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J. E. DAWSON, }

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

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

VOL. 11—NO. 50.

TUSKEGEE, ALABAMA, THURSDAY, APRIL 26, 1860.

50 NOS. IN A VOLUME.

The South Western Baptist.
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
By THOS. F. MARTIN.
TALIAFERRO & DAWSON,
PROPRIETORS.
For Terms, &c., see last page.

For the South Western Baptist.
Waid Hill.

MESSRS. EDITORS: Some one requested me to write a few Numbers, on "Religious Factions." I carefully avoided names—principles, church authority, in contradiction with Associational claims, were my great objects. I did not name Mr. Hill at all; yet he has come out in nearly 4 columns!! I am glad he has opportunity to let off his gas and spleen—they will all find room to pass off into higher atmospheric regions. I acknowledge my error in supposing that he was regularly restored to the Eatonton church. I have done him injustice and given the church credit to which she is not entitled. (The words "did unchurch," should have been "tried to unchurch," &c., I presume was the manuscript.) I have not entertained an unkind feeling towards him for over a quarter of a century, and am sorry to see that he still retains his malevolence so long. The Lord forgive his abuse, and, if necessary, rebuke him; I shall enter no controversy with him. I shall merely quote a few sentences from the Eatonton Church Book and printed history of this whole affair; but hope you will allow him three columns weekly, that he may disgorge all his *bilious* matter before he dies.

ADIEL SHERWOOD.
Griffin, 6th April.

EXTRACTS.
"Between 4 and 5 o'clock P. M., Sept. 26, 1829, when several members had withdrawn, a motion was made by bro. Hill that all members wishing letters now or the next two conferences, might have them."

"Mr. — was then under the censure of the church." "Several members objected and stated their reasons." "The motion was then made that a majority should govern in granting letters. This motion the moderator refused to put. The new moderator put it and it was carried, 14 to 7. Feb. 1831, Waid Hill made application for fellowship only, alleging he was a member of another church." In March he came and said he had changed his mind and now desired membership—had not the spirit and begged one of the deacons to give it to him—had read the advice (Associational) and had said he always said he would return when the proper authority should direct it, and if the church would do half what was right, he would forgive the rest—made no acknowledgement of error and evinced no penitence for sin. We ask if in the world a Baptist church can be found which would receive such an applicant?

For the South Western Baptist.
Suffering for Sin.

The Book of Job shows very clearly that this world is not the place of punishment for sin. But there is no plain proof, that that contained in John ix, 2, 3: "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." As blindness is one of the results of the introduction of sin into the world, the minds of the disciples were so far influenced by the doctrines of the Sadducees, that they supposed the natural deformities and sufferings of men resulted as punishments for actual sin committed. Accordingly, they asked our Saviour, "Master, who did sin, this man, or his parents, that he was born blind?" The answer of Jesus shows that the blindness did not proceed from any sin committed by the man, nor by his parents; and yet no one will deny that they were all sinners. How comes it then, that this man should have suffered in this way on account of Adam's sin? The answer is, "that the works of God should be made manifest in him." Here is an example of original sin—a child born into the world, a sufferer for sin not committed by himself, nor by his parents. The fact of suffering for sin shows the transmission of a sinful nature.

When Christ took upon himself the sinful nature of man, he became a voluntary sufferer for sin; and the fact of suffering was evidence of the sinful nature of the body; for "he was tempted in all points as we are, yet without sin." He did not yield to the temptations. He was born a sufferer for sin, "that the works of God should be made manifest in him"; for he says in the next verse, "I must work the works of Him that sent me." In his lifetime work on earth, he met the requirements of the law fully, and paid the great debt for original sin. "As by the offence of one judgment came upon all to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v. 18. There is nothing now to answer for at the bar of God, but *actual sin*; for "we shall be judged according to the deeds done in the body." Where there is no law, there is (now) no transgression; and hence infants, though sufferers in the flesh for

original sin, are exempt from suffering hereafter unless guilty of actual sin.—And now, Christian, let us be thankful to God for withholding the full measure of punishment for sin while we are living in this world; for it would be more than flesh and blood could bear. Whatever infirmity it may be our lot to suffer in this life, let us rejoice in the thought of its coming, "that the works of God may be made manifest in us." Where is our faith? Where is our patience? "Ye have heard of the patience of Job." The works of God were made manifest in him. Let the trial of our faith cause the works of God to be made manifest in us.

W. S. G.

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

ST. PAUL.

The Apostle Paul said, "I keep my body in subjection; lest, after preaching the Gospel to others, I myself, become a cast away." Do Armenians prick their ears at this—do Antinomians frown? We shall see! "I keep my body in subjection." Ah, here is the practical working of grace in the soul! Paul said, himself, that he was a "chosen vessel;" and yet, this same Paul fears to throw the reins upon the neck of his passions. Why? The answer is plain—explicit as the noon day sun; because he was chosen in holiness, not out of it. Shall he refrain from practical obedience, from "carefulness" and circumspection, because he is chosen—*decided*? Is this the "liberty wherewith Christ sets free?"—a license to sin? Verily not! Shall he refrain from active obedience, because he can do nothing to justify himself—to give him merit? Alas, no! these are not the doctrines of God's Word. He verily feared; for God ordained fear, as a means for keeping his people straight; and it is no little matter with us to know, that we have this fear; for the unrenewed have "not the fear of God before their eyes." But, it is, also, a great matter to know, that we fear rightly; for in this, the Christian is revealed. Did Paul say a "cast away"—and what did he mean by that? Consider! A child is sometimes cast away, from the welcome and affections of his home, his father's roof, his mother's arms, and the comfort and society of his brothers and sisters; these—these are the awards to wicked and perverse children, sometimes, in this world—but do those who are not children, receive them—how could they—from whom and from what are they cast? The wicked are already cast away—from God and the favor of his countenance, his blessings and his smiles; but when they become adopted as was Paul, then are they children again. But did not Paul speak of making "shipwreck" of his faith? Verily and so he did; and what true and beloved child of God is there, or was there ever in this world, that felt not thus.—Hav'nt you—and you—and you? But Paul must have known all about these things; for he was an Apostle. Ay, and so he was; and a great Apostle too—but where did you learn, that it pleased God to let Paul know every thing?—Was he not human—did he not sometimes "speak after the manner of men"—"seeing through a glass darkly"? Ah, Armenian! you must go elsewhere than here, to get authority to controvert the great doctrine of Sovereign Grace. God uses the fears of his children to compass his purposes; and did you have more fear of self-insufficiency and less of God's faithfulness and ability, you would have more inward peace and greater and more befitting humility, while you, Antinomian, if you felt a little less secure in your views of "sin, that dwelleth in you," with your construction of that passage; and would, like Paul, strive more for the mastery of yourself, resulting in "subjection," with a careful "heed" to thy standing lest thou fallest, there would be less assurance about you, with increased consideration of others. Dost thou hold the truth in unrighteousness—hast thou a Gospel shut up, that ought to be preached to the ends of the earth?—but I do not wish controversy; indeed, will not consent to it; and only wish, out of very feebleness to "wax strong," in the comforting of some poor heart—some fearful one, going about hunting comfort, with comfort already in the bosom. Ah, these are they I love to sympathize with—they whose "days are swift as a weaver's shuttle, and spent without hope"—"comfort ye, comfort ye my people," is a great command, and duty oft enjoins it, to turn from the way, immediate, to look after the faint, estrayed and erring ones—but, does not an Apostle say, "Grace, that works by love and purifies the heart? Yes, but it is fearing love—a love under the restraints of parental authority; yet, nevertheless, a love—deep, pure, "clearing" in its effect, comforting, peaceful, joyous, confident, home-like, obedient, dutiful, kind and solicitous—these, it is all these; and yet it is a subdued and venerated love—a love that fears to be disobedient, lest it suffer "chastisement"—lest, indeed, it might be, in extremes, "cast" off. But perfect

