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

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The South Western Baptist,
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By THOS. F. MARTIN.
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For Terms, &c., see last page.

For the South Western Baptist.
To the Baptists of Alabama.

DEAR BRETHREN: Having recently engaged in an Agency, for the State of Alabama, on behalf of the "Southern Baptist Theological Seminary," located at Greenville, South Carolina; and wishing to avail myself of the best means of prosecuting my work, I propose to present a brief history of the organization and present condition of the Institution.

For more than a quarter of a century, the Baptists of the South have felt the necessity of increased facilities for the education of their rising ministry. This will appear from the fact that the Columbia College, in the District of Columbia, was originated mainly with reference to this great end; the States of Maryland and Virginia, thus showing, at this early date, a desire to promote the Theological training of their young men.

Subsequently to this period, brethren of South Carolina and Georgia, moved by a sense of the wants of the South, for some time, and on various occasions, discussed the propriety of instituting a Theological School, to be located at some point on the Savannah river. The project, however, was never matured.

At a meeting held in connection with the meeting which formed the Southern Baptist Convention, at Augusta, Georgia, in 1845, this matter was freely discussed, but nothing definite was done.

In the year 1847, at a meeting of the Indian Mission Association, held in Nashville, Tenn., a meeting composed of prominent brethren of Kentucky and Tennessee, was held; at which much solicitude was manifested in favor of some step in this direction. Nothing definite, however, resulted from this movement.

The same subject was also discussed in the Southern Baptist Convention in Nashville and Charleston in 1849, and referred to a large committee, which never reported. In 1855, a number of brethren in attendance upon the Biennial Convention, held in Montgomery, Alabama, held an informal meeting, and resolved to call a Convention, which met in Augusta, Georgia, in May, 1856, and was attended by delegates from almost all the Southern States. This meeting, finding the subject "embarrassed by difficulties at every point," appointed a committee of three brethren, viz: B. Manly, Sr., A. M. Poindexter and J. B. Jeter, to inquire whether the funds already raised by Southern Baptists, for purposes of Theological education, could, in any way, be made available for the use of a common Theological institution; and also what offers would be made by brethren, in different localities, who might desire said institution to be located in their midst, to report at a meeting to be held in Louisville, Ky., in May, 1857.

The meeting at Louisville, finding it impracticable to concentrate the funds above-named, cordially accepted a generous offer, made by the brethren of South Carolina, that they would raise, by the 1st May, 1858, \$100,000, provided the other Southern States would raise another \$100,000, by the 1st May, 1861; the whole amount to constitute the endowment of a Theological Seminary of high order, to be located at Greenville, S. C.

The Baptists of South Carolina, having raised the amount proposed; in accordance with a previous resolution, a meeting was held at Greenville, in May, 1858, and the institution organized, by the adoption of certain fundamental laws, and a plan of instruction; together with the appointment of a Board of Trustees, and the election of four Professors.

In consequence of the non-acceptance of some of said Professors, the school did not go into operation till 1st October, 1859.

The Faculty, consisting of J. P. Boyce, D. D. of S. C., B. MANLY, Jr., D. D., and J. A. BROADBENT, D. D., of Va., and WM. WILLIAMS, D. D., of Ga., have now, under their tuition, some 26 young brethren, from several different States;—among whom are two from Alabama. Two of the above number have decided to become missionaries, one to China, and the other to Japan.

The following "plan of instruction" is extracted from the Report of the Committee on the plan of organization:

"The chief object of this Seminary is to prepare its students for the most effective service, as preachers of the Gospel and pastors of the churches;—and while due attention shall be given by the Faculty, to securing thorough scholarship, their efforts shall ever be directed mainly to that object.

"It is generally agreed that the instruction in the Seminary ought to embrace all that would be adapted to the best qualified students; while, on the other hand, provision must be made for selecting certain subjects, or pursuing

them only to a certain extent, in the case of those whose time, preparation, taste, &c., might not admit of their doing more. It is extremely desirable, at the same time, that students of both sorts should, as far as they pursue the same subjects, study them together; both to secure the stimulating influence of large classes, and to prevent invidious distinctions.

Eight schools shall be assigned to four Professorships, so arranged that each Professor, by giving instruction in one of the more erudite, and one of the more popular subjects, shall be brought in contact with both classes of students.

"No particular amount of scholastic preparation shall be required in order to enter the institution; and the student may, under suitable restrictions, be appointed by the Board of Trustees, enter such schools as he shall prefer."

Much might be said, and further extracts made; but as I hope soon to see you, allow me, affectionately, to solicit your prayers for my success in this great enterprise. We hope to raise at least \$25,000 in Alabama; and as a guarantee that I shall succeed, I am happy to inform you that I have secured in one month in bonds and in cash, \$667 00; besides a promise of \$1000 more from two brethren in Montgomery, who have not, as yet, executed their bonds. I have no disposition to flatter, when I add that I rely, under God, upon the known liberality of Alabama Baptists. Affectionately,

A. BROADBENT.

Columbia, Ala., April 4th, 1860.

For the South Western Baptist.
Old Way-side Flowers; or Sketches of the Apostles and Prophets.

ST. PAUL.

It is the quality and not the degree, or quantity of Faith and Grace, that proves the Christian. Paul had much faith and much grace; for he had much work and many trials to undergo, and it was necessary that "grace should be sufficient"—but, how does grace work?—that is an interesting question. Now, I dare say, some anxious one is even now considering these poor thoughts, with a view to an understanding of its own heart; and without thinking for one moment, amid all its fears, that grace works fear; and yet it is verily true; for, in times of temptation, when the flame of love and holy desire, burns dimly within us; and the world, with all its blandishments, looms above our spiritual horizon—then, indeed, would we sin, were it not for the restraining power, or influence of fear—fear of that pure and holy Eye, which seeth in all places and at all times; and which is ever strict to mark iniquity. This is that "fear of the Lord" which is the beginning of wisdom; and has reference not so much to what we may suffer by bearing or receiving, as to what we may lose. David lost the favor of God's countenance and thus wrote the fifty-first Psalm, comprising the memorable prayer, "restore unto me the joys of thy salvation." It may also be offered as a thought, that grace works in us, as to effect, according to our needs—giving the precedence to fear sometimes;—to joy and confidence at others. Had we no fear we should have no consequent trust—no reliance; which last may be said to be the cure, although the secondary results of fear. It was needful, then, that Paul should have his fears; for these were to make him bold in "declaring the whole counsel of God," and firm in the maintenance of "the truth as it is in Jesus." Yet, in considering such an experience as Paul's, we must take into view his peculiarities as a man. He was, I suppose, strong and robust, in body as he was in mind; and these kind of constitutions are but seldom equivocal in movement and expression. The natural powers are too energetic to admit of vacillation, for a prolonged period; and hence appears their positive determined step and speech. It would be dissonant, therefore, to expect a flimsy experience from such a man as St. Paul. Nay, perfectly in character was his glorious confession, "I am not ashamed of the gospel of Christ."

