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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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TALIAFERRO & DAWSON,
PROPRIETORS.
[From the Banner & Baptist.]
Corrective Church Discipline—
Final Article.

DEAR BRO. WOOD: The matter which I brought to your notice at the Convention at Macon, was esteemed by me to be of but little importance, and would not have been referred to had it not been that I was agreeably thrown into your company. The editorial to which I referred could be construed to contain the insinuation that the Publication Society and certain editors on the one side, and I on the other, had entered into a conspiracy to effect a certain object—that it had been agreed upon between us in advance that I should write—that the editors should catch at my articles, and secure their prompt publication by papers all over the country—and that the Publication Society should issue them simultaneously in book form—that thus it might appear that "Corrective Church Discipline" had received a denominational endorsement. Now, all I meant to communicate to you on the subject was in the shape of a fact. To disabuse your mind, and to afford you an opportunity to disabuse the minds of your readers, I stated to you the fact that I had communicated with no one on the subject before commencing to write—that I had written to you and brethren DAWSON, WALKER and WARREN by the same mail; and that no communication had passed between the Publication Society and myself in reference to its issue in book form, until some six or eight numbers of the series had appeared. I meant not to pass any criticisms upon the course of any newspapers, and least of all did I design to make any avowals or disavowals as to intentions or motives. If my little book on Discipline is properly written, it is applicable, in principle, to any case that has occurred in the past or that can happen in the future.

Before closing this, my last article, I availed myself of the opportunity to notice two strictures passed upon my book by bro. PENDLETON of Murfreesboro', Tenn.

1. He and his co-editors characterize the sentiments I advanced as "revolutionary," and originated by men for present purposes. Now, nothing is more easy than to show that in this bro. Pendleton is mistaken. His own testimony and that of Messrs. GRAVES and DAYTON will furnish all the relief that I and my little book need. I but repeat, in substance, what they have published themselves. It is their own teaching that a church is independent and sovereign; that it has exclusive jurisdiction over its members; that the majority must rule in the expulsion of members, as well as other things; that the action of the church is final, and from its decisions there is no appeal. If I can show that I have published only such sentiments as he and his colleagues have sent forth in elaborate books, he ought not to deny that I am an orthodox Baptist because of those sentiments. I will begin with the author of "The Great Iron Wheel."

Each particular church being independent and sovereign, is the highest source of authority, and from its decisions there can be no appeal; it, however, can reconsider its decisions, whenever the majority is in favor of a reconsideration.—Great Iron Wheel, p. 559.

It is the right and duty of each church, as such, to decide and declare what it considers the teachings of Christ as it respects church order, church ordinances, laws, terms of communion, christian doctrine and duties, and to govern its members accordingly. (Ib.)

It is the right and duty of the members of each church to select and elect their own teachers, pastors, and officers, &c., &c., such officers being accountable to the church for malfeasance in office, or unchristian conduct, as are the private members. (Ib.)

If the offender cannot be brought to repentance by private reproof, he is to be arraigned before the whole church—his brethren, his peers, and by them his case is tried and decided. If he will not submit to the decision of the church, he is to be expelled. There is no higher ecclesiastical court to which he can appeal. (Ib.)

He [Paul] does not command them, but affectionately beseeches them to restore to the penitent their former fellowship, saying—"Sufficient to such a man is this punishment, which was inflicted of many"—the voice of the whole, or of the majority of the membership. p. 560.

Local associations are not judicatories, to which the churches are amenable, and to which cases of church discipline are appealed; but they are the creatures of the churches, &c., &c.—They are also advising councils, and as such, give advice touching questions of practice or discipline, but they cannot legislate for the churches which are sovereign, independent bodies. The churches are free to associate in these bodies or not.—p. 565.

The italics in the above quotations are mine. True, the author states incidentally that an excluded man may apply to and be received by another church; but in this he is not only inconsistent with

himself, but opposed to bro. Pendleton also, as I shall show below. But surely bro. P. will not condemn me for coinciding with him rather than with the author of the "Wheel." It is true also, that the author has given us notice of some changes, to appear in a new edition of his book; but those changes were advertised after my series was published, and I could not have had the benefit of the new teaching.

I quote next from bro. Pendleton's book of 170 pages, entitled "Three Reasons." He teaches that Baptist church government "distinctly recognizes these truths:"

1. That the governmental power is in the hands of the people.

2. The right of a majority of the members of a church to rule.

3. That the power of a church cannot be transferred or alienated, and that church action is final. [His italics.]—Three Reasons, p. 153.

If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule. That is to say, either the majority or minority must govern. But it is absurd to refer the rule to the minority. That a majority must rule is so plain a principle of Congregationalism, and so plain a principle of common sense, that it is needless to dwell upon it.—pp. 164-5. [My italics.]

A church, by excluding a member, declares that member unworthy of fellowship. Will it be asked, what is to be done if the action of a church does not give satisfaction to all concerned? I answer, do what is done when the action of a Presbyterian General Assembly, or a Methodist General Conference, or a Episcopal General Convention does not give satisfaction. There must be a stopping place. There must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of believers is final.—p. 166.

On pages 153 and 159 he speaks of the "sovereignty" of the churches.