love, casts out fear: and so it does—but who has perfect love in his low, imperfect, humanitarian estate. But it is the fear of the wicked that is cast out for "godly fear" remaineth to the end—fear of that justly merited, yet terrible wrath, which shall be visited upon the "adversary,"—an undefined fearfulness, which maketh one to "flee, when no man pursueth;" this is the fear cast out—the one with "torment in it"—the unquiet conscience—the conviction that sin must be atoned for; and yet, that atonement is not made—is not accepted—no pardon following; but has the Christian heart no sense of this—is there no quietness—is peace forever there? Let us consider! Is fear cast out by love alone, or is it a love perfect. Verily, if it takes a perfect love to remove all fear—what shall those whose love is not perfected? Ah, it is yet my view, that many of God's unhappy, yet accepted ones, are bound with somewhat "slavish bonds." Whenever the eye of faith grows dim; when the fulness of the accepted sacrifice is not seen—not relied upon and trusted, then how can the trembling soul throw itself under the shadow of the everlasting promises? Are not all these hinged upon Christ and his connection with the sinner; and shall any fail to see either the one, or the other, and not be fearful? I think not. I think it requires a perfect love—one that sees nothing but gentleness, and goodness and mercy and tenderness—all these and more, without spot, or imperfection of development and exercise, in the object of affection. But I submit these thoughts to older and more experienced hearts—to those who have tried God farther and know him better. It contents me to think for the present that inasmuch as the flesh is under condemnation, or "vile," as says Paul, the flesh must yet be fearful; and as the Christian is in the flesh, so he must partake of its fears.

"EARNEST."

Chattahoochee, March, 1860.
For the South Western Baptist.
History of Liberty Church, Chambers Co., Ala.
This Church was constituted on the 5th day of December, 1835, in the house of Andrew Hartsfield, in Russell county, Ala., near where Opelika is now situated, and was called Providence.—The presbytery consisted of Elders Francis Callaway and Green B. Waldrop. There were eight members in the constitution. On the next day James J. Dickson, a licentiate, united with the church by letter. The church held two regular conferences, and the Indian difficulty occurring, the members abandoned their homes and took refuge in Western Georgia, previous to which time they had commenced with energy to build a house of worship; but some difference of opinion, on some doctrinal point, having arisen, the building was abandoned.

In 1837 a few of the original members returned to their homes and resumed their conference meetings February 11th, and several more Baptists having settled in Chambers and Russell counties, about the same time, they united with them by letters. About this time they changed their place of meeting from Russell to Chambers county, and also the name of the church from Providence to Liberty. Elder Joel Nichols was chosen their first regular Pastor in March, 1837. Bro. Thomas Granberry, a licentiate, united with the Church at the same conference. Bro. Nichols continued to serve the church until December, 1842, when he resigned. The church then obtained the services of bro. Reuben Thornton, who served them faithfully about eleven years, when he resigned in consequence of his advanced age. Elder Jacob Watson was then chosen; he served the church but a short time, in consequence of some confusion in the church. They then chose their present Pastor, Elder W. D. Harrington.

The church called for the Ordination of Thomas Granberry and James J. Dickson, in 1837. The presbytery were Elders F. Callaway, I. Nichols, O. Echols, J. Watson, D. Elkins and John W. Cooper,* who, with the exception of O. Echols, met with the church on the 30th day of Nov., 1837, and set apart J. J. Dickson to the Gospel ministry. On the next day assisted by bro. Echols, they ordained bro. T. Granberry to the full work of the ministry. Bro. Dickson remained with the church but a short time, when he left and joined the Anties. Elder T. Granberry continued his connection with the church until the latter part of the year 1859, when he felt it his duty to aid in the organization of a church in Opelika; he, with some others, obtained his letter for that purpose. Thus it will be seen that bro. Granberry's connection with this church continued over 20 years; and during the whole time, with two exceptions, was a delegate to the Association.—George C. Powell, a licentiate and deacon, was received into the Church, and soon after called to ordination a presbytery consisting of Elders R. Thornton, W. B. Jones, W. D. Harrington and Thomas Granberry, met with the church in Nov., 1847, and set him apart to the

Gospel ministry; he soon removed to Georgia, where his labors have been greatly blessed.

The deacons of this church have been the following: R. W. Wallace, J. McCullough, James Bennett, Asa C. Bennett, W. P. Allen, George Thomas, G. B. Granberry, G. C. Powell, H. W. Johnston, Jno. Carr, D. Fuller, G. A. Jarrell and L. M. Dodson.

This church united with the Liberty Association in 1838. The Association in 1839, held its annual session with this church. The meeting was protracted through the week following, and several members were added to the church. In 1845 the church enjoyed a precious revival, while under Elder R. Thornton's administration, over thirty were added to the church. In 1843 the church was much troubled on account of C. White's coming into the vicinity and leading off a party and forming them into a church in our borders. Some of them have since returned to the mother church, others of them have embraced the doctrine of the Campbellites, &c. Therefore they have almost become extinct. This church united with the Tuskegee Association at the first session after its organization.

T. G.
*Now dead.

From the Christian Times.

Receiving Members.

MESSRS. EDITORS: There is not a more important step in human life than that by which one decides to connect himself with the Church of God. Viewed in different aspects, its paramount importance is evident, if we consider that many, in the great day, who have eaten and drunk in his presence, will knock at the door, to whom he will say, "Depart from me, I never knew you." All such must be of those who have been connected with the church, without being soundly converted to God; because—"Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

How terrible must be the disappointment of that soul, who, by persuasion of friends, or by the deceitfulness of his own heart, or through the subtle wiles of the Great Adversary, has been induced to believe he is a Christian, and thus is influenced to be baptized and connect himself with the Church of God, and yet wakes up at the bar of God to the fearful truth that he has never been truly converted.

How doubly important and necessary it is, therefore, that our churches watch carefully and prayerfully against the growing evil of the times—that of admitting members without careful and prayerful discrimination, and firmly refusing to receive any but such as can give a Scriptural reason of the hope that is in them.

Among the evils attendant on an opposite course, we should consider that it works an incalculable evil to the individual himself. He will, inevitably, soon relapse into a cold and formal state of living. The garb of religion becomes burdensome to him, and while destitute of the Grace whereby spiritual joys flow into the soul, he finds himself continually falling back upon worldly joys, with signs too apparent that they were not for the check of his profession, loose reign would be given to the pleasures of the world.

Again, this modern way of admitting members does immense injury to the Church, which is the glory of Christ, the pillar and ground of truth. How common it has become to expect, after a revival, there will come a falling away. So true and so general has this expectation become, that the moral power of revivals has in a great measure lost its influence upon the public mind. Besides, the stony ground hearers and those by the wayside and among thorns, have in late years so multiplied in our churches that sound discipline is in many instances given up, and the spiritual members weep and mourn, while they see the church shorn of her moral power, and ambition, interest, pride and worldliness, exercising supreme control. The question, then, is, What should be done? And in answer to this question, permit me to invite attention to the course pursued in a Baptist church where I was recently present, as a model which, if generally adopted, we think would do good.

It appeared a committee of spiritual minded brethren had been appointed to have personal interviews with any that it was known desired to give to the church a relation of their Christian experience. After such interviews, the committee being satisfied, the candidates at the regular covenant meeting of the church gave a full relation of their exercises; then a free opportunity was given for any questions that might by any member be proposed to the candidate; then the candidates all retired, after which the church went into a careful deliberation in each case;—the report of the committee was heard, and each case considered separately, and thus an opportunity for all the members present to give full fellowship.—This course was so unlike the hasty, inconsiderate manner adopted by some

churches of receiving at any time, at the close of preaching, in the public assembly, at the conference meeting and without one in ten of the members knowing anything of the individual received, that I felt desirous to see this model presented to the consideration of the churches. If you think as I do, and consider the above may do good, you will confer a favor by publishing it in your excellent paper.