"EARNEST."

Claiborne, March, 1860.

For the South Western Baptist.

Mount Sinai.

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the great Sinai, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai.

An observing traveler has well called it, "a perfect sea of desolation." Not a tree or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top, or pinnacle, is about sixty feet square.—At one end is a single rock about twenty feet high, on which, as said the monk, the spirit of God descended while in the crevice beneath, his favored servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer and receiving them more directly from the Deity himself.—*Steele's Travels.* Vol. 1, p. 218.

For the South Western Baptist.
Ocmulgee Church.

The Ocmulgee Baptist church is located in Perry county, Ala. It was organized June 10th, 1820, by a Presbytery consisting of Elders Charles Crow, Isaac Suttle, William Calloway, William Harrod and John Tubb; there were only twelve members at the time of their constitution into a church. Elder C. Crow was chosen pastor, and Reddick Sims, Clerk. Brethren S. Norris and Thomas Low, were ordained deacons, on 2d of December 1820, by Elders Crow and Korb; February 23d, 1822 Noah Haggard was set apart to the work of the ministry, by ordination.

The April following, Elder Crow, on account of his distant locality, presented his resignation as pastor; this, the church was under the necessity of accepting. Elder Noah Haggard, a member of the church, and living in their midst, was chosen pastor, at their meeting, in June following. He continued his labors, as under shepherd, until March, 1831, at which time he resigned his charge.

During the nine years of bro. Haggard's pastorate, the church enjoyed a degree of prosperity. Occasional additions were made by baptism and recommendation. During that period the work of searching out ministers to preach the gospel, for which this church deserves credit, commenced.

Mathias Dennis was ordained deacon in August, 1824; this office he filled with credit to himself and profit to the church, during a period of nearly thirty years—at the end of this period, he obtained a letter of dismission and moved west. His twin-brother, John Dennis, was called in Sept., 1826, to exercise his gifts in preaching and exhorting, both in his own and neighboring churches. He labored with fidelity and zeal; his usefulness and improvement received the approval of his church, and a written license was granted him, in September, 1827.

He was a progressive man, in his great work, as a preacher of the gospel. His vigilant study of the Bible, and unceasing labors in preaching to communities within his reach, strengthened his hold upon the affections of his brethren. In April, 1829, a Presbytery was called, to set him apart, fully, to the office of Elder. He received the unanimous approval of the council and the imposition of hands, with the authority to go out as an accredited minister of Jesus Christ.

He yet lives, enjoying the pleasures of a green old age. His fidelity during his entire ministerial course has secured for him the unbounded confidence of his brethren, and the credit of being one of the purest Bible theologians in the denomination.

George Everett was baptized in April 1827, and soon became a very useful minister of the gospel. Abner G. McCraw was received by experience and baptism, in May, 1828, as a member of this faithful band of Christians. In the year 1829, Elder Charles Crow moved into the immediate vicinity of this church. In April, 1831, Elder Crow was again called to discharge the duties of Pastor, in the place of Elder N. Haggard, who had resigned.

In 1834, bro. Haggard received a letter of dismission from this church, and removed to another locality. Since that time he has labored in the pastoral office, a part of the time traveling as a Domestic Missionary of the S. B. of Dom. Missions.

He is now, though well stricken in years, actively engaged as a colporteur of the Bible and Colp. Soc. of Alabama. His soul is delighted in this good work, and no theme is so congenial to his heart, as experimental, practical godliness. In December, 1839, the church passed a resolution inviting and urging George Everett and A. G. McCraw to exercise their (supposed) gifts, in the bounds of the neighboring churches.

The anxiety of official members to call out, latent talent, may be judged of by the following incident. The officers appointed a meeting to take place a few Sabbaths after the expression above mentioned. The intended vic-

tims were not apprised of the plans arranged. The day arrived, and the unsuspecting couple were present—as the hour for service drew near they could not account for the delay of the Pastor. The senior deacon soon informed the two young brethren that this was premeditated, and they were expected to occupy the pulpit. They went out for consultation, and with throbbing hearts breathed ardent prayers for Divine assistance in this, their great extremity. They agreed that Bro. Everett should lead the way,—the discourses were satisfactory. In September, 1830, these two brethren received written license to go into all the world and preach the gospel; this liberty was used with freedom.

In Sept'r, 1831, the church thought proper to assemble a council of Elders, to ordain these young men. The council after due examination expressed their satisfaction by investing them with full authority to exercise all the functions of gospel ministers.

In November, 1847, Elder Everett obtained a letter of dismission—and sought a new home, with his family, in Louisiana. He was a member of this church 18 years, after his first call to the labors of the ministry; the most of this time he supplied neighboring churches. The writer can testify, that Elder Everett was, during these 18 years, one of the most indefatigable ministers that ever labored in Alabama; his services were anxiously sought by churches and communities within the circle of his acquaintance. Many pious hearts have been fed by the sincere milk of the word, while listening to the soft and melodious tones of his voice; yea, many will, doubtless, rise up in the great day and call him blessed, and appear as stars in his crown of rejoicing.

I do not know of a minister, in his day, who was more successful in leading sinners to the Lamb of God. Elder Everett lived to labor in his new field, in Louisiana, about six years. He maintained, to the end, all his youthful zeal, in the cause of his Master; many churches were indebted to his labors for their organization and rapid growth.

We learn that his last moments were peaceful and happy—bidding adieu to the scenes of his earthly toils, he received in exchange a home abounding with joys—pleasures unmingled and unending. In December, 1830, Providence McAdams, was set apart to the office of Deacon, in the place of Thos. Low, who has removed west.

Deacon McAdams performed the duties of his station to the satisfaction of his brethren, until the year 1850, when he was seized with Western fever and desiring to benefit his family, accompanied them to a new home. In a few years, he was gathered to his fathers, in ripe old age.

In 1834, A. W. Jackson was elected Clerk, to fill a vacancy, caused by the resignation of Reddick Sims—however, brother Jackson was destined to fill a more prominent place in the church.

In July, 1843, he was licensed to preach, and in September, 1844, was ordained by a council of ministers consisting of Elders Crow, Everett, McCraw and Elias George. Brother Jackson preached to his own church occasionally, but more frequently to churches in the vicinity, until September, 1847. The Lord had prepared a field for his labors in the newly inhabited portions of De Sota Parish, La., consequently he received a dismission from the bosom of this nursing mother, and erected the standard of the cross in the dense and thinly peopled forests of his new home.