If the sentiments I advance are "revolutionary," and "originated" for a special purpose, what are we to say of bro. Pendleton's, when they are the same precisely?

I have space to make but short quotations from Dr. A. C. Dayton, author of "Theodosis":

A Baptist church is, in all that concerns its own members, as independent of the Association, as it is of the Methodist Conference. * * * * * When a member has been guilty of some offence, it tries, condemns and excludes him, and from its decision there is no appeal to any Association, local or general, or to any Convention or other body outside of itself. What it decides is the decision of the church, and ends the matter, unless it can be persuaded to revoke the decision, as Paul besought the church at Corinth to restore one whom it had cast out. * * * * * The church is under no necessity to belong to any Association.—Theodosis, vol. II, p. 145.

The authority of the Association can never go behind its own constitution. [Italics and small capitals his.] It may be possible that associations sometimes forget this, and act as though they were not merely advisory, but legislative or judicial bodies; but if they ever do, they violate all regular Baptist usage, and thoughtful and intelligent Baptists will at once disown them.—p. 454.

Much more of the same nature is found on these and contiguous pages.—Bro. P. and his colleagues ought surely to be the last men to characterize my sentiments as "revolutionary," and to charge me with "originating" principles. I submit whether, with the above showing, I am not more liable to the charge of being a mere copyist.

2. Another very strange mistake of bro. Pendleton's I will notice, as it is convenient. In the Tennessee Baptist of March 10th, he says:

"Prof. Mell * * * expresses the opinion that a church has the right, if it think best, to take into consideration the conduct of her offending member, even though the case may have been irregularly, and if you please, wickedly brought before her."

Surely somebody must have imposed upon my good brother, or he would not have made the above assertion, and we would have been spared the many changes which have been rung upon the word "wickedly." To show whether I "express the opinion" laid to my charge, it is only necessary to insert here the whole paragraph, from which the extract is taken. It is as follows:

"Are not the Savior's directions for the government of private offences, of vital importance? If, then, the majority of a church, in the management of a case of discipline, disregard those directions cannot the minority, (leaving the arraigned out of the question) stand up for the Savior's rule, and unchurch the majority?" Let us see what you mean by "disregard." First. The church may honestly mistake that for a public which is merely a private offence; or, second. Knowing and acknowledging it to be a private offence prematurely introduced, it may decide to entertain it any how. Let us see whether either of these is a "disregard" of the Savior's directions; and whether they furnish sufficient grounds for the minority to unchurch the majority. If the majority honestly mistake the nature of the offence, it has only committed an error; and we have shown in the previous number, that a church is not annihilated whenever it commits an error. For the same reasons, a mistake made by the church in reference to the nature of an offence, does not furnish sufficient grounds for a minority to unchurch the majority. But, second. Suppose the majority knowing and acknowledging that

it is a private offence prematurely introduced, should nevertheless entertain it—what then? I answer, they may, like brother Baker, and other distinguished writers on church discipline, believe that these directions are addressed primarily to the offended, to guide his deportment, and that the church has the right, if it think best, to take into consideration the conduct of her offending member, even though the case may have been irregularly, and if you please, wickedly brought before her. In all this these writers may be mistaken; and the church, in acting on this principle, may commit an error, without designing to "disregard" the instructions of Christ. Now, as has been shown already, an error unintentionally committed, does not annihilate a church; nor does it afford ground sufficient for a minority to unchurch the majority. Infallibility does not reside in a church, either in its majority or in its minority. On a question whether a church can entertain a private offence prematurely and irregularly introduced, honest differences of opinion may be tolerated; and surely a mistake on the subject cannot involve annihilation. If a church were by vote and record to resolve that it would "disregard" or erase from the Revelation received by it the 18th of Matt., or any other part of the Scriptures, great or small, it would resolve itself into an infidel fraternity, and the believers in its midst should repudiate and denounce it. But, surely the erroneous application of its law, while its binding force is acknowledged, are very different things.

Returning my thanks to the editor of the Banner & Baptist for the courtesy and justice with which he has treated me as one of his contributors, I have only to add that, so far as I am concerned, "the case may now go to the jury."

P. H. MELL.
University of Georgia, May 14.

As the Tennessee Baptist professes to be willing to give both sides to every question, and especially to do justice to any one who has been unintentionally misrepresented in its columns, it is respectfully requested to give the above an insertion, entire and unaltered. The Christian Index also is respectfully requested to publish.

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

ST. PAUL.
After various adventures by land and sea, the Apostle was at length confined, "for two whole years," at Rome; but was allowed, in "his own hired house," to "receive" and preach the Kingdom of God to all "that came in unto him." I have often thought of this restraining dispensation of Divine Providence; I have often thought of it, in connection with the situation of some of God's servants of the present time. Ah, it does appear, that we are sometimes restrained and held back, as well as sent forward, in the work of evangelization.—Often it seems good to our Master to ensnare us with affliction—to stay our tongues—our hands—our feet; to locate us by his Providence in less inviting and spiritually remunerating fields; and this too, at times when the harvest is whitening to ripeness in other lands—is being gathered, it may be, by less efficient and less anxious laborers; but I have this oftener, in reference to the daily life of those little events of the heart, that make up and characterize our inner vocation.—Did the Blessed One ever have a child, that had not these little troubles, that wear us slowly away; that sprinkle our heads with the premature frosts of age—that dim the bright, bold eye—that halt the strong, elastic step—that bow us, ere our manhood is wasted with the flight of years, into the thickening shadows of the grave. These monads of life's aggregate—the vast ocean considered in its drops—who, who has not had them—these trials of the heart! who has not felt them?