SENEX.

Confide in God.

There once lived in an old brown cottage, a solitary woman. She was some thirty years of age, tended her little garden, knit and spun for a living. She was known everywhere, from village to village, by the name of "Happy Nancy." She had no money, no family, no relatives; was half blind, quite lame, and very crooked. There was no comeliness in her, and yet there, in that homely, deformed body, the great God who loves to bring his strength out of weakness, had set His royal seal.

"Well, Nancy, singing again," would the chance visitor say as he stopped at her door.

"Oh, yes, I'm forever at it." "I wish you would tell me your secret, Nancy,—you are all alone, you work hard, you have nothing very pleasant surrounding you, what is the reason you are so happy?"

"Perhaps it's because I haven't got any body but God," replied the good creature, looking up. "You see, rich folks like you depend upon their families, and their houses; they've got to think of their business, of their wives and children, and then they're always mighty afraid of troubles ahead. I ain't got anything to trouble myself about, you see, cause I leave it all to the Lord. I think, well, if he can keep this great world in such good order, the sun rolling day after day, and the stars a shining night after night, and make my garden things come up just the same, season after season, he can certainly take care of such a poor, simple thing as I am; and so you see, I leave all to the Lord, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost should come, after your fruit trees all in blossom, and your little plants out; suppose —"

"But I don't suppose; I never can suppose; I don't want to suppose, except that the Lord will do everything right. That's what makes young people so unhappy; you are all the time supposing. Now why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah! Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out."

"There you are at it again," said Nancy, shaking her head, "always looking out for some black cloud. Why, if I was you, I'd keep the devil at arm's length, instead of taking him right into my heart—he'll do you a desperate sight of mischief."

She was right. We do take the demon of care, of mistrust, of melancholy foreboding, of ingratitude, right into our hearts. We canker every pleasure with the gloomy fear of coming ill; we seldom trust that blessings will enter or hail them when they come. Instead of that, we smother them under the blanket of apprehension, and choke them with misanthropy.

It would be well for us to imitate Happy Nancy, and "never suppose." If you see a cloud, don't suppose it's going to rain; if you see a frown, don't suppose a scolding will follow—do whatever your hand finds to do, and then leave it. Be more child-like toward your heavenly Father; believe His love;—learn to confide in His wisdom, and not in your own; and above all, "wait till the 'suppose' comes and then make the best of it." Depend upon it, earth will seem an Eden if you follow Happy Nancy's rule, and never give place in your bosom to imaginary evils.—*Christian Treasury.*

Religion a Daily Helper.

One great reason why our religion is not more of a comfort to ourselves, and those who mingle with our daily life, is that we do not really carry that religion into that daily life. We take the name there—and then wonder, perchance, why that don't help us bear the little annoying items of daily life with a more Christian spirit. And others who see us, wonder, too, and think, perhaps, that religion has no controlling power—not knowing that this you have with you is only the name. And so the great cause of religion is injured. Oh, my sister, (for 'tis to woman I would just now speak, as they have most to do with the home-life of the world), I would urge you, wherever else you may leave your religion, do not leave it out of your home-life. Keep it with you there as your daily companion, and see if it does not prove to be a very blessed comforter.

If you are a mother, keep it with you, to strengthen you against the many ways in which you will be tried by the thoughtlessness and waywardness of your children. For, remember, you are

educating those little ones for eternity, day by day, not so much by your precepts, as by your every act, and look, and word, when with them. Your precepts they will soon forget, if associated with a frowning face, sharp rebukes, or angry, petulant words—but they will carry them all through their life, down to old age, if impressed on their memory by a Christian mother's loving face, patient, calm manner, and low, gentle tone, through all their childish waywardness.

I know it is hard, very hard, always to bear with children's trying ways, but I know also that if you would only take your religion with you, and let it help you, you would find the burden growing lighter and less wearying day by day—for it will help and strengthen you, by teaching you that *all* done for "one of these little ones" is laid up in the great memory of the Parent of us all, who has, and is bearing more from you, than you can ever bear from your child. Then let your religion lead you to Him in all, and in each of your daily trials, no matter how petty they may be, and you will find it a holy comforter to you.—*New York Observer.*

Paul and Trophimus.

"Trophimus have I left at Miletum sick." Did you, Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles? Why were you so profuse of your miracles in Miletum, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the gospel than for the private benefit even of the heirs of glory. God is sovereign in this, as well as in everything else. Jesus healed the ear of the high priest's servant, while Paul did not heal his friend Trophimus.

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit.—This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will be soon dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to him as a Sovereign who gives no account of his matters.—*Dr. Carson.*

THE SABBATH.—This is the loveliest, brightest day of the week, to a spiritual mind. These rests refresh the soul in God, that finds nothing but turmoil in the creature. Should not this day be welcome to the soul, that sets it free to mind its own business, which has other days to attend to the business of it servant, the body? And these are a certain pledge to it of that expected freedom when it shall enter on an eternal Sabbath, and rest in Him forever who is the only rest of the soul.—*Leighton.*

OFF GUARD.—Thou hast contended with Satan, and hast been successful, thou hast fought with him and he has fled from thee. But Oh, remember his artifices! Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing these some siren song; but he was never more a devil than he is now. He now assaults thee by not assaulting thee; and knows that he shall conquer when thou fallest asleep.

DRAM-DRINKING CHRISTIANS.—A writer in this (Cumberland Presbyterian) *Banner of Peace* says: "One influential church member who is addicted to attending these vestibules of hell—tippling houses, ministers more to the quietude of the vender's conscience than fifty wicked men could have done. One dramming elder can make drunkards of almost an entire community of young men."

ENERGY.—The longer I live, the more certain I am that the great difference between men is energy—invisible determination—an honest purpose once fixed, and then death or victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity, will make a man without it.

THE DEVIL BECOMING DRIVER.—It is a common saying that when the devil can't overturn a coach, he mounts the box and becomes driver. Overdriving is sure to capsize the vehicle in the long run; so intemperate advocacy of any cause is certain to damage, and if persisted in, to defeat it.

David's heart was more often out of tune than his harp. He begins many of his psalms singing, and ends them singing: and others he begins in joy and ends in sorrow. "So that one would think," says Peter Moulton, "that those psalms had been composed by two men of a contrary humor."

Some men are overvalued, though nothing worth. Some poor men are undervalued, because worth nothing.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 26, 1860.

Iron Wheel—Revised Edition.

Of the rights of minorities Mr. Graves says:

ART. IV.—RIGHTS OF MINORITIES.
Sec. 1. Minorities have rights as well as majorities. If an individual has rights in the Church of Christ, a company of individuals have also; and they evidently have the right to protect their rights under the constitution, the province of which evidently is to protect the rights of the minority. A constitutional, i. e. Scriptural minority, however small, is always right, and should be so recognized by all Christian Churches.

Sec. 2. When the majority departs, in the estimation of the minority, from either the faith or order of the Gospel, notwithstanding remonstrance and protest, the minority may justly assert its rights under the constitution, to withdraw from the disordered majority, and submit its claims to be the scriptural representative of the church to the decision of all the churches with which it is associated. If they decide that the minority have abided by the law of Christ, they will recognize it as the orderly and proper church, and the majority as in rebellion to Christ, and withdraw all fellowship from them until they repent.