The cross of Calvary in his faithful hands proved the power of God unto salvation. Those forests are now studded with temples erected for the worship of God. The songs of Zion—and voice of prayer are now heard, instead of the shout of the red man, and howl of the wild beast. The desert is blossoming, and springs of water gushing out in this once thirsty land.

In April, 1843, Jephthah H. McCraw was chosen Clerk, he resigned in March, 1848, in view of seeking a western home. Charles C. Smith was chosen in his place, and is still performing the duties of the office, with credit and satisfactorily to his brethren.

In January, 1835, Solomon Smith joined by letter, from a church in South Carolina, which he had served in the capacity of Deacon, he was recognized as an officer of this church, and has continued his labors of love until the present time. He has "purchased to himself a good degree and great boldness in the faith." In 1835, Daniel T. Despre was authorized to exercise his gift, in preaching—he soon moved to a distant locality. I learn, he died in the State of Mississippi, and that he continued to preach during his life.

The year 1836 was marked by refreshing from the presence of the Lord—many were added by experience and baptism. Peace and harmony, with a gradual increase in members, continued until November, 1839. At this period, the Baptist State Convention assembled with this church. This meeting was sanctified by the outpouring of the

Spirit. Twenty-three received baptism. November, 1841, the first protracted meeting was held with the church. Fifty-five received baptism. In November, 1842, fifty-seven were added by experience and baptism.

In November, 1843, George Hopper and Robert Sturdivant were ordained Deacons. Sturdivant, in a few years, took his dismissal and aided in building up the Baptist church in Selma; he has since died. Deacon Hopper is yet an active officer of the church, and may justly be called one of the main pillars of this spiritual house.

The year 1843 was one continuous season of refreshing and ingathering; more than one hundred were added by experience and baptism.

In September 1844, Martin Cunningham was commissioned to enter upon the work of the ministry. Being predisposed to pulmonary affection he moved to Tampa Bay, Fla. He enjoyed comfortable health during a residence of some years there. At length his spirit winged its way to Immanuel's land. I speak thus confidently on account of his sound and unflinching piety during his entire earthly career.

October, 1844, the Cahaba Association held its anniversary with this church. The meeting continued one week, sixty persons were added to the number of the faithful.

In June, 1845, the venerable Pastor, C. Crow, died, in the seventy-fifth year of his age. The July meeting following, was appointed as a season of fasting and prayer, for direction in the choice of a Pastor to fill the vacancy occasioned by this death, at which time A. G. McCraw was chosen and accepted the invitation.

Elder Crow was a man of great moral worth, he maintained an unblemished character as a gospel minister for about forty years. He was, what the world calls, an uneducated man, but wisdom and truth would testify, that he was a man of superior mental and moral training. At his first entrance upon his high and holy calling he was destitute of that amount of mental culture which is desirable; he so deeply felt his deficiency in this respect, that all his latent energies were called forth to supply the defect. If the pine knot or the flickering taper could testify, they would bear witness of the labors of his powerful and vigilant intellect—of his unremitting diligence in qualifying himself for his great work. His energy of character combined with the piety of a devoted heart, placed him at the head of the list of efficient ministers in his day. His logical and illustrative powers, were unsurpassed by his contemporaries. His ministry was commenced with the Bush River Church, Newbury Dist., S. C. He emigrated to Alabama in 1819. Many of our largest and most influential churches, are indebted to his labors, under God, for their existence. He was the moderator of the Cahaba Association about 20 years. In matters of difficulty his advice was usually sought, and in most instances, gladly followed. He held the Bible doctrines of Predestination. "Predestinated unto the adoption of children, by Jesus Christ." He believed and preached them practically, always recognizing the means as essential to the end.

From a long and intimate acquaintance, the writer hesitates not, to consider him one of the soundest theologians of any age; new fangled notions with the prefix of old to give them sanctity, never found favor, with this man of God. About the year 1841, this venerable and judicious minister proposed to resign his pastorate, and that one of the younger ministers should be inducted into the responsible position, urging as a reason the infirmities of age. The young-brethren, Everett and McCraw, protested and entreated him to allow the relationship still to exist, promising to render him every assistance in their power, and he acted as pastor, performing the duties when able, until the connection was severed, by the great Head of the church, in 1845. The greatest harmony existed between him, and his boys, as he called Everett and McCraw, in their co-laborers.

During his last illness, he was confined about 8 days; his patience was such as would be expected of such a man. A few moments before the final struggle, he fell into a stupor and remained speechless for several hours.—Again he revived and was asked by a friend, what he thought of his condition; he replied, "I am on the brink of eternity;" another enquiry followed, "what about that hope you have been relying upon, so long?" he answered firmly, "That hope! that hope!" placing his hand on his bosom, "it bears me up."

In a few moments he breathed his last. Joseph W. W. Crow and Henry Meredith were ordained deacons in 1849.—Deacon Meredith remained only a short time, a member of this church. He, with many others, sought to improve his fortune by going west. Deacon Crow continues in the old church actively engaged in every good work, and has laudable boldness in the faith. Elder McCraw, after accepting the charge of the Selma Church, in 1850,

continued to minister, one Saturday and Sabbath monthly, to the old church, until the commencement of 1851; at this time he resigned, and received a letter of dismission. Elder W. Wilkes was called to succeed in the pastorate; he continued his labors of love until 1855, when was called to act as Agent for Howard College. Elder S. R. Freeman succeeded in the pastorate for one year, 1856. Elder W. Wilkes, aided by his brother, Elder T. Wilkes, supplied the pulpit in 1857. Elder J. Wilkes was pastor during the year 1858. This year Elder McCraw returned his membership, and in July was called to the pastorate.

A MEMBER OF THE CHURCH.

The Widow's Mite.

The story of the widow's mite, so beautifully narrated by Mark and Luke, is designed to teach an important lesson. It shows us that though God is so great, that infinity cannot measure Him, or eternity contain Him, yet He is not too great to notice the smallest of his creatures. Even the efforts of his humblest servants are observed, and are acceptable in his sight. There is none so poor, and none so talentless, that he is obliged to fold his hands in listless apathy. There is a work for every one to do. A perishing world calls for its faithful performance; God demands it. "No man," we are told, "liveth to himself." One cannot be a blank. There is no sequestered spot in the moral universe where he can hide and escape responsibility. His presence or his absence will be felt. As in the case of the poor widow who, when she was offering her humble gift, could not have imagined that it would be noticed amid the rich treasures of gold and silver by which it was speedily covered, the influence of his example may be felt for ages, and the destiny of the world be influenced by it.