Once knew an eminently pious person, that remarked, in relation to these mutual vexations, "I often feel like I was trying to run and some one was holding me back;" and another, who said, "feel as if I would be so glad to be utterly alone, by myself, and have for a time a total cessation of thought, that I might take a good rest;" and yet one more that said, "it is the little trials and annoyances, that make one most unhappy."—But I am considering more particularly those events of fortune and of life over which we have no control—from which there seems indeed no prospect of escape. Paul doubtless felt his captivity; and would gladly have availed himself of an opportunity to extend the limits of his teachings at this time; but he reflected that, "for the hope of Israel he bore his chain," and was contented, under the restrictive providence that kept him. He was fully persuaded, that "all things should work together for his good," however "grievous they might seem for a time;" and believing that his stay at Rome was for some wise and beneficent purpose, such as his steadfast "witnessing" to the truth; and, being, perhaps, more important in its ultimate results than his labors elsewhere, could surely be, he submitted cheerfully to surrounding circumstances; and instead of useless repinings, diligently employed his talents in the best way he could.

He had given his life, and all his time and powers, to his Lord and Master; and it was no part of his, to determine how or where he should spend them.—God knew best his own immutable purposes; and it was sufficient with the Apostle, to know that he was an humble instrument in effecting them. The how or where was not his prerogative; though having his commission, and opportunity affording, he continued to preach the "Kingdom" and "all things concerning the Lord Jesus," to all that came to him. My brother—have you a commission to preach Jesus—and do your impulses lead you to go abroad in the world as a herald of the Cross; and yet are you chained by adverse circumstances to one locality? Preach him still! Are you in despair of your labors, where you are? Preach him still! It is not for you to determine what the Lord will accomplish by your hands.—Perhaps it is within the purpose of your life, to bear but simple yet continued "testimony"—perhaps to convert hundreds or even thousands to the cross; no matter—bear the issue with the Lord! Your part is none the less honorable and important, though it may not be the most active and distinguished; and, if your joys be less here, in consequence of your faithfulness at your humble post, they shall be but the greater hereafter; for "the greater the cross, the greater the crown." Strike on hopefully to the end. Ah, I know that some who read these poor, imperfect thoughts, have feelings tuned to unison with my utterances—some over whose lives the blessed sunshine of prosperity but seldom casts its sweet irradiance.—and it is for these I write; and I pray the Lord the feeble expression of my pen to the comforting of some bruised and stricken heart—to the nerving of some palsied arm; for "the day of small things will not be despised" by Him, who directed the falling fruit to reveal to the ardent Newton the depth and wisdom of His mysteries.

"EARNEST."
Claiborne, April, 1860.

In the early part of the settlement of Chambers Co., Ala., by the whites, a few Baptists, found themselves without church privileges. After consultation, they requested Elders Gideon Leveret, Henry Perkins and John W. Cooper, Baptist ministers of Georgia, to visit them for the purpose of aiding them in being constituted into a regular Gospel Church. Accordingly on the 18th of April, 1835, the ministers mentioned, and the following named persons,—Joshua Caldwell, Derryl Hart, James Taylor, Charlotte Caldwell, Jane Hart, Mary Taylor and Lucy Roberts, met at the house of brother Taylor, and the persons just named, exhibiting letters from regular Baptist Churches, were constituted into a church, (which they called Bethesda,) upon the Faith of the Gospel, as set forth in the Articles of Faith of the Georgia Baptist Association. On the following day several other persons joined this church by letter. Elder Francis Callaway was then unanimously elected the first Pastor of this little flock; but his engagements with other churches were such that he could not accept the care of this one.—Yet, he visited it, preached for it, and did what he could for its prosperity, as this laborious and zealous servant of God has ever done, and is still doing, though aged and infirm.

June the 6th, 1835, Deacon Dozier Thornton and several other persons, joined this church. At the next meeting, July the 8th, Elder John Blackston was chosen as Pastor. About this time a number of Indians attended the meetings of this church, and some of them, especially the Island Indians, appeared to be much interested; some of whom, if I mistake not, after their removal West, were converted to Christianity, and are now pleading the cause of Christ.

From time to time, as the country was settled up, others joined this church by letter.

In May, 1836, some of the Indians became hostile, and the regular meetings of the church were suspended until August following. About this time, the Pastor of the church, Rev. John Blackston, made a proposition to the church, that it declare non-fellowship with all those churches that favor Missionary, Bible, and Tract Societies, and Sabbath Schools, but most, if not all of the members being favorable to these enterprises, Mr. Blackston's proposition was promptly opposed; he then became angry and said he would not act as Moderator for no such church. Deacon Dozier Thornton and others then became rather warm in the cause of Missions, and the conference broke up in disorder, Blackston declaring he had no fellowship for a church or people that favored the Missionary cause.