Note 1. It is conceded that if the members composing the minority should see fit to apply to other churches for membership rather than remain together to represent the church, it would be their privilege to do so.

You discover here the same general errors that characterize his theory of "personal rights," in both he ignores the idea of personal responsibility; and is so intent on justifying the rebellion of individuals and minorities, that he overlooks entirely the authority of churches and the rights of majorities. None but minorities have rights.

The province of the constitution, he says, "evidently is to protect the rights of the minority."

Again, Mr. G. takes it for granted that minorities are always right. This is evident, from the fact that, although he is expounding what, he claims to be, the true Baptist Church Policy; he finds no provision for the trial of "wrong minorities."

He tells us very plainly what is to be done if, "in the estimation of the minority," the majority depart from the "faith or order;" but if the minority departs, the majority is without remedy.

Again, he asserts for minorities the right under the church constitution to withdraw from the majority and appeal to the Association; his language is, "the minority may justly assert its right under the constitution, to withdraw," &c. He evidently intends to make the impression that the church constitution has some provision to justify such proceedings.

A church constitution is that system of fundamental rules which it adopts for its government. Now, we venture to say that there is not a Regular Baptist Church constitution in the world, certainly not in the U. S., that contains such a provision. Nor is this absurd right confined to a single case or class of cases, it is asserted as a general principle applicable to all cases; so that any and every church decision may be taken by any member or minority to the Association for final adjudication; and its decision fixes the destiny of both majority and minority.

Again, Mr. G. utterly misconceives or intentionally misrepresents the nature and powers of Associations. [See Sec. 2.] He asserts the doctrine in all its "amplitude, that an Association has the right to readjust and reverse any case, appealed to it by any individual member or minority of a church. This absurd and false statement is made in the face of facts as well understood and as universally maintained among Baptists as is immersion.

The constitutions of Baptist Associations universally (we never knew an exception) contain a clause to this effect. "This Association shall have no right to lord it over God's heritage, or in any way to interfere with the internal rights or government of the churches." The Concord, Mr. G.'s Association, has such a clause, if we are not mistaken. How, then, can an Association do that, rightfully, which its own constitution positively forbids?

The most that can be claimed for Baptist Associations (and this only when the churches themselves grant the power) is, to advise in cases of disagreement between churches as organized bodies; but under no circumstances can they enter into individual churches and interfere with their discipline. This obvious and vital distinction Mr. G. either does not comprehend or intentionally conceals. But further, the right to discipline individual members is committed by Christ, to each independent church; this right can not be delegated to a third party, not even to a committee of the church. The right claimed by Mr. G. for Associations is, therefore, a violation of the laws of Christ; a sin for which he seems to have an oppressive horror.

Two texts of Scripture are introduced to sustain this new theory. Before noticing them, let us, dear reader, get a distinct idea of the points to be proven by them. They are, first, that a minority has the right to appeal to the Association; and, second, the Association has the right to adjudicate the appeal and reverse the decision of the majority.

The first passage is 2 Thes. 3: 6;—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us."

Therefore, a minority has the right of

appeal to an Association. So reasons Mr. G. Comment is unnecessary. The next is the 3rd Epistle of John:—"I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church."

Of this passage Mr. G. says, "Diotrephes and his majority was condemned by the Apostle, and when he visited the place he evidently repudiated the majority and restored the minority their rights and recognized it as the church." (Italics are ours.)

A more deliberate and wicked perversion of God's Word we have never seen.

Observe 1st. He says, "Diotrephes and his majority," whereas the text declares that Diotrephes acted alone and against the wishes of the brethren.

2. He says, "this majority was condemned by the Apostle"; the text, to the contrary, declares that the Apostle condemned Diotrephes alone, for "his deeds which he doeth."

3. He asserts in substance, that the majority cast the minority out of the church; whereas, the text only affirms that Diotrephes himself cast them out.

This construction would have suited Mr. G. much better if he had thought of it, for it proves that one man can cast out a whole church.

Finally, he asserts that the Apostle on a subsequent visit to the place, "evidently repudiated the majority and restored the minority their rights and recognized it as the church."

Now, to say nothing of the want of proof to sustain this supposition, the facts, as we have seen, absolutely contradict it. There was no majority to repudiate—no minority to restore.

But Mr. G.'s exposition, if allowed, proves too much for him; certainly for the Iron Wheel. If it proves the right of appeal, it also proves that the appeal must be made to an Apostle, or to one sustaining the same relation to the church. If it be said the Apostolic office is extinct, then the right of appeal is extinct. The onus is upon him to show that the Association is the representative of the Apostles, for notice, the Apostle "repudiated the majority and restored the minority." Is the Association the successor? If not, neither is it a court of appeal! It is proper to say that there exists a difference of opinion among interpreters as to the persons cast out of the church, on one side it is contended that the persons who were willing to entertain the strangers, are meant: On the other that it relates to the strangers themselves. The authorities on both sides are strong. No matter which of these he adopts it demolishes his theory.

Having said so much of Associations, we will simply glance at his theory as to their powers. This we derive, in part, from the authorities he quotes—Among others he introduces an article from the *Biblical Recorder*, N. C., of 1846. This, he says, "Was endorsed (by copying into the *Tennessee Baptist* of that year) by Elder R. B. C. HOWELL and Dr. C. K. WINSTON, editors." He now, 1860, copies the same article, as editor, into the same paper, as authority for his theory, and of course makes it as his own. Speaking of Associations the author says, "Among other things, they are generally authorized to sit as courts of appeal, in case any party should fail, in his opinion, to get justice done him at the bar of his church."

Again, "They (Associations) are especially useful in disposing of the cases of ministers, who, on account of the general nature of their vocation are considered as the property of the churches in general, and whom, in all such cases, it is desirable to place, as far as possible, beyond the reach of local prejudices or personal ill-will."

Ministers, then, are not the property of their respective churches, but of all the churches, and therefore, Associations are the proper tribunals to try them for immorality.

Again he says: "In view of the foregoing facts, it is no uncommon thing for a minority of a church, consisting of one person or more, under the conviction that justice has not been accorded them at the hands of their church, to appeal to their Association for a rehearing of their case." And although our Associations disclaim all right to interfere with the sovereignty or independence of individual churches, still the right is generally conceded them, to give attention to such cases of appeal as may be properly brought before them.

Finally he says: "By our principles of church government, our ministers are as completely at the mercy of their church, as are the humblest members. And although a minister, by the nature of his vocation, is in fact the property of the churches, or of the public in general, still there is nothing in the administration of our discipline to protect him against the effect of prejudice, or ill-will, or ignorance, or error of judgment to which all popular assemblies are more or less liable. Under such circumstances it is highly important that there should be some other tribunal, if not of higher authority, at least of *paramount influence*, which shall be beyond the reach of local bias, and which from these causes will exert a sort of conservative control over public opinion."

Observe 1. Ministers are a favored class not on an equality with the "humblest members," and therefore they are not to be tried by their church, because churches are too liable to "prejudice, or ill-will, or ignorance, or error of judgment."

2. That Associations are beyond the influence of such infirmities (are infallible) and if not of "higher authority" are of "paramount influence" with the churches of Jesus Christ.

This, brethren, is the theory of Mr. Graves. What think you of it? And this Mr. Graves sets himself up to be "par excellence," the exponent of Baptist sentiments, and the peculiar guardian of Southern Churches. Who is this Mr. Graves? Whence is he? What are his antecedents? Has it come to this, that Southern Baptists are to be led by the nose by a comparative stranger, an adventurer, without resistance?—Has it come to this, that no man dare oppose his machinations, that to oppose is persecution? Has it come to this, that such men as Welch, Dagg, Baptist, Bestor, Talbird, Mallory, Mell, Sherwood, Manly, Jeter, Taylor, Broadus, Poindester, and a host of others, are to be denounced as no Baptists, or but half Baptists, and that an adventurer, an EXCOMMUNICATED BAPTIST, is the only personification of Baptist principles?—Perish the thought! And, with it, perish the delusion of an infatuated, confiding people!