But many Christians seem to draw an inference from this narrative very different from that which it was designed to teach. If we may judge from their actions, they suppose that the circumstance is recorded to show us that God is pleased with small gifts—that when calls are made to support the house of God, or to send the Gospel to places more destitute than our own, that the nearer their resources resemble that of the widow in magnitude, the more acceptable they are! When the new converts, which are now so common, first made their appearance, three or four years ago, a country paper, published in the far South, described one of them as a handsome coin, but of no conceivable use, except to drop into the contribution boxes in some of the wealthy churches at the North! Without instituting comparisons between the liberality of Christians in different sections of our country, it must be admitted, that there is too much truth in the sarcasm.

Is it not calculated to arouse feelings inappropriate to the House of God, to see the fathers in the Church passing around to receive as gifts to God, donations which the giver would resent as an insult if they were presented to himself? Would the sincerity of a wealthy friend be credited if he came to us, and offering us a penny, said take this as a testimonial of my regard? Or if we had a heavy payment to meet and the capitalist who has thousands in his hands, very kindly offered us the loan of five dollars? Is it not an outrage to offer to God a gift smaller than we would be ourselves grateful for, if given to us? Does not such a gift imply that we love God less than ourselves?

Giving is a Christian duty. When and how much we should give, are questions which must be left to every man to determine for himself. It is a matter between his conscience and his God. His neighbor has no right to prescribe to him whether he shall give one twentieth, or one tenth, or one half of his income: but he is commanded to give "as the Lord has prospered him." It is enjoined upon him to give his time, his labors, his efforts, his substance, everything. The heart that is full of affection for others, finds ways enough to manifest that affection. It is willing to give not only flattery and adulation, and praise, but personal attention to the wants of the loved ones, and in some cases even life itself. If then love to our neighbor which is permitted by the golden rule to be only as strong love to ourselves, manifests itself in something beyond mere words; how exhaustless must be the fruits of that love which should fill our hearts and minds, which should be as strong as our strength and vast as our being;—that love that Christ demands of us—love that knows no bounds! If such were the love that Christians bore to him whose name they bear, Zion would no longer languish, the glad tidings of the Gospel would be sent on the wings of the wind to every nation, and the dawn of the Millennium be hastened.

Christian Observer.

Idleness is the very source of sin.—Standing pools gather mud, and nourish and breed venomous creatures; and so do the hearts of idle and slothful Christians. A writer in the Pittsburgh Christian Advocate, gives the following view of the ratio of increase in several of the larger denominations of the Church, compiled from a sermon, designed to strengthen the faith of our Methodist brethren in the itinerancy. The sermon compares the statistics of the year 1800 with the numbers reported in 1850. The preacher finds that, "The Protestant Episcopal Church had in 1800, 254 ministers; in 1850 she had 1,626; ratio of increase, 6 to 1. Congregationalists at the first period had 400 ministers, at the second 1,687; increase, 4 to 1. Regular Baptists had 1,284; at the end of fifty years, 5,142; increase, 4 to 1. Presbyterians Old and New School, were in ministers 300 strong; in 1850 they had 4,196; increase, 14 to 1. The Methodist Episcopal Church had at the first period 287 ministers, at the latter 5,646; ratio of increase, a fraction over 19 to 1. The ratio of increase in the membership of these Churches during the same period is equally remarkable.—Protestant Episcopalians had an increase equal to 5 to 1. Congregationalists a fraction over 2 to 1, Regular Baptists a fraction over 5 to 1, Presbyterians a fraction over 8 to 1, Methodist Episcopal Church nearly 12 to 1.

Illustrations of Scripture.

Mode of carrying children.—Isa. 68:13. "Ye shall be borne upon her sides." Isa. 60:4. "Thy sons shall come from far, and thy daughters shall be nursed at thy side."

Possibly the second of these passages, and without doubt the first, refers to the mode of carrying little children in the East, which is different from that prevailing in Europe. We have all seen a boy trudging to school on an examination morn, with a huge pile of books strapped together, and resting against his side, so as to require but little support from his arm. We must have also admired the dexterity with which swallows manage to rest nearly the entire weight of their bodies against the upright frames of windows. Indian children are taught to cling in a similar manner to the sides of their nurses. An arm put around them is then quite sufficient to prevent them from falling. The advantage of this mode is that it is much less fatiguing than the common practice; its disadvantage, that it imparts to the nurse who is carrying a child an inelegant waddle, from the weight being thrown all on one side.

California Baptists.

The Pacific publishes the proceedings, in part, of a Convention held by the Baptists of California, last month, in San Francisco. The Convention was composed of the delegates of twenty-two churches, and Rev. D. B. Cheney was Moderator, and Rev. J. B. Saxton, Clerk. After prolonged devotional exercises, the gracious influence of which was felt through all the proceedings, the meeting received a report on the state of the Churches, and destitute fields. It was found that there are now fifty-four Baptist churches in the State, the oldest and largest of which is the First Church of San Francisco, organized in 1849, and now numbering 125 members. The smallest of the churches is that of Santa Cruz, with nine members, and the smallest of all is the church at Hebron, of five members. The whole number of Baptist ministers reported was thirty-three, several of whom supply more than one church. The churches have twenty-three meeting-houses, and an aggregate membership of about 1,900. Measures were taken for occupying some of the important positions now destitute, and questions were discussed, and results attained, which will add much to the influence of the denomination in California.

Self-Deceivers.

An imaginary weapon is a poor defence in the day of battle. The cross borne by many a professor, if closely examined, would prove equally illusory.

The Crusaders of old, we are told, used to bear a painted cross upon their shoulders; it is to be feared that many among us take up crosses which sit just as lightly—things of ornament, passport to respectability, a cheap exchange for a struggle we never made and a crown we never strive for. But let us not deceive ourselves. None ever yet entered into the kingdom of heaven without tribulation—not, perhaps, the tribulation of fire, cross, or rebuke, or blasphemy; but the tribulation of a bowed spirit and a humble heart—of the flesh crucified to the spirit, and of hard conflicts with the power of darkness—and, therefore, if our religion be of such a pliable or elastic form as to have cost us neither pains to acquire, nor self-denial to preserve, nor efforts to advance, nor struggle to maintain holy and undefiled, we may be assured our place among the ranks of the risen dead will be with that profligate multitude who were pure in their own eyes, and yet were not washed from their filthiness.

SUBMISSION.—Trials not felt are easily borne: Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient."

"Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials. First, we have a home,—we will submit to that. Second, we have the comforts of life,—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us."

"Ah," said she, "pray stop, I will say no more about submission!"

"Come unto Me."—Lord unto whom shall we go," exclaimed the apostle, "Thou hast the words of eternal life!"

Those who find nothing sure may come to Christ—their hiding-place, and rest in hope, in faith, in the Christian life, and in Divine communion through the matchless name of the dear Redeemer. Christ and heaven are sure to those who become the children of God by faith in Him who has been given for the life of the world. Here is rest for the weary, comfort for the afflicted, and hope for the desponding, which shall help, cheer, support and save. Let Christ be ours in life, and we shall have something sure in death and heaven.