In Oct., 1836, Elder Benj. Lloyd was chosen Pastor, and served one year.—He also intimated, privately, the propriety of the adopting of non-fellowship resolutions by the church, but was firmly opposed by those to whom he

named the subject. So, this church did not divide on the Missionary question, which so much troubled and divided other churches.

In January, 1838, Deacon Joseph Howell joined this church. Bro. H. was directly from Georgia, where he had lived a number of years; he was, however, originally from North Carolina, where he was baptized in the Roanoke in 1804. Bro. H. was a consistent, active Christian, always ready for every good work. He believed it to be his duty, and he loved to wash the saints' feet. He was, for a while, President of our Sabbath School. Full of days and honors, and much beloved by his brethren, bro. H. went to his reward in 1853, and, as we trust, his mantle fell upon his son Isaac, who was long an object of much parental solicitude.

In February, 1838, Elder John Humphries took the pastoral care of this church, which relation was continued 14 years. At this time Deacon Robert Johns, from South Carolina, joined this church.

During the years 1839-40, quite a number were added by letter; among them Deacons Wm. Barrow and Noah Callaway, and others from Providence church, (one of Blackston's divided churches,) up to this time the church worshipped in a small log building.—During the year 1840, the brethren built a more commodious, and a framed house at a place called Flint Hill, by which name the church was often called.—For several years the church continued to grow and prosper under the zealous and efficient labors of its worthy Pastor, who was aided in maintaining a wholesome discipline, and in carrying out his benevolent designs by an intelligent, pious and devoted membership. No war of bitterness sprang up to distract the church, though occasionally a member was excluded.

In April, 1843, Phillip H. Lundy, a licensed minister, joined this church; in September following, brother Washington Thornton was licensed to preach.

February, 1844, bro. P. H. Lundy was ordained to the Gospel ministry. The following named ministers constituted the Presbytery: F. Callaway, R. Thornton, Wm. Lacy, James Cadenhead, T. Granberry and John R. Humphries.—Bro. Lundy remained only a few years in connection with this church, but moved lower down in this State, where he has labored much and successfully for the cause of Christ.

In the summer of 1845, this church enjoyed an extensive revival; many were added to its numbers, and it continued to be revived for several summers, until it became one of the largest churches in the Liberty Association, many of its members, however, were colored members.

January the 10th, 1846, bro. J. W. Williams was received as a member of this church, and through the solicitations of his brethren, soon began to take an active part in prayer-meetings, and the Sabbath School. He also, occasionally commented on some portion of the Scriptures, and exhorted his brethren to faithfulness in Christian duties, and sinners to prepare to meet God; he was licensed to preach on the 11th of Dec., 1847, and on the 6th April, 1849, was ordained a minister of the Gospel. The following named ministers constituted the Presbytery, viz: R. Thornton, James Cadenhead, Sam'l Henderson, J. H. DeVotie, James Harrie, T. Callaway, W. B. Jones and John R. Humphries: About this time J. F. Bledsoe, another young and promising brother joined this church, and in a short time was licensed to preach, and in a few years was ordained to the full work of the ministry, in County Line church, Chambers Co., (if I mistake not). Bro. B. has been quite successful as a preacher and as a man of letters. He is now President of the LaFayette Female College, which is prospering under his administration; he is also Pastor of the LaFayette Baptist Church.

Bro. J. R. Humphries resigned the pastoral care of Bethesda in August, 1852, and was succeeded by Elder A. G. Simmons, who continued to serve the church with good success until the fall of 1854. At this time, and for several years previous, a spirit of emigration carried many of our members West, and our Pastor bro. C., also moved to Louisiana, where he is still pleading the cause of the Master.

In November, 1854, the church called J. W. Williams to its pastoral care.—The membership being now much reduced, it was thought by the church that the good of the cause required that the church should be moved about three miles to the village of Cusseta, and accordingly on the 9th of August, 1856, the church resolved to hold her next meeting in Cusseta. The Methodist's house of worship being kindly tendered us until we could move and repair our house, which was accomplished by the following spring. The church since its removal, has moved on steadily and quietly with her work, and enjoyed a good degree of prosperity; as many as 17 in a year being added by baptism; but frequent removals keep the church small. It has now only one Deacon left, of the large number of efficient

ones that once belonged to it—some of whom have already been named, and honorable mention might be made of brethren John Boyd and F. W. Timmerman. The only Deacon now connected with the church is Col. R. Johns, and he is old and infirm, and will soon be called to serve in heaven. He, however, yet manifests great concern for the prosperity of the church, and has been one of its chief supports—a pious, devoted, working member.

Bethesda was a member of the Liberty Association at its formation in 1837, and has been ever since. It has been the practice of this church to contribute to the various benevolent enterprises in which Southern Baptists are engaged; a part of the time Sabbath Schools have been kept up; none of the divisions, strifes and difficulties which have afflicted other churches, have yet disturbed this. May it thus continue to be blessed by her great Head, Jesus Christ. J. W. Williams is still the Pastor, and his house is a preacher's home. J. W. WILLIAMS, May, 1860. Former Cvk.