Our Texas correspondent is an old and tried companion, the circumstances to which he alludes, are fresh in our memory. A similar struggle is now going on, involving the same principles and we predict similar results. The conflict may be a little more severe and protracted, but Baptists will never abandon their old principles and polity; and the Master will sooner or later bring to nought the counsels of their enemies. We are glad to see that he cherishes the same sentiments and spirit as when he was in Georgia. He may recognize in our correspondent "M," an old and intimate friend, he also was one of the "old panel." We have divided his liberal contribution between the three Boards. He will, no doubt, be glad to know that many of our good brethren are beginning to take a deeper interest in our Bible Board.

Read, if you would have your soul comforted, the private letter of a venerable brother of this State, published in another column. It was not intended for publication, and therefore we suppress the name of the writer, but so freighted is it with good things, so abundant in consolation, that we could not resist the temptation to send it to our afflicted brethren that they might enjoy with us the delightful repast.—We have no language in which to express our gratitude for this admirable epistle, and we doubt not that many others will hail it as an Angel's visit. Long may our dear, venerable brother live to enjoy the consolations of the Gospel and to minister to others its precious truths.

Our Georgia correspondent, "M," is an old and well informed Baptist; his letter shows that he reaches his conclusions by a calm and candid estimate of facts, there is nothing rash—nothing like passion in his suggestions; indeed, we know him to be one of the coolest men in the State, and no man's opinions are generally listened to with more respect. It is a remarkable coincidence that we are almost daily receiving just such letters from brethren of the same character and from different quarters of the South.

Georgia Baptist Convention.
In the Macon Telegraph, we find the proceedings of the Baptist State Convention, which assembled in that city on Friday last. The introductory sermon was delivered at 11 o'clock, by Rev. Dr. N. M. Crawford.

Assembling again at 3 o'clock, p. m., the Chairman of the Committee on credentials reported the names of Dr. P. H. Mell, as President; Rev. J. F. Dagg, Clerk, and Rev. C. M. Irwin, Assistant Clerk.—*Sum.*

Greenville, Ala.
This flourishing town is in Butler county.—Before the Montgomery and Pensacola Railroad reached it, it was a small place, but now it is growing rapidly. The Baptist Church, brother J. E. BELL, pastor, is doing well. They have a neat meeting house, and a large congregation. The place is healthy, and will be a large inland town. It has been announced in our paper that a Baptist Female College enterprise has been started there, with good prospects of success. Failure, they say, is out of the question. They wish to raise one hundred thousand dollars. That liberal man, THOS. H. WATTS, Esq., of Montgomery, Ala., headed the subscription with ten thousand dollars. It is a good location for a College. There is one needed in that part of the State. There is a large territory in that section, and Greenville is the best point for its location. We hope Baptists will take hold of it, and build it forthwith.

H. E. T.

Damascus Church.

This Church is located nine miles southeast of Greenville. Rev. MAT. BISHOP is their esteemed pastor. Brother Bishop has done a great work in his field, as all can testify. There are two hundred members belonging to this Church. They appear to be doing well. Bro. S. A. CREATH, agent for Foreign Missions, was with them at their last meeting, and presented the claims of Missions to them with success. Bro. H. W. WATSON, of Montgomery, pleaded ably the cause of Sabbath Schools. Would to God we had many such private members as brother Watson! I here acknowledge my indebtedness to J. C. LOCKHART for his services in our behalf, and hope he will continue to act as agent for the S. W. Baptist.

While at Greenville, I had the pleasure of seeing the laborious J. C. R. LOCKHART, whose labors in the ministry have been greatly blessed.

For the South Western Baptist.
My DEAR BROTHER: Until recently, I supposed that it might appear convenient and suitable for me to attend the meeting of the Georgia Baptist State Convention; and, in that case, I had promised myself the satisfaction of meeting you in an hour of Christian converse. Now, that hope is abandoned; and, instead of "face to face," I must resort to "pen and ink."

To this, since God has made me useful in the same way to your brethren, when the opportunity of being known "by face" had been removed, you will not object. For this end, in all the various discipline to which the children of God are subjected, that they "may comfort others with the same comfort wherewith they are comforted of God." I have admired the noble, ingenious spirit in which much that you have written has been conceived; and that lofty devotion to truth which has made you forgetful of self, superior to lassitude, infirmity or pain. I have been an abatement of my pleasure, when I have seen at what cost it has been procured; and I have thought, as I have been reading, of the feelings of David, when he refused to drink the water which had been procured for him from the well before the gate of Bethlehem; and poured it out before the Lord, and said,—"This is the blood of the men that went in perils of their lives."

For such a Master as we serve,—if our blood should flow, it is a privilege; if life be imperilled, we may surely say—"yea; and if I be ofered up, upon the sacrifice and service of your faith, I joy and rejoice with you all; wherefore, do ye also rejoice with me." Life is an expense we must all pay; this expenditure is a necessity, for all, and always. It is the Christian's great privilege to make life worth something,—not to himself, or his friends; for neither he nor they are the Christian's centre;—but to Him who died for them, and rose again, and ever liveth to make intercession for them; wherefore he is able also to save to the uttermost all them that come unto God by Him. Thank God! there is nothing beyond the "utmost." Multitudes of the worst sinners, amid the worst impediments, have been saved; and you and I may believe that, through the grace of our Lord Jesus Christ, we shall be saved, even as they. Let us, on then, on! "The Breaker is gone up before us, the Lord upon the head of us." All impediments vanish, where His blood-stained banner waves; and it is reserved for the feeblest, the least provided of all God's children, to utter the triumphant cry—"thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

But we "have need of patience;" that after we have done the will of God, we may inherit the promises. It is part of God's plan, that when the working period of his children is over, a time of suffering should supervene. "Here is the patience of the saints." And "patience," too, must "have its perfect work." There is a buoyancy of faith which enables the Christian to surmount the difficulties of the most painful career, and count it all joy; but not less necessary, and far more difficult, is the serene and passive waiting,—which sets down, ere the sun is set, useless, powerless; yet reconciled in all, to God. And this is a method of honoring God, which we can employ, (blessed be His name!) without wealth, without strength, without money, without influence, without friends; we may still show our reverence, confidence, and love, while we simply submit to the will of God. Contemplating a worn-out and useless moment of life, you may possibly have said, "O my Father! if it be possible, let this cup pass from me!" In our Lord's school, we learn to add to every such petition, His own meek words—"Nevertheless, not my will, but thine be done."

If you have not been proud, (of the display the fine powers which God gave you) your brethren have. God will not only have the loftiness of man to bow down before Him,—but he will have his children to live on such terms of unmovable confidence with Him, that when he suddenly comes into our circles and takes what we most valued away, we should be neither surprised nor impatient, but say—"It is the Lord: let him do to me as seemeth good unto Him."

The lives of God's children, as they pass away, leave a luminous "milky-way" across the sky,—which streaks our horizon with hope; and there is no memory connected with them that "have the rule over us, who have spoken unto us the will of God," so specially designated, as what the Apostle calls (literally) "their way out."—"Precious, in the sight of the Lord, is the death of his saints." From every trouble, however circumscribed, restricted, hindered,—there is "a way out;" and we can do nothing else, we can die, and go to glory.

Farewell, then! dear brother! May God sustain and cheer you on the passage! "The good-will of Him that dwelt in the bush," be with you evermore!

In love to you, and all that pertain to you, again, farewell!