The editor of the Mother's Magazine, in collecting statistics respecting the influence of parental piety, learns some surprising facts bearing on this subject. Here is a single example: "In a large country church of 462 members, in the State of New-York, there are found only fifteen who had not pious mothers; and of 255 persons received into the church by the present pastor, all except 13 came from families having godly pious parents. Three-fourths of the children of pious parents have become pious, while among all the families of non-professing parents, scattered through a wide parish, only three are found from which any children have been gathered into the church."

Can I do any good here? If not, I had better be gone.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, April 19, 1880.

Remember our Proposition.

All who are indebted to us, if they pay by the first of May will 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.

Mr. Graves' New Theory, "Personal Rights."

Upon this subject he holds the following language:

ARTICLE III.

Sec. 1.—*Personal Rights*.—As each individual, upon entering into the service of Christ and union with one of his visible churches, takes upon himself vows of personal faithfulness to the authority and government of Jesus Christ, and solemnly pledges himself to the extent of his ability, to preserve the faith and order of the Gospel in its purity, independent of the action of any other member to the contrary. It is evident that no conceivable circumstance can release him from his individual responsibility and solemn duty to interpret the teachings of Christ for himself, and to govern his own acts according to his conscientious convictions of right, independent of consequences. In all matters of indifference—i. e., where no law or principle is involved—it is the duty of the member to submit to the ruling of the majority, but when principle and conscience are involved he must act according to his convictions of right, though he act alone. It would therefore be his duty, should he see the church fully resolved to violate the laws and depart from the order of Christ, to earnestly, faithfully and affectionately protest; but if this is disregarded, he should withdraw.

Sec. 2.—Numbers, though they be the majority of a church, cannot excuse him in wrong doing, or in sanctioning wrong doing. That it is the duty of the member to sink his individuality and responsibility in the voice of the church, and to submit in things to its authority, is one of the cardinal pillars of the Papacy.

Note 1.—Should a church, ignorantly or under improper influence, disregard the plain law of Christ in the arraignment of a member for trial, it is his duty to resist the proceedings, by an authority of Christ and by protestation. No principle of justice revealed by God, recognized among men, require a man to submit to a trial in violation of the law that protects his rights. Should he submit to be tried even under a known violation of the law and should submit to consequences. A body of men in church or state, that would, against earnest protest and appeals, force a man into trial in violation of law, evidently entertain malicious designs towards him, and the verdict will be in accordance with their will, not law.

Note 2.—Should a church proceed to try contrary to law, and the refusal on the part of the member to be tried, it would be but a mock trial.

The obvious design of the writer is to obscure the true proposition, and mislead his readers by a parade of abstractions and assumptions.

Observe, he utterly ignores the obligations which every church member owes to his brethren and the church as an organized body when he unites with it, except where no principle or law is involved. (Our italics.) But if "principle or law" is involved, each individual acts for himself, "independent of the action of any other member to the contrary;" and is not amenable to the church. If he differs with it in relation to "principle or law" he may withdraw, and that ends the matter. According to this theory no church member is responsible to his church either for his principles or his construction of the "teachings of Christ." Suppose a church member should deny the divinity and equality of Christ, and plead in justification these words: "There is one God; and there is none other but he." Mark 12:32. Or these, "my Father is greater than I." He would not be responsible to the church for his Unitarianism?

Notice, the principle is not restricted to the interpretation of the 18 of Matt; it covers the whole ground. He says, "It is evident that no conceivable circumstances can release him from his individual responsibility and solemn duty to interpret the teachings of Christ for himself, and to govern his own acts according to his conscientious convictions of right, independent of consequences."

In note 2, he teaches, that if an arraigned member differs with the church in construing the "teachings of Christ," and refuses to be tried; the church is estopped, she has no further jurisdiction in the case; if she should proceed over this refusal, "it would be but a mock trial;" i. e., no trial; he cannot be excluded, because no tribunal has jurisdiction after his refusal.

If he had left the right to construe the law in the assembled church, it would not be so bad; but he first gives this to the party under trial, and then makes the refusal of the same party an absolute end of jurisdiction. When we were young we used to hear the old Baptists say, "There are three ways of getting out of Baptist churches: 1, by exclusion; 2, by letter of dismission; 3, by death." The new wheel rolls up the fourth. WILL BAPTISTS ACCEPT IT?

But let us pursue these marvelous notes further. It is patent in every paragraph, that every part is adjusted to fit up to the author's case; in fact, it is much more a history of a past transaction than a system of church polity. It is worthy of special notice, that while he puts in the power of any guilty party to arrest the jurisdiction of a church whether her construction of the law be right or wrong, he makes no provision for the trial of the guilty party, even if he acts "contrary to law."

Again, the whole of Mr. G.'s theory, under this head, proceeds upon the supposition that the church always acts "contrary to law," and the

arraigned always according to law; and, marvellous as it may appear, his system makes no provision for any other case. Suppose the accused, in the judgment of the church, acts "contrary to law," what then? He interprets the teachings of Christ for himself, and governs his own acts according to his own conscientious convictions of right, while his refusal to be tried stops the jurisdiction of the church. Where then is the possibility of excluding bad men, if they only profess to be conscientious and refuse to be tried? How would you ever dispose of a heretic, who always thinks himself right?

But let us examine Mr. G.'s Scripture authorities. He refers to 2 Thess. 3: 6. The Apostle says, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Of this passage Mr. G. says: "The command to withdraw from those that walk disorderly, is as binding upon one Christian as upon one hundred, upon the individual as the church, upon the minority as the majority." When a man deliberately perverts the word of God, he betrays ignorance or design.

Now notice, Mr. G. tries to make the impression that this command is binding on each individual as such, and, therefore, any individual member has the right to sit in judgment on the opinions or conduct of any other member, or even the whole church, and withdraw from one or all at discretion. If he does not mean this he means nothing. Does the text teach such a fallacy?—Observe, 1st, The Epistle is addressed to "the Church of the Thessalonians." 2. That this specific command is addressed to the "brethren," (the church) and not to individuals. 3. The duty enjoined anticipates union, concert, "withdraw yourselves," in the plural, not yourself. 4. It is the authority of a church, as such, to withdraw from one that walketh disorderly, but not of an individual to withdraw from a church, because he happens to differ with it in judgment.

By referring to our last article you will see that the author's theory does not harmonize, either the "Powers of churches" or "personal rights" must be abandoned; as defined by him they can not co-exist. D.

An Inviting Enterprise.