"Wherefore didst thou Doubt?"

When Peter, at his Lord's bidding, stepped from the ship to go to Jesus on the sea, he manifested a state of mind similar to that of the Christian at the commencement of his religious course. He knows that he is about to set out on a journey, which, without supernatural aid, he can never accomplish in safety; but he sees the form of his Lord in the distance—he hears Him say, "Come," and at the sound of that voice he forgets his doubts and fears, and goes on his own inability, and listens to obey. The first few steps are easy.—Faith is strong, love is warm, and his eye is fixed on Jesus. Will he not soon be with Him?

But the thought arises, What if I should sink? He looks around. The waves of life, angry and conflicting, are surging around him. He sees himself a puny, helpless creature, amid this mighty sea, whose growing tumult rings in his ears till he can no longer hear the voice of Jesus. The echo of that "Come" has died away, and he questions whether it was not a mere fancy that he ever heard it. Dizzy and faint, he begins to sink.

But Jesus sees him. He hears that agonized cry of a soul that is ready to perish; hence, blessed be God, did that cry go up from a burdened heart in vain—"Lord, save me?" And even as the waters seem about to close over his head, he is lifted by an invisible power, he knows not how or why. But he feels the gracious touch, and as he clings to that Almighty Hand, he hears his Saviour's voice again, saying in tones of reproachful tenderness—"O thou of little faith, wherefore didst thou doubt?" He is saved.

Such is the experience of many a Christian, and the struggle, it may be, is often repeated. To such a one should come with peculiar those words of Jesus: "Wherefore didst thou doubt?" It is as if he said: "Dost thou distrust my power and willingness to save thee?—Wilt thou dishonor me by fearing that I, who have begun a good work in thy soul, will not carry on to perfection.—Know that I have loved thee with an everlasting love, and that none shall pluck thee out of my hand."

Here is the whole doctrine of the saint's perseverance. There is in it a wealth of consolation to the afflicted, of encouragement to the desponding, of strength to the weak. Nor is it in the least fitted to encourage a slothful spirit; on the contrary, the soul that loves it most, will be most watchful, most prayerful, most ready to "work out its own salvation with fear and trembling."—Congregationalist.

Pilgrimages to Mecca.

A recent publication of the Ministry of Algeria and the Colonies makes some curious statements relating to the pilgrimages to Mecca during the present year. The ceremonies at Mecca terminated recently, in the presence of about 50,000 pilgrims, of whom 17,850 had come by sea, and 32,150 by land.—In 1858 there were 160,000 pilgrims; in 1857, 140,000; and in 1856 120,000. This great decrease in the number in 1859 is owing, the natives declare, to the events of Djeddah last year, and also to the dread of the cholera, which made extensive ravages in 1858. As soon as the pilgrim sets foot on the sacred soil of Mecca he must put on two pieces of white cloth, one tied round the loins with ends hanging down to the middle of the leg, while the other is thrown over the shoulders so as to leave the right arm free. He must go bareheaded and wear sandals. As long as he wears this garment he is bound to lead a pure and regular life. At Mecca he begins the ceremonies under the direction of a guide. They are as follows: 1. Visiting the temple and going seven times round the Kaaba, starting from the Black Stone, which he must kiss or touch in completing each circuit. 2. Drinking the water of the well of Zem Zem, at which, says tradition, Hagar and Ishmael quenched their

thirst. 3. Praying at the station of Abraham, marked by a stone, one which he is said to have stood when he went to sacrifice his son. 4. Stopping and praying at the place called El Madjen, the spot where Solomon stood to see mortar mixed for building the temple. 5. Running seven times between Mounts Safa and Merwa, within the limits of the city, in commemoration of Hagar's anxious search for water for herself and her son. 6. Repairing on the 9th day of the month to Mount Ararat, about twelve miles from Mecca, after morning prayer. Mohomedan tradition says that on this hill Adam built a temple, and Mohomet performed his devotions. 7. On the following day the pilgrims all go in a body to the valley of Monna, and there sacrifice propitiatory victims; they also cut their hair and nails, devoutly burying the portions cut off. After remaining two days at Monna, they again visit the temple of Mecca, and then prepare for their departure.

Conscience not a Rule of Duty.

We have often been surprised to hear persons, and especially professors of religion, appeal to their conscience as a rule of duty. They seem to think that if their conscience does not disturb them, all is well. This delusion is far more general than we could at first imagine; and the influence of this false standard is felt in all our churches. God has nowhere made conscience a rule of action; and the Christian who has merely the approbation of his conscience may be far from the path of duty. For conscience, like every other faculty of our moral nature, was perverted in the fall. It was, indeed, impossible to have preserved its purity, when the understanding, upon which it depends, was blinded by sin. It is not only perverted, but may be unenlightened and hardened, insensible to the odiousness of sin; and through a long course of transgression may lose its power, so that it will oppose no obstacle to the sinner in his downward course. Yes, the conscience may become so hardened that it will be past feeling, lost to all perception between good and evil. The apostle Paul, before his conversion, followed the dictates of his conscience in opposing the religion and persecuting the disciple of Christ, and the unbelieving Jews had a zeal for God, but not according to knowledge. Conscience may, and often does, err through ignorance; hence said Christ, "If conscience be the light here referred to, and if it be darkened by sin and error, as is often the case, how unsafe would it be to follow its dictates? If conscience be our guide, then Paul was right in persecuting the church—many of the Jews in rejecting Christ—in short, every man who is conscientious is right, let him do what he may. This would at once destroy all distinction—between virtue and vice.