For the South Western Baptist.

DEAR BRO. DAWSON: Since my last letter to you, I have reflected much on the posture of affairs among the Baptists in this and other Southern States, and I am not only confirmed in the opinion that we must not make no compromise with the followers of J. R. Graves, but that principle and policy both require a total separation from them. Their errors are fundamental, and, if they should unfortunately prevail, will subvert the long established polity of the Baptist churches. Ought we to submit to such a result? For one, my voice is for resistance to the last extremity.—And how shall we resist? By continuing in union with those who are diametrically opposed to us on points, which we consider fundamental? Assuredly not. If we continue in union with them, they will not truly say, that we do not regard their errors as radical—as at all material, else we would not tolerate them. As long as the union continues, we will be justly chargeable with holding them out to the world as orthodox Baptists—our very Union recognizes them as such. And are they orthodox? Will the revised edition of the "Iron Wheel," which is soon to appear, contain orthodox Baptist doctrine on Church Government? We have been notified, in advance of its publication, what it will contain—that, I presume, is intended to prepare the way for the contemplated change in Church Policy. Are Baptists prepared to sanction the change? If they are, let them continue in union and fellowship with the followers of Graves, for thereby they will indicate not only their adherence to the man, but to the opinions and doctrines taught by him. We shall do neither—we have no respect for the man, and no toleration for his errors. Dear as our brethren are to us, principle is still more dear—and if we must give up one or the other, we shall cling to the latter.

Let those adhere to Graves who see proper to do so—it is their privilege, if they believe him to be right, but there are others who cannot so regard him, and if they cannot tolerate error in him, neither can they in his followers.—To denounce his errors, and refuse to recognize him as an orthodox Baptist, and yet recognize those who concur with him in doctrine, would be a gross inconsistency. There are some Baptists, who cannot and will not be guilty of such

an inconsistency. Principle, therefore, requires that the separation should take place.

It is also required by policy. If we believe ourselves to be right, we must maintain our principles, and give no advantage to those who assail them. In union is strength—"can two walk together except they be agreed?" How can we remain in union with those who are daily assailing the principles which we hold most dear? To permit them to do it will be to give them shelter while they are attacking us. As well expect the soldiers of a garrison faithfully to perform the duty entrusted to them when they permit a party of their ranks daily to assail the citadel which they are charged to keep in safety. Such a course of conduct would show nothing but imbecility and folly. No less foolish will it be in those who intend to adhere to the old established Church Policy, to attempt to remain in union with others whose object is the subversion of that Policy. To extend fellowship to them will be to give them a covert from which they will be more successfully assailed us. Let the line of demarcation be drawn—let the separation take place at once, for come it must—as well attempt to unite oil and water, as to attempt to unite the adherents of the old and the new system of Church Policy. And when the separation shall take place, there are many who are now neutral and indifferent, who will hesitate long before they follow the rash counsels of J. R. Graves.

M.

For the South Western Baptist.

HOME, April, 24, 1860.

Rev. J. E. DAWSON:—My dear brother, I have for some time neglected to renew my subscription to your paper, which comes regularly to hand, filled with such articles as I delight to read. I do honestly believe that the truths of the gospel are therein ably defended, in a true Christian spirit.

Believing that you are spending your life in this arduous but glorious cause, I feel anxious (if I could) in some way to contribute a mite for your encouragement. O that I possessed the faculty to write one sentence, you, one word, to buoy you up and onward!

A quarter of a century ago, when you and I first met, the true interest of the church was then assailed by those within as well as by those without; a great deal was said about original principles, primitive times, true and holy faith, &c.; almost enough to induce the enquiry if a new set of Apostles had not been sent out or the old ones resurrected.

At that day as now it was not my province to labor against those notions that were claimed to be so exclusively pure. But I do thank my heavenly Father that it was my privilege to be a listener in the councils of the few (in the section of Georgia where I then lived) that were contending for correct and Christian practice as well as sound faith.

Here I wish to recall your mind to one fact: That, when a few of the churches that you were a member, and also a few that belonged to the Association where I lived, withdrew (because of the infringements of the rights of some churches) and united in a new Association. I then believed that we took the right ground, (high and holy) although with many we forfeited all claim to the name of Baptist churches. I say that I had full confidence in our ultimate success. But when I took a calm survey of all the various strategies and devices of our numerous opposers, I never once dreamed of the almost immediate triumph of our principles, and that in so short a time; that many of those who had so bitterly opposed us would be rejoicing by our side at our signal success or the success of those glorious truths.

Our troubles, now claimed by some to be different, are, I think, in a good degree, about the same as then. Then may we not be encouraged to hope now for the speedy triumph of Church Independence, and a successful vindication of those plans that have been so signally blessed of God in the furtherance of His glorious Kingdom?

Feeling as I do that the preacher (who has given up the luxuries of home, and left all the endearments of his happy country, and gone into the wilds of heathen lands, to endure privation and disease, purely for the privilege of presenting a crucified and risen Saviour to the deluded and benighted heathen) should by all means be sustained, and if not sustained by our present Boards, he will be compelled to abandon the cause that lies nearest his heart, or starve in a foreign land.

I wish, so far as my mite will go (yea, and prayers too) to prevent such an awful calamity. I therefore enclose fifty dollars. After paying for the S. W. Baptist, I want you to divide the balance between the three Boards as you may think most for the glory of God. I have at times contributed a little to our Foreign and Domestic Boards ever since their first origin, but since the Bible Board has been so fiercely and ruthlessly assailed, it too has my sympathies and prayers; and although I have hitherto thought my offerings too small to divide among so many, I have promised hereafter, so long as I enjoy the propitious smiles of my Heavenly Father, that I will not forget the Bible Board in my yearly oblations, and that my yearly oblations to the other two Boards shall not be lessened by it. How many of your readers will resolve to do likewise?

Excuse me, my dear brother for imposing this business on you, for it is so natural for us to impose the most upon those that we love the most and have found most faithful to trusts imposed, or, in other words, if we can't impose on our dearest friends, who can we impose on?

In those ever memorable days in which we worshipped together, I had one decided advantage. Our positions were such that I had every opportunity of appreciating you as an humble, honest and zealously devoted Christian, while my feeble and flickering light was obscured by the blazing piety and zeal of those dearly beloved and good brethren by whom I was surrounded.

But alas, how sad, and yet how delightful to think of those golden moments. May that same holy love and heavenly wisdom, yea, may that God that called you to the glorious work in which you were then so eminently useful, still be your guide, your supporter, your all in all.

I remain your humble but sincere brother in Christ,

A FRIEND TO THE BOARDS, IN TEXAS.

CHRISTIAN BENEVOLENCE: or, the duty of giving for Religious Purposes. By Rev. JESSE A. COLLINS, Crowell St. Clair Co., Ala. Southern Baptist Publication, Charleston, W. P. 23.

We are greatly mistaken if the Christian reader should find in this TRACT a vigor of thought, a lucid exposition of the duty it inculcates as taught in the Scriptures, and withal a directness of application to himself, that will place it at once in the first rank of similar treatises. It is evident that the author has studied his subject well—and that he has pretty thoroughly mastered it. It is moreover a most opportune publication in an age of unbounded extravagance, wild experiment, and reckless onslaught upon existing plans of benevolence. If the views which are inculcated in this pamphlet can be fixed upon the hearts of our people, they will become far more concerned as to the great duty of "giving for religious

purposes, than as to the mere manner in which their benefactions shall reach their destinations.

One way to be rid of little distracting thoughts is to fill the mind with larger and more important ones—"the explosive power of a new affection," as Chalmers would say. We are glad that our Society has incorporated this TRACT into its regular series. It should be circulated over the country by thousands.