The Colporteur of the Tuskegee Association, after a week's absence, writes back an encouraging letter, and says he wants Bibles, both for sale and to give away. If this is true of so narrow a district in the most favored section of the South, what must be the aggregate destitution of the whole country? The same brother writes encouragingly of the sale of good books. Arrangements are made by which any book can be ordered that our friends may desire, and any quantity of Sabbath School books (Baptist books) can be supplied as cheap as they can be had in the Union, without taxing the denomination one cent for agents, stereotype plates, secretaries, &c., &c. But, brethren, the grand enterprise to which we mainly allude, is a system of Colportage which shall anticipate the entire destitution at home, and at the same time help our dear brethren who are laboring in foreign fields. Who can fail to see this opening field? Who can fail to see the leadings of a gracious Providence?—What pious heart does not beat responsive to the suggestion?

The man who, under God's blessing, shall project and put into successful operation, such a system, will do more for his country than the most gifted statesman can ever accomplish. We had rather be that man, than the ruler of a people. Is there not wisdom enough among Southern Baptists to devise such a system? Is not the man living some where, in some of our churches whom God has fitted for this work? Look around you, dear Brethren, and do not let appearances, too much, control you. God looketh upon the heart. But above all, let devout prayer be made constantly for this interest, that God will give us both the system and the man. The Bible Board is a good nucleus for such a work; if the friends of the Convention will take hold of this interest with energy, we venture to predict the realization of their most sanguine hopes. In conclusion we say, no price, in reason, is too high for such a man as we need; he need not, perhaps, have been a preacher. We want one of those master minds, versed in the details of mercantile life, who has administrative capacity, a clear-headed, common-sense, practical man, whose powers and attainments are consecrated to God. Is there not in a half million of Baptists, one such man? Were we such a man, blessed with the vigor of manhood, we would hail such a work as the highest privilege, as one of heaven's richest boons. D.

The Bible Board will not hold its annual meeting with the Montgomery church, as we had supposed, but Bro. HILLESMAN "expects" to be there on the fifth Sunday, and hopes to meet as many "friends of the cause, as can conveniently be present." It is due to our friends who have been invited to meet the Board at that time to say, that we knew the invitation had been given to the Board, and we understand, had been accepted.

Domestic Missions.

Under this head, the "Home and Foreign Journal" makes the following statement: At the last meeting of the Board, (March 12th) Bro. Holman presented his resignation as Corresponding Secretary, in consequence of his inability to perform the duties of the office. His

eyes have not materially improved, and he is still suffering at times severely. A committee was appointed to take the matter into consideration. We deeply feel the loss of our beloved associate in the duties of the office, and yet entertain the hope that he will find it necessary only to have a suspension of active labors, and thus afford him an opportunity to regain his health. We commend him to the sympathy and prayers of the brethren.

Compromise.

The editor of the *Index* is out with a proposition for compromise. The most determined radical could not ask him to go farther. His proposition, however, is only intended to serve an occasion, and does not anticipate a cure of the disease. He says, "Let matters stand as they are for the present." Error, if in the minority, will always accept of such terms, because it has nothing to lose by the treaty. Such a policy may secure "Peace at the Convention," but it will only last through the Convention; it can never induce "continued union of the Baptists of Georgia," or any where else. We want peace, not merely "at the Convention," nor "for the present," but peace which shall be universal and enduring. Such a peace can only be maintained among Baptists by an uncompromising devotion to their true principles. The question now agitating the denomination is radical and vital; and the proposition, "Let each yield something for union and peace," however good in matters of indifference, can never be accepted, by an honest man, in matters of principle. The Convention is not an ecclesiastical body, and has nothing to do with this question; but if it is incidentally brought up, every true Baptist is bound to defend the truth, not compromise it. "So thinks" D.

Editorial Correspondence.

MONTGOMERY, ALA., April 10, 1880.
Bro. DAWSON: The capital of a State has a prestige over the other cities of the same commonwealth. Other cities may be as healthy, as wealthy, and possess as many, yea more advantages, yet the citizens have their attentions so often directed to their seat of government, 'tis natural it should have the precedence in their affections and sympathies.

In addition to the foregoing, Montgomery has many attractions. It is one of the wealthiest cities in the South, of its age and size. Its wealth is vast. Besides the wealth to be seen in the stores on the business streets, the many magnificent mansions, the residences of citizens, suggest the idea of a city of princes. The hotels, churches, and all the public buildings are in keeping with the splendid residences. The beauty, taste and elegance are unsurpassed by any city of the same age.

Its River and Railroad advantages make it a point of great commercial importance. If the Railroad schemes which are now commenced are carried out, no inland city will outstrip it in growth and business. Real estate is very valuable, and it is advancing nearly every day. On yesterday's worth of real estate was sold, and the thirst for more is increasing. The work of improvement is rapidly going on.—Old houses are being torn down and new and commodious ones are going up. Rents are high. No one need predict what this city will be within a few years. *philo*

The Baptists are doing well here.—Besides the strong and efficient Church of which elder TIGHEON is pastor, there are two other Stations where preaching is kept up every Sabbath. Elder F. CALLAWAY supplies one Station and elder F. FREEMAN the other. They are both men of advanced age, but good ministers of Christ, and are doing great good. O, that younger men would imitate their zeal for the Master! Elder Freeman has just purchased a lot at a cost of three thousand dollars, upon which he intends to build a Church; if no one will assist he will do it himself. Others, doubtless, will assist him in his noble work. There is preaching to the black people every Sabbath. Many of the most intelligent and liberal Baptists of Alabama live in Montgomery. Rev. J. C. McDANIEL lives here and is very useful in the ministry.

Prof. H. H. BACON, so long and favorably known as President of the Baptist Female College in Tuskegee, is teaching a Select Female School, limited to thirty scholars, as he is the only teacher. He gives entire satisfaction to his excellent patrons. I visited his School and saw new evidences of his teaching abilities and administrative talents.—Such a teacher will always have students.

It may be interesting to your readers to know something of the history of Montgomery. The following I have gleaned from A. J. PICKETT's manuscript history of this city, which was handed me by W. P. ANDERVEER.

In July 1817, Andrew Dexter, a native of Boston, at the Land sales at Milledgeville, Ga., bought a tract of land, a part of which is now incorporated in the city. It embraces that portion of the city east of Court Street. About the same time a Georgia company composed of John and William Taylor, and others, bought a tract of land, a portion of which is embraced in the corporate limits of the city, west of Court Street. These different purchases were laid off in lots for two distinct towns; Dexter's was called, "New Philadelphia," the Georgia Company's was called, "East Alabama." Mr. Dexter was so confident that the State House would be located here, he donated to the town the Square upon which the capitol now stands, twenty-seven years before it was removed to its present location.

