persons raising loud complaints against the editors, and hear them abusing the matter contained in the columns, I more than half suspect they have not paid promptly. I suggest, therefore, as a remedy for the practice of croaking against good papers, prompt payments and candid remarks.

Reader, if you are not satisfied with the papers you get, will you try my remedy?

HINTER.

## An Appeal.

GRiffin, GA., March 23, 1860.

BRETHREN EDITORS: I enclose a letter to you from Rev. D. P. J. MURPHY. This letter tells its own tale of misfortune and distress. It is unnecessary therefore that I should make a single comment.

I know the writer intimately, and I may say a few things in regard to him and this letter. 1st. Then, Bro. Murphy is all that this letter represents him. He is a Baptist minister in good standing, and a good preacher, as he is also a Mason, and an active and efficient member of that ancient fraternity, or at least was a few years ago.

2d. Bro. M. is a poor man, and a large and to a great extent, a helpless family. He was poor before this sad calamity befell him, and now he is in debt, and is left utterly destitute of, even the necessities of life.

3. Bro. M. can do anything, and has been accustomed to do anything to support his dependent family. This being true it will explain his reference to "carpenter's tools" silver-smith's tools, watches and jewelry." He had tools of all kinds, and frequently did silver-smith work—repaired watches and all kinds of jewelry, and his loss in this regard must be considerable.

4th. Bro. M. had no idea that this letter would be published; but I think that his case should be known to the two brotherhoods to which he is so intimately allied, and the best way to make it known is to publish his own letter.

And now, brethren editors, I do hope that the Baptists and Masons of your State will sympathize with and assist this brother in distress. We have many such cases in our own State to assist; but notwithstanding this, some of us have felt constrained to aid this brother. Brethren—Baptists and Masons—help! If this brother were an enemy, the Bible and our principles would bind us to assist him. How much more when he is a friend and a brother beloved.

Yours, in Christ, A. VAN HOOSE.

HELICON, LAWRENCE CO., ALA.,  
March 12, 1860.

DEAR BROTHER: I write to inform you of an affecting dispensation of Providence that has befallen me, and I feel that I shall have your sympathy and prayers that I may be enabled to say, "thy will be done." Last Saturday my son caught fire and every thing was consumed. We are now in a state of destitution. On clothes, bedding, meat, groceries, carpenter's tools, Silver-smith's tools, Watches and Jewelry, Carriage and Buggy and all things, all burned and we are destitute. I will write the particulars when I am more composed.

I had bought a piece of land here and was preparing to make a crop. I am preaching one Sabbath in Troy, and one Sabbath in Philadelphia above this, and expect to preach one Sabbath here. If Baptists and Masons do not help now we are bound to suffer. Pray for me.

Yours, in Christ,  
D. P. J. MURPHY.

## What one Woman did.

The Philadelphia Christian Instructor relates a most interesting incident, showing what one woman constrained by the love of Christ, did for a village in the mountains of Pennsylvania. Who can estimate the home missionary power of this same faith and love and the hearts of even a hundred part of the professed Christians of our country. The *Instructor* says:

Ten years since there was a little town in the mountainous regions of this State, which had about six hundred inhabitants, but not a single church or house of worship, nor, so far as known, a single individual in it who made any pretences to personal religion. About that time a lady who resided there, was called to visit some friends in the West, and during her absence was thrown under religious influences, which resulted in her conversion, as she believed. Immediately her heart became interested in the spiritual state of the place of her residence, and she returned to it determined, by the grace of God enabling her, to undertake something on its behalf.

Accordingly she spoke to several, but received no encouragement, but was rather repulsed. At length she resolved upon commencing a Sabbath School. While walking to her place the first morning she met the gentleman who now made this statement, and told him her purpose, but he to her discouraged her. She however went on, had two scholars that day, the next Sabbath six, and before the summer was closed one hundred and sixty. Shortly after the school was well started, the public began to be interested, many became personal inquirers after Christ, a minister and regular preacher were secured, and now as the population has steadily increased, there are five organized churches in that place, three Sabbath Schools with about six hundred children in them, and six young men have gone from that place, and from this effort, into the Christian ministry.

## Grants for the Press Abroad.

The Executive Committee of the American Tract Society, at a meeting held, New York, March 22, the Rev. Dr. De Witt in the chair, made the following appropriations, to be remitted to foreign and pagan lands, chiefly in aid of missions connected with our several foreign mission boards: namely,

For China, Siam, and Burmah, . . . \$2,600

For Northern and Southern India and West Africa, . . . 1,600

For the North, and Southern missions to the Armenians, etc., in Turkey and for Syria, . . . 3,100

For Italy, Belgium and France, . . . 1,600

For Germany, Sweden and Russia, . . . 1,100

For the Sandwich Islands, . . . 1,000

Total . . . \$12,000

\*The Macedonians say 500 communicants, 50 pastors, and 20 home missions. They were present at the last annual meeting of the Karen Association, in Bassem, Burman. The contributions of the churches the past year to the various benevolent objects, had been more abundant than in former years. The temporal condition of the Karen people is rapidly improving, and a corresponding benevolence appears to keep pace with their advance.

## Baptist Convention of the State of Georgia.

This body will hold its Thirty-Eighth Anniversary with the Baptist Church at Macon, on Friday before the fourth Lord's day in April, 1860, which will be the 20th day of the month.

The introductory sermon will be preached by Rev. N. M. Crawford, or Rev. William Williams.

The sermon on Education will be preached by Rev. H. A. Tupper, or Rev. A. T. Holmes.

MONTGOMERY DAILY POST.—We have received the second number of this paper published by W. P. SMITH & Co., and edited by WALTER LARKINS, Esq. "It is an independent journal and newspaper, and a portion of its columns will be devoted to General Literature." The price of the Daily is \$5 per annum; the Tri-Weekly \$3, and the Weekly \$2.

## Book Notices.

LETTERS FROM SWITZERLAND, By Samuel Isaac Prime. Sheldon & Co., N. Y. pp. 264. This is quite an entertaining volume, especially for the young, abounding in allusion and illustrations of many of most stirring events in the history of modern Europe. Its descriptions of the physical geography of that remarkable country are quite impressive and readable. The land of William Tell and Zwingli will always possess a deep interest among patriots and Christians. The volume is worthy of a general circulation.

HESTER AND I; or Beware of Worldlings. By Mrs. Manners. Sheldon & Co., N. Y. pp. 237. A good story, well told, with an excellent moral. A most capital Sunday School book.

PENBERTON & CARTER have a card in this issue, which see. Persons wishing to purchase drugs, and other things in their line, will do well to give them a call. We assure our readers that they are much of gentlemen.

ETTES & BROTHER have a card in this week's paper, to which we invite attention. They sell cheap, from