And yet many professing Christians seem to think that nothing more is necessary in the commission of an act, than to have, not the approbation, but permission of their conscience. The very thoughts of the mind, the affections of the heart, and the acts of the life, yea, conscience itself, all must be tested by the infallible word of God. There is no other standard of truth or duty, faith or practice.—True Witness.

"We shall not love our own households less because we love others than they. In the beautiful words of Fredericka Bremer, 'The human heart is like Heaven,—the more angels, the more room.'"

"Now in this yub of beech of Him Who giveth, upbraideth not—That his light in thy heart become not dim, And his love be unforgotten—And thy God in the darkest of days will be Greenness, and beauty, and strength to thee."

"Blessed is the memory of those who have kept themselves unspotted from the world; yet more blessed and more dear the memory of those who have kept themselves unspotted in the world"—Mrs. Jameson.

"The head of life, is love; the salt of life, is work; the sunbeam of life, is poetry; the water of life, faith."

"To trust religiously, to hope humbly, to desire nobly, to think rationally, to will resolutely, and to work earnestly—may this be mine."

"Religion, in a general sense, is properly the comprehension and acknowledgment of an unseen spiritual power, and the soul's allegiance to it—and Christianity, in its peculiar sense, is the comprehension and appreciation of the personal character of Christ, and the heart's allegiance to that."

ANGER.—Anger is the most impotent passion that influences the mind of man; it effects nothing it undertakes; and hurts the man who is possessed by it more than the object against which it is directed.

Such men as are contented with so much grace as will bring them to glory, and keep hell and their souls asunder, will never be rich in grace, or high in comfort and assurance, such souls usually go to heaven in a storm. Oh, how weather beaten are they before they can reach the heavenly harbor!

God never sends an angel to afflict a human soul but what another follows in its footsteps to heal and to bless.

thirst. 3. Praying at the station of Abraham, marked by a stone, one which he is said to have stood when he went to sacrifice his son. 4. Stopping and praying at the place called El Madjen, the spot where Solomon stood to see mortar mixed for building the temple. 5. Running seven times between Mounts Safa and Merwa, within the limits of the city, in commemoration of Hagar's anxious search for water for herself and her son. 6. Repairing on the 9th day of the month to Mount Ararat, about twelve miles from Mecca, after morning prayer. Mohomedan tradition says that on this hill Adam built a temple, and Mohomet performed his devotions. 7. On the following day the pilgrims all go in a body to the valley of Monna, and there sacrifice propitiatory victims; they also cut their hair and nails, devoutly burying the portions cut off. After remaining two days at Monna, they again visit the temple of Mecca, and then prepare for their departure.

Conscience not a Rule of Duty.

We have often been surprised to hear persons, and especially professors of religion, appeal to their conscience as a rule of duty. They seem to think that if their conscience does not disturb them, all is well. This delusion is far more general than we could at first imagine; and the influence of this false standard is felt in all our churches. God has nowhere made conscience a rule of action; and the Christian who has merely the approbation of his conscience may be far from the path of duty. For conscience, like every other faculty of our moral nature, was perverted in the fall. It was, indeed, impossible to have preserved its purity, when the understanding, upon which it depends, was blinded by sin. It is not only perverted, but may be unenlightened and hardened, insensible to the odiousness of sin; and through a long course of transgression may lose its power, so that it will oppose no obstacle to the sinner in his downward course. Yes, the conscience may become so hardened that it will be past feeling, lost to all perception between good and evil. The apostle Paul, before his conversion, followed the dictates of his conscience in opposing the religion and persecuting the disciple of Christ, and the unbelieving Jews had a zeal for God, but not according to knowledge. Conscience may, and often does, err through ignorance; hence said Christ, "If conscience be the light here referred to, and if it be darkened by sin and error, as is often the case, how unsafe would it be to follow its dictates? If conscience be our guide, then Paul was right in persecuting the church—many of the Jews in rejecting Christ—in short, every man who is conscientious is right, let him do what he may. This would at once destroy all distinction—between virtue and vice.

And yet many professing Christians seem to think that nothing more is necessary in the commission of an act, than to have, not the approbation, but permission of their conscience. The very thoughts of the mind, the affections of the heart, and the acts of the life, yea, conscience itself, all must be tested by the infallible word of God. There is no other standard of truth or duty, faith or practice.—True Witness.

"We shall not love our own households less because we love others than they. In the beautiful words of Fredericka Bremer, 'The human heart is like Heaven,—the more angels, the more room.'"

"Now in this yub of beech of Him Who giveth, upbraideth not—That his light in thy heart become not dim, And his love be unforgotten—And thy God in the darkest of days will be Greenness, and beauty, and strength to thee."

"Blessed is the memory of those who have kept themselves unspotted from the world; yet more blessed and more dear the memory of those who have kept themselves unspotted in the world"—Mrs. Jameson.