In September, 1817 Mr. Dexter sold at auction the first lots in New Philadelphia, upon which rude business and dwelling houses were erected. About the same time buildings of the same kind were erected in East Alabama town. In 1819 both towns improved and approximated towards each other, and several stocks of goods were opened, and other business houses. In the fall of 1819 both these rival towns resolved to unite, there having been much ill feeling as to which was the most important place. In December 1819, Governor Bibb approved of this act of the union of the two towns, and they lost forever the names, "New Philadelphia" and "East Alabama," and received the name of Montgomery in honor of Montgomery who fell at the storming of Quebec.—Montgomery county was named after the brave Montgomery who fell at the battle of the Horse Shoe in 1814.

In 1820, January, an election was held for intendents and councilmen when sixty-one votes were polled. In January, 1821, the first newspaper was issued, called "Montgomery Republican," afterwards changed to "Alabama Journal." That paper, the first year of its existence, announced that the large Triton had arrived from Mobile after a passage of forty days with goods for merchants, &c. Said paper announced that great improvements were in progress, that forty-nine frame buildings and thirty-three wooden buildings were to be seen, and that the citizens were about to take steps to erect a house of worship, though it was not done for several years afterwards.

In 1821 the population was about 150. On the 30th of May, of the same date, Rev. James McLemore, Baptist, preached in the town. In October, 1831, Harriet, the first Steamboat, arrived here from Mobile, after a passage of ten days, a quick trip it was considered.—In 1822 there were three schools opened, a writing school and two common schools. In these early times the citizens of Montgomery were quite enterprising, but many of them were much given to dissipation—gambling was common, and gaming tables were publicly exposed—murder was often committed, and fights were so common that they scarcely attracted attention. I will here quote Mr. Pickett's language: "I do state, with a knowledge of the facts, that it was once the most dissipated, wicked place I ever saw, but I am happy to state, that it has now (1852,) a highly refined, moral and religious community."

In 1837 Montgomery was incorporated a city, and Samuel D. Holt was elected the first Mayor. It has been stated that the population in 1821 was about 150 souls. The first census was taken in 1829 which exhibited a population of 401; whites 239, slaves 156. There were 6 free persons of color. The second census, 1834, showed a population of 1772. In 1840 there were 2199. In 1849 it numbered 4633, of whom 2125 were slaves, and 67 free persons of color. The present population may be set down at 10,000. It is now increasing more rapidly than at any period of its history. I have no room for more. I leave to-morrow for Greenville, Butler county.

B. B. DAVIS is doing well in the Book Store. In addition to books of all kinds, he keeps on hand all kinds of Sunday School Books, cheap, which can be had on application. H. E. T.

American Baptist Publication Society.

This institution is sending out a most healthy religious literature. At present it is bringing out a series of Sabbath School books—one volume every week—which promises to supply a necessity long felt among our churches. So far as we have examined them, they are worthy of general circulation. Our book-stores, colporteurs, and churches cannot do better than to order them. We add a few of the recent issues, which have been placed on our table by the kindness of the Society:

THE ROPE-MAKER; or, the Power of Divine Grace. Pp. 163.

PATTY AND BOB; the Little Orange Sellers.—Pp. 71.

THE LITTLE WRECK; or, Self-Will. Pp. 33.

THE BEST OF BOOKS AND ITS HISTORY. By Mrs. J. H. Hanford. Pp. 238.

An excellent book. It ought to be in all our Sunday School Libraries.

THE EARLY CHURCH; A Book for Daughters. By the Rev. W. K. Tweedie, D.D. Pp. 377.

It is due this honored Society for us to say, that it has never, to our knowledge, issued a book justly offensive to any portion of our country. Its publications are conservative, national and evangelical.

CHRISTIAN BENEVOLENCE; or, The Duty of Giving for Religious Purposes. By Rev. Jesse A. Collins, Crowell, St. Clair Co., Ala.—Charleston, S. C. Southern Baptist Publication Society. 1860. Pp. 23. (Richmond: T. J. Starke.)

Originally prepared as a Circular Letter for the Coosa River Association, this tract is issued in its present form by request of the East Alabama Baptist Convention. It is a succinct, clear and forcible exhibition of Scriptural teaching on the duty of Christian liberality.

We have now briefly glanced at the Bible to see what it teaches on the subject of giving; and with the following results:—First, That from Abel to Jacob, the custom prevailed with the pious patriarchs of making frequent and suitable offerings of property.—In several instances, and all taken together, amounting probably to one third. Second, That the Law-giver, Mr. Sinai required voluntary contributions of money, and products of male and female industry, for the construction of a tabernacle and all its fixtures, for the support of the poor and the stranger, for the maintenance of the priests and widows, and for the sustenance of a single collection amounting to three thousand millions of dollars, besides extensive offerings to support public worship. Third, That, not only the duty of giving, but the blessings resulting from its faithful discharge, entered largely into the prophecies of the wise men of the Jewish nation, the visions of the prophets, and the songs of the poets; so much so, that the prosperity of the nation was made to depend largely upon the fidelity with which these offerings were made. Fourth, That the apostles bear witness to the profitableness of giving, and remind the disciples that the highest degree of grace is promised to the cheerful giver.

From this array of proof, founded on precept and example in the Old and New Testaments,

two conclusions are deduced:—First, That giving for religious purposes is taught to be a duty as frequently and clearly as prayer, baptism, or any other Christian duty. Second, That as many rich promises of blessings in temporal and spiritual things are connected with giving as with the performance of any other duty.

From these conclusions we draw some practical and legitimate inferences:—First, That if giving is a Christian duty, it is a sin to neglect it. This cannot be evaded by Baptists, who hold themselves bound to do everything in the very way and to the extent which the Scriptures—the only rule of faith and practice—require. Second, If any specific amount of increase is required, we cannot refuse, without violating our obligation to God, withholding good from whom it is due, and thus injuring our own soul. No excuse is authorized. We cannot keep back from God to pay Caesar.

THE BIBLICAL REASON WHY: A Family Guide to Scripture Readings, and a Hand-Book for Biblical Students. By the author of "The Reason Why—General Science," "That's It, or Plain Teaching," etc. Illustrated with numerous engravings.

The foregoing is the title of a book forwarded by mail to us from the publishers, Dick & Fitzgerald, New York.

Rev. RICHARD FULLER, D. D., Pastor of the Seventh Baptist Church, Baltimore, says: "I do not hesitate to express my very sincere admiration of the design and execution of this work. It must turn men's minds to the great facts of the Bible, and cause them to search the Scriptures."

This is enough to commend any book to all Christians.

SPIRITUALISM TESTED; or, The Facts and History Classified, and their Causes in Nature Verified from Ancient and Modern Testimonials. By Geo. W. Samson, D.D., President of Columbia College, D. C. Gould & Lincoln, Boston. Price, 50 cts.