This TRACT was first prepared as a Circular Letter for the Coosa River Association, in Ala. Its publication in this form was called for by the East Ala. Convention. It is, however, considerably expanded. It can be had at the Depository at Selma, MERRITT BURNS, Agent—or Book Emporium, Montgomery, B. B. DAVIS, Agent.

"See How a Plain Tale Shall Put Him Down."

Our letters of dismission, so called, are in fact only letters of commendations. They say only on their face that the bearer is a member in good standing in the church giving the commendation, and that he is not dissatisfied, but is in all respects a member still, until he joins some other church of the same faith and order. Therefore, Elder Walker, of Macon, though he has put his church letter in his pocket, and no longer attends the church, as before, still he is as much as ever a member of that church, and subject to its discipline—notwithstanding he has declared himself independent of pastors and deacons, and committees and churches, as he has done so. He is as much as ever bound to attend the church meetings and the religious assemblages of the Macon church, and to contribute to the support of the pastor and religion connected with it as he ever was, and justly subjects himself to its discipline if he refuses, or neglects assembling with the church to worship God. It is equally true of every other member.—No church should drop the name of a member from her record because she had given a letter of commendation to him.—I. e. said that he is a member of her body.

The above appears with but little variation for the second or third time in the "Tennessee Baptist," and in what it says of our church relations, contains not one word of truth—not a word, either expressed or implied. If any one of Mr. Graves' "ardents" has intimated to him anything of the kind, he will not dare to face us with the slander, either in this city or out of it.

Least our friends at a distance should begin to suspect that all may not be right with our church relations, we will state, that on commencing the publication of the Champion we expected to be absent during the summer, and that we might serve some church in the country regularly. We therefore deemed it wise and proper to take a letter of dismission from the Macon Church with the view of joining some church in the country.

Several months since we presented this letter—and a first-rate one it was—to a church near this city in the Ebenezer Association, and were most cordially welcomed. It is a regular Baptist church, of intelligence and influence, hearty in all the benevolent plans of our Conventions, and has maintained a delightful harmony by minding its own business. The best of all is—and that was one reason why we joined it—it has never been disturbed, nor is it likely to be, by the miserable Graves imbroglio that has been desolating as with the besom of destruction the Baptist churches and institutions of Georgia. From that Church and its Association we expect to be a delegate to our Convention, and having said thus much, Mr. Graves and his admirers are welcome to all they can make out of our religious status.

The Index first gave occasion for the comments above. If any exchange papers are willing to aid in placing us "rectus in curia," we shall be obliged to them; but we want all who copy, to copy the entire article—heading and all—or none of it.—*Champion.*

The Anointing of the Spirit.

The first and chiefest preparation which should be sought by those who are looking forward to the ministry, should be the anointing of the Spirit. Discipline, learning, power of thought and of expression, are noble things to use in Christ's service, and there is abundant scope for their exercise in the work of the ministry; but the graces resulting from the anointing of the Spirit, purity of heart, aspirations for holiness, a spiritual apprehension of the truth, power in prayer, the love of Christ shed abroad in the soul as the governing principle of action—these are still more important. They are essential qualifications of a good minister of Jesus Christ.

These are to be sought, labored for, diligently and long. They will no more come spontaneously to a man, than a knowledge of mathematics or of languages will come spontaneously to a man. They must be sought.

Now and then a man seeks them as Henry Martyn and Robert Murray McChesney sought them; and what power such men have with God and with men! how the work of the Lord prospers in their hands! If all who enter the ministry would do so, the song of salvation would speedily roll round the earth. Oh for the time when all the ministers of Christ shall be anointed from on high for their work—when they shall be full of the Holy Ghost!

Foreign Missions.

Rev. A. M. Poindester, one of the Secretaries of the Foreign Mission Board of the Southern Baptist Convention, is on a tour through the Southern States, to raise funds in behalf of the Foreign Mission cause. In the last "Home and Foreign Journal," he writes:

"We record with heartfelt gratitude the kindness with which we were everywhere received, and the readiness with which we were listened to, in our statements regarding the missions of the Board. We may be mistaken, but we feel a pleasing conviction that our visit served to deepen the interest felt by the brethren in our work, and that a longer time than in any other region, we spent a longer time than in any other region, have not done a great deal for Foreign Missions, but we are satisfied that, could they be visited by competent agents, their contributions would be largely increased."

There is a large amount of wealth and intelligence among the Baptists, in those portions of the South and West through which we pass. Our brethren there are able to do greatly more for the cause of Christ among themselves and abroad than is being done; and we trust they will be led, in the providence and by the grace of God, to realize more fully their responsibilities.

Items.

NEW YORK BAPTISTS.—The New York Convention of the Christian India writers, who regarded to the state of things in that city, "Baptist principles are spreading; truth is making its way against prejudice. We are extending our borders, multiplying our churches, and adding to our communion strength in numbers and influence, so that we can truly say that the Baptist cause is stronger than it was one year ago. Our missionary treasures are being replenished with promptitude and enlarged liberality. Peace seems eminently to reign in our midst; our churches are all at peace with each other, no root of bitterness springs up to disturb their harmony."

THE INHABITANTS OF TWO BOHEMIAN VILLAGES in the vicinity of Konigsgraz, numbering about five hundred souls, have embraced Protestantism in a body. The extraordinary conversion is said to be due to the molestations inflicted upon the people by their priests under the pretence of spiritual supervision.

HELPING THE POOR.—The Southern Christian man has received from a gentleman in Lancaster county, money to send that paper gratuitously for one year to twenty-seven persons who cannot afford to pay for it.

PULPIT-READING.—A writer in the Christian Times says: "Strange as the assertion may sound, we have many a preacher who has received from a College the honorary title of D. D., who actually cannot read. It is not reading to stand in a pulpit and say over a chapter of the Bible in a uniform, unimpressive tone, without a single emphasis. Were an actor to give the words of Shakespeare in the same unmeaning style that many preachers do the Word of the Living God, he would be hissed from the stage."

CHURCH-BEHAVIOR.—The Western Christian Advocate says: "A bad, and a very incorrect, habit with some people, is always to have a spell of loud talking with somebody on some subject or other, in church, just before preaching or prayer-meeting begins."

SUNDAY SCHOOLS.—Among the reasons assigned by a writer in the Christian Sun, for the failure of Sunday schools, are—the neglect of the Superintendent and teachers to visit the parents of the pupils, and the refusal of the older members of the church to attend the school, and to form a Bible Class among themselves.

New Orleans Advertisements.

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Sunday-School Libraries, 100 vols. for \$10 00 to 1, 2, 3, 4.

Juvenile	75	10	50	1, 2, 3, 4.
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Address *Apud*, S. W. Sunday-School Union.

Feb. 2, 1860. No. 163, Camp-street, New-Orleans

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114 MARKET ST., PHILADELPHIA.

H. H. HANSELL,

24 MAGAZINE STREET, NEW ORLEANS,

Manufacturers and Importers of

SADLERY.

February 2, 1860. 12m

THE FINKLE & LYON

SEWING MACHINES

*Are guaranteed by us to give better
satisfaction in the execution
of all kinds of work.*

From the finest gauge to the heaviest leather, than any
other Sewing Machine in the market, or the money will be
cheerfully returned.

—PRICES—

\$55, \$90, \$95, \$50, \$100, \$105, \$115, \$125

ALFRED MUNROE & CO.,
STORY BUILDING,
 Corner of Camp and Common sts., New Orleans,
 Over our Extensive Clothing Establishment. 
 February 2, 1899. 6m

SOUTHERN FIRE
PROOF ROOFING

THE
 Cheapest and most
 DURABLE
 ROOFING
 IN THE
 South
 sent to any
 part of the country

PAIEMENT BY BILL OF
 Exchange
 March 23d 1898.