"The head of life, is love; the salt of life, is work; the sunbeam of life, is poetry; the water of life, faith."

"To trust religiously, to hope humbly, to desire nobly, to think rationally, to will resolutely, and to work earnestly—may this be mine."

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The S. W. Baptist.

TUSKEGEE, A. I. A.
Thursday, June 21, 1860.

The Domestic Board.

There is still another point of observation from which Southern Christians may profitably contemplate their obligations, and from which Baptists may estimate their duty to our Domestic Board. We have a large population of servants who are entirely dependent upon us for religious instruction, and to whom we sustain a most sacred and responsible relation. Take this population as a whole and it is, perhaps, better provided for in this respect than any similar class, in any part of the world, not excepting the free States. In all of our large towns they have separate houses of worship and regular preaching, in many instances they have Sabbath Schools and in the most weekly prayer-meetings. This is also true of most of our interior towns. In our smaller villages and country places a portion of the meeting-house is set apart for them and they worship with the white congregation; and even where this is the case, a part of each Sabbath is appropriated to them. As a general rule, masters and servants worship together in the country; so that, if there be destitution among the servants, it is apt to exist to the same extent among masters also. But besides these, in those portions of the country occupied by large plantations; many masters, even among irresponsible men, erect houses for religious services and employ preachers to visit their servants steadily and preach for them. These are facts well known to the Southern people. It would be uncandid, however, to deny, that notwithstanding these facts, there is an immense destitution in this field which ought to be provided for; and which, from the nature of the case, must be supplied by Southern Christians, or not at all. In a portion of the country the population consists almost exclusively of large families of servants and their overseers, and not unfrequently these settlements are so situated that it is impossible to gather the servants of separate plantations into congregations. Under such circumstances the only agency to be depended upon is the missionary. Nor ought we to overlook the humiliating fact, that many masters are neglectful of, if not entirely indifferent to the religious instruction of their servants.

This duty may be enforced by several considerations. They are our fellow-men, subject to the same liabilities, dependent upon the same agencies and to be saved, if saved at all, through the same atoning sacrifice.

It would be difficult to find a farm on which there are not some Christians, but there are hundreds of negroes who know nothing of a Savior's love; who are profane, Sabbath breakers, and addicted to many bad habits and hurtful lusts.

All the motives and considerations which are ordinarily urged upon Christians to induce them to send the gospel to far-off heathen, may be pleaded in the case of the destitute negroes of our own country. We admire the zeal of Christians in giving the Bible to the nations, but we do not see the consistency of overlooking the destitution of home. The negroes of this country have as strong claims upon Southern Christians as have those of Central Africa, while the field is certainly much more hopeful. A popular excuse among Christian masters is that they provide for their own families, and that others should do the same, but allowing this to be true, the consideration last mentioned loses none of its force.

Again, under the obligation to give the gospel to every creature is not dependent upon or limited by any advantages which may result to us either directly or indirectly; yet, when, from our incapacity to supply all a selection must be made as to precedence, it does not seem improper to yield to considerations which appear to be personal; indeed, gratitude suggests that we should. In this view it is difficult to estimate the measure of our obligation to our servants. What portion of the aggregate wealth of the South, not to say the nation, is the result of slave labor, we have no means of ascertaining. By far the larger portion, however, may be credited to this source; and since the interest and comfort of every citizen depends materially upon the resources of the country, the law of reciprocity would seem to require that we should, to the extent of our capacity, minister to the spiritual nourishment of those who contribute so largely to our necessities and even luxuries, next to a man's wife and children, we know of no class that holds so just a claim upon his sympathies and care, in the respect mentioned, as his servants;—they are a part of his household, and in this country, a most important part. And so too, it seems to us, we ought, when we are looking out the destitute of the country, to give prominence to those districts in which the negroes are not supplied with the Gospel. We are anxious to see Africa evangelized, but we must not neglect the Africans that in God's Providence have been brought to our doors.

Again, no missions in the world are more successful when properly conducted. The negro is simple-minded, and generally, remarkably teachable, fond of excitement, especially religious excitement, and is very easily operated upon. As a general thing they have no false theories to be disproven, no prepossessions to be removed, and are

in that unsophisticated state of mind most friendly to the reception of the simple truths of the Gospel. Intellectually they are capable of great improvement, although in this respect they must ever remain an inferior race even under the most favorable circumstances. If we contemplate American Slavery in this single aspect, there is not a Christian Mission in the world that equals it. By so much are we encouraged to supply them with the means of grace. It is not labor lost, and we, whose servants are provided for ought not to overlook the condition of the destitute.

To what extent our Domestic Board is engaged in this work we do not know, something has been accomplished, but much more remains to be done; we call attention to it, with the hope of engaging the feelings of all who are concerned, and of exciting a deeper interest in a work which has been too much neglected. We understand that the most of the Missionaries in the service of the Board devote a portion of their time to this work, but this does not meet the necessity, there is still a large destitution to be supplied.

The Theological Seminary at Greenville.