This author admits some of the facts of spiritualism, but denies the character claimed for them by spiritualists. It is probably the ablest and most candid, and at the same time the most liberal expose of spiritualism which has been published.—*La. Baptist.*

We insert the following article, and turn it over to E. B. T., who is quite able to take care of himself. We respectfully submit to our correspondent, however, that he utterly misrepresents the texts on which he relies.

Fifty years ago his interpretation might have been tolerated, but very few Biblical interpreters will venture so far at this day:

For the South Western Baptist.

A writer upon "Infant Salvation," signing himself "E. B. T.," says to Bro. S. Boykin—"I object to the sentiment of one of your correspondents in the following words:—'I fully believe that infants are saved, because Jesus said, suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven.'"

The above quotation he says he has frequently seen in obituaries of children, meant to indicate the ground of hope for them. In both cases he says the interpretation assumes what is untrue—that infants are morally fit for heaven—that they are saved, because they are pure.—As I hold with Bro. S. Boykin's correspondent, viz:—That the offering of believers who have obeyed the Gospel are pure and holy, I will now endeavor to prove it, by an assertion of my own, but by the words of inspiration. In 1st Corinthians, 6: 15, "Know ye not that your bodies are members of Christ," and in the 7th chapter and 14th verse, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, etc. were your children unclean but now are they holy."

I conclude in the chaste language of E. B. T., by hoping that I shall not be regarded as officious in the exposition of these views upon a subject to which I have devoted a good deal of study. I am yours in the love of revealed truth, A LITTLE CHILD.

Ordination.

Messrs. EDITORS: Pursuant to a call of the Centre Ridge Baptist Church, Dallas Co., Ala., Elders B. Manly, sen'r., Jeremiah Reeves, W. N. Reeves and A. Broadus, met with the Church on Saturday and Sunday, the 7th and 8th of April; and after satisfying themselves as to the Christian Experience, Call to the Ministry and Doctrinal views of brother David M. Reeves, proceeded to set him apart to the work of the Gospel ministry.

The exercises were as follows: Prayer by brother Manly. Charge by brother Broadus. Right hand of fellowship by brother W. N. Reeves. Benediction by the Candidate.

B. MANLY, sen'r., Chdn. A. BROADUS, Soc'y.

From the Baptist Standard.

The article of brother Dawson, which appears in another column, will be read with pleasure by all friends of the Bible cause. We thank him for his kind expressions of confidence in the members of the Board. It is not of this, however, we would speak.

We address ourself to another point to which brother Dawson calls attention: Does Nashville afford facilities for the work equal to any other point? We are satisfied that no place more central or more accessible, can be found. Nashville is near the geographical centre of the South. Between Delaware and Texas, Missouri and Florida, it occupies a central position. And no point in the South is more accessible from every quarter. Railroads putting off in various directions, bring it into easy and direct communication with every portion of the country. The Chattanooga Road, stretching to the Southeast, brings us into direct communication with South Carolina, Georgia, and, by means of connections through Atlanta and Knoxville, with all the Atlantic States. The Road to Louisville, the Henderson Road, pass to the North. The North Western and Alabama Roads, the latter of which is now in operation, and both will soon be completed, stretch away to different points of the compass, and all these, to say nothing of the Cumberland River, afford every facility for reaching all points west of the mountains. A glance at the map will render it evident that a better place than Nashville could not be selected for a central point of labor and influence. We are informed that a more extensive wholesale mercantile business is done in Nashville than in any point of equal population in the West. All these facts seem to us sufficient to demonstrate its superior advantages as a locality for the operations of the Bible Board.

For the South Western Baptist.

"How happy it is to have to do with people that talk sense; and by this means you furnish me with all I want; which was, to make you confute yourself," said Paul.

It has been truly said that it is impossible for error to be consistent with itself, much less with the truth. It is sometimes profitable and not a little amusing to set the votaries of error together by ears, and see them duel one another with the same power with which they oppose the truth. But the entertainment of this exercise never reaches its acme, until you see one of these sturdy, vociferous champions turn upon himself, and at one "fell swoop" demolish

ish a magnificent superstructure! I have been amusing myself with this exercise, Messrs. Editors, and with your permission, I will give your readers the benefit of the repast. If any of them are a little dyspeptic, I would suggest that they read this article soon after dinner. "A hearty laugh," says Old Burton, (or if he had not, he ought to have said it), "helpeth digestion."

THIS AND THAT

Before the exclusion of Mr. Graves and his faction from the First Baptist Church in Nashville, the Trio publish the Tennessee Baptist, the following in their whole and published in paper, (Tenn. Baptist.) their several books the as a part of the matter following sentences on for a new edition of the Church Policy: "Iron Wheel" on Church Policy:

CHAPTER FIRST.

1. "Each particular church being an independent and sovereign, the highest source of authority, and from its decisions there can be no appeal; it, however, can reconsider its own appeal, save to the law decision, &c.—Old Wheel."

2. "It is the right and duty of each church, as such, to decide and declare what it considers to be the teachings of Christ, respecting church order, church ordinances, laws, terms of communion, Christian doctrine and duty, and to govern its members accordingly."

3. "Local Associations are not judicatories, to which the churches are amenable, but are cases of church discipline, in which the churches are appealed, &c.—Old Wheel."

4. "The Baptist Churches are pure democracies, and the only form of church government in the world, in which each church—the congregated membership—calls and dismisses its pastors, receives, and excludes its members, &c.—Old Wheel."

5. "There is no appeal from its decision."—Old Wheel.

6. "Local Associations are not judicatories, to which the churches are amenable, but are cases of church discipline, in which the churches are appealed, &c.—Old Wheel."

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17. "There is no appeal from its decision."—Old Wheel.

18. "Local Associations are not judicatories, to which the churches are amenable, but are cases of church discipline, in which the churches are appealed, &c.—Old Wheel."

19. "The Baptist Churches are pure democracies, and the only form of church government in the world, in which each church—the congregated membership—calls and dismisses its pastors, receives, and excludes its members, &c.—Old Wheel."

20. "There is no appeal from its decision."—Old Wheel.

21. "Local Associations are not judicatories, to which the churches are amenable, but are cases of church discipline, in which the churches are appealed, &c.—Old Wheel."

22. "The Baptist Churches are pure democracies, and the only form of church government in the world, in which each church—the congregated membership—calls and dismisses its pastors, receives, and excludes its members, &c.—Old Wheel."

23. "There is no appeal from its decision."—Old Wheel.

24. "Local Associations are not judicatories, to which the churches are amenable, but are cases of church discipline, in which the churches are appealed, &c.—Old Wheel."

25. "The Baptist Churches are pure democracies, and the only form of church government in the world, in which each church—the congregated membership—calls and dismisses its pastors, receives, and excludes its members, &c.—Old Wheel."

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