REFERENCES
 Can be had, and information be

part of the country with
DIRECTORIES FOR APPLICATION.

letter or in person obtained on
application to the office,
No. 21 ST. CHARLES ST., N. O.
Send for a Circular.

WM. M. PINCKARD. C. STEEL. F. PINCKARD.

PINCKARD, STEELE CO.,
Wholesale Grocers,
AND DEALERS IN
WINES, TOBACCO, ETC.
NEW ORLEANS, LA.

WE have tried the credit experiment long enough to be

WE satisfied that it does not suit the Grocery business, and those who wish their orders properly filled, with just such an agent as we have, to be sent to the Grocers, Cotton Factors or Commission Merchants to pay the grocery bills monthly, or contract to send us monthly remittance. If they will do either, we will warrant satisfaction, and will pay for the goods, and will be glad to make our sales to such orders, and we fully believe that those who can conveniently comply with our terms will directly find the great advantage of dealing with a House untrammelled by a mixed business of cash and credit, by which the punctual customer is necessarily overruled by the slow order for family or commission sales. Our sales will always have prompt and careful attention, and country merchants will find a liberal margin for profits.

We deem it unnecessary to give long protracted catalogues of the various articles being sold, as they are being sold by having constantly on hand Flour, Meal, Beans, Bacon, Cattle, Hail, Tobacco, and all other Plantation supplies for family use that can be procured. Also, a complete Stock of Boat and Bar Stores. We have made favorable arrangements in Germany, France, England and Havana, for the direct import of the best of the various articles of the above mentioned. Oils, Porter, Ale, Uguars, &c. Such articles as our customers may order, and we may have not in store (of exactly the kind of brand described) we will procure from other importers and dealers, at cash prices, and fill their orders.

Planters and merchants who order their supplies through Cotton Factors or Commission Merchants, will do

us a favor (and themselves a service we believe) by instructing them to buy of us. No reasonable factor or agent can or will object.

February 2, 1860. PINCKARD, STEELE & CO. 12m

Verandah Hotel,
Corner of Camp-street and Lafayette Square, New Orleans.

THIS HOTEL has recently been purchased by the undersigned, and refitted in the most thorough manner, a new and complete set of furniture being provided.

The location of the Verandah is one of the best in New Orleans—both as regards salubrity and the beautiful and

Families who will put up here, will find the accommodations such as will give the most perfect satisfaction. Business men will also find the Verandah Hotel a convenient and suitable place to dine.

JOSEPH STINSON, Proprietor.

February 2, 1860. 6m

E. D. C. WOOD. JAMES R. LOW. J. H. LEWISSEN

WOOD & LOW,
Cotton Factors, and Commission Merchants,
No. 25 N. MARKET STREET.

NO. 53 NATCHEZ STREET,
NEW ORLEANS.
N. B.—Personal attention given to the sale of Cotton
and Purchasing of Merchants' and Planters' supplies.
February 2, 1860. 1y

Machinery, Machinery.
Stationary & Portable Steam Engines,
(Manufactured by J. N. Bradford & Co, at Handsboro,
Mississippi.)
CIRCE & SAW MILLS.

CHAIN SAWS,
 SHINGLE MACHINES,
 INDIA RUBBER BELT,
 CIRCULAR SAWS,
 COTTON SEED HULLERS,
 CORN MILLS,
 STEAM GAUGES,
 IRON GAS AND WATER PIPES,
 POWER AND HAND PUMPS,
 At the Machine Depot of RICH'D F. HARRISON,
 Nos. 40 and 42 St. Charles-street, New Orleans.
 February 2, 1869. 12m

Arkansas Lands.

WE OFFER FOR SALE 1733 acres of Land in one block, lying in Drew county, Arkansas, on Hodgkin's Creek, about two miles from navigation on the Saline River, about twelve miles northwest from Camden, and about five miles from the Railroad from Camden to the Mississippi river, now in course of construction; a select location long since made, being the west half of section 29, south half and northeast quarter of section 31, whole of section 32 and south half of section 33, all in township eleven, range eight west. PERKINS & CO.
St. Charles at corner Perdue.
New Orleans, February 2, 1860. 6m

CORN AND COB MILL!

THE Planters, Stock-feeders, and Citizens of **Macon County** are informed that I have purchased the exclusive RIGHT to sell the above Mill in the limits of this County, and will furnish them to all who may desire them, at **80¢** the factory price. All who purchase these Mills, will save at least one-third; which is no small item now that Corn is so scarce.

POINTS OF EXCELLENCE.

The great point of excellence, and its incomparable advantages over all other Mills, consists in the **MOVABLE**

RINGS, or Grinding Plates, which are cast separate from the main body of the Mill, of superior hard metal, (therefore of great durability), and are placed in the mill, and removed, as often as the iron on the stones wears principally at two new points are put to plows. Two sets of Grinding Plates accompany each Mill sold, making it more than equal to two Mills of any other kind. It is a well known fact, that the kind of stone used in the grinding, are of great influence on the kind of a Mill that is made. Other sets of Grinding Plates can be had for the small price of three dollars per set; thus, for a trifling cost, a PERPETUAL MILL.

Many Certificates could be given; and we refer only to Hon. W. W. W. Cunningham, and E. W. Stager.

All orders will receive prompt attention. Address

J. R. HAND,
Cotton Valley, Ala.

N. B. All persons who trespass upon the above right
will be held subject to Law, as in such cases provided.
April 8, 1860. 11

PREMIUM COTTON GINS,
Reversing Breast.
Manufactured at Cotton Valley, Ala.
By **J. W. WEBB & CO.**

OUR Reversing Breast GIN having given general satisfaction, and being thoroughly tested for two years, we presume to say, it is superior to any now manufactured. It will last longer than two of any other construction; because, the Breast being worn at one end, it can be reversed and used at the other. It is not necessary to stop any time, expense and trouble of repairing at a shop; or, more probably, the expense of new Gins. Many Gins are worked on for dull saws, and finally thrown away, when it is the fault of the Ribs being worn. This is the experience of all who have used the new Gins. The new Gins cannot be picked clean with a worn Breast. Purchase a pair of our Reversing Breast Gins, and save thereby your time, trouble and money. Having received liberal patronage,

and given general satisfaction, we call the attention of the planting community to our improved Gins, of all sizes, and of all makes, made of the best material and by experienced workmen.

Give us your orders, try our Gins, and we feel assured you will soon say to your friends, *Yes, W. W. Wynn & Co. Reversing Breast Cotton Gin is far the best now in use.*

Thank you for past patronage, we solicit an interest in our enterprise.

REFERENCES: Homer Blackmon, P. H. Youngblood, Union Springs; Maj. Meneses Tatum, Warrior Stand; Dr. T. P. Gary, W. M. Johnston, Tuskegee; Col. J. F. White, Auburn; Col. H. Hobbs, Pike Co.; Dr. James Boyd, E. Crawford, Cotton Valley; Col. S. T. Austin, Columbus, Ga.; Col. E.

county, Montgomery, Ala.; W. S. Jackson, Chambers
town, March 18, 1860.

SPRING & SUMMER MILLINERY,
Imported Direct from Paris!

MRS. SAULSBURY

WOULD respectfully inform the ladies of Tuskegee
and vicinity, that she has just returned from the
North with a large and complete stock of FRENCH MIL-
LINERY AND LADIES' FANCY ARTICLES, which have
been selected with great care especially for this market.

she invites them to call and examine her stock, confident that she cannot fail to please them in the styles and prices of her goods.

Miss McLURE will have charge of the **Dress-Making** department, which position she is fully competent to fill.

April 3, 1860.