We are truly gratified to hear such favorable accounts of this infant institution. When it was first proposed to establish such a Seminary we had fears as to the result, and although we did not oppose, we commended it cautiously. The necessity was apparent, but we feared a conflict between it and our State Institutions. Our fears were not well founded, and the first year's experiment has fully satisfied us of the wisdom of the project; indeed, without intending any disparagement, we now look to it as the main reliance of the South for thorough Theological training; not because the Professors in our State Institutions are less qualified or diligent, but because of the peculiar character of the Seminary and the concentration of facilities which have not been found practicable in our State Institutions. The Seminary is purely Theological, and having a full corps of able professors, each devoted exclusively to a particular department, must give to it very important advantages. We have heard it said by men of experience and ability, that the system of instruction is fully equal to any in the United States, and although the Professors are comparatively young men we can vouch for them. A brother whose opinions are entitled to much consideration, after attending the first commencement writes us a private letter from Georgia, from which we make a few extracts. Speaking of the Commencement Sermon he says:

"Tichenor's sermon was full of noble, inspiring thoughts; and delivered in his best style."

Here, it strikes us, is a source of great advantage to the students; the Seminary being purely theological, brings together, on such occasions, the best models and the choicest spirits of the denomination, not as literary men simply, but as ministers of the Gospel; it is the concentration of sanctified learning, and the effect upon the students can not fail to be salutary. Speaking of the students, he says:

"There is nothing coarse, and nothing finical about them. Modest, docile, respectful, without any symptoms of trifling or self-conceit,—they go among their officers and elder brethren, with a sweet confidence and winning simplicity that is quite attractive. It is like the gathering of a well-ordered household; where the elder and more eminent can take their young brothers into familiar and harmonious embrace, without exciting a silly, self-exaltation, or abating the respectfulness of demeanor due from them."

It is difficult to conceive of a state of things more in character with the work of training men for usefulness in the ministry; the social habits of ministers are very essential to success, and it has occurred to us that in this respect, we have not been sufficiently careful.

In our State Institutions where the Literary and Theological departments are combined, there is, of necessity, a more indiscriminate association; the influence of the Professor is confined more to the lecture room, and the "Theolog" takes on more the manner of the student than of the minister. This can not be avoided without a discrimination which might be offensive to others. The free intercourse of young men with Professors who are intelligent and of refined manners, and especially of meekness and Christian spirit is of vast importance.

Our correspondent pays the following handsome and very just compliment to the Professors, he says:

"And, then, those working men, the Professors! If there was ever a body of men, calculated in a quiet and easy way to puncture the gas-bag of a poor, inflated young 'Theolog,' these are the men. And they will do it so silently as to make no explosion; so loving and tender as to leave no wound; yet, so firmly and effectually that the fellow will never swell again. He will surely learn that he knows too little to set up for a leader, when he sees the large attainments of his officers shaded in the setting of humility and piety, unaffected and profound."

We will not mar this quotation by a single word; surely they are the men for the work.

In closing his letter, our dear brother says:

"God's wisdom, not man's, I trust, has selected the spot, the men, and the peculiar organization. This was the common sentiment of the Trustees present, and all went away pleased and thankful."

We publish the following letter with real pleasure. We know the writers well and attach much importance to their opinions and position. They speak the sentiments of hundreds of just such brethren, and with them we can most heartily co-operate in every good word and work.

In our appeal to Georgia Baptists not to attend the Sabbath School Union at Americus, we took the same ground, and we have maintained it ever since. We differ with many good brethren as to this landmark question, but we have never thought the less of a brother on that account, and can not see the wisdom of making it a bone of contention:

From the Banner & Baptist Old Landmarkism.

BROTHER WOOD: We see, or think we see, a disposition manifested in some quarters to use landmarkism as the rallying cry, and to array landmark men, in a body, as partisans upon other issues.

Why should we, as Baptists, have parties at all? and if, have them we must, is it right to complicate and confuse the questions at issue, and in imitation of politicians compel one another to take what we don't like with what we do like, or let both alone?

Is landmarkism synonymous with Graceism, (we do not design to use this term in an offensive sense) or with anti-Baptism? Old Landmarkism is certainly not with either. The "Question of the Age," and Prof. PENDLETON's tract do not so read. Indeed, they were written and we had imbibed their sentiments before the Nashville trial, and the new issues therein involved; and before yourself and others had made public your discovery of the terrible evils, and tremendous horrors of the Southern Baptist Convention and its Board.

The principle involved in the landmark question was this: That nothing is baptism but the immersion of a professed believer, by a properly qualified administrator; that nothing is a true church, but a congregation of baptized believers; that one not baptized by believers can be church members or church officers; in other words, that Pedobaptist societies are not churches of Jesus Christ, their members, nor their officers church officers; and that they should be treated by Baptists according to their scriptural deserts, and not their own claims. We have seen no recent editions of these tracts, and have heard of no change of the principle involved in the question discussed in them.

We behind the times? Have these things all become amalgamated, and does the shibboleth of landmarkism at present require the addition of these other, to some of us unpronounceable words?

The points at issue in the Nashville difficulty are various and complicated, and certainly in no respect identical with those in the old landmark discussion. Indeed some of us think we may be landmarkers, in the original sense of the term, and yet entertain the opinion that the landmark man is wrong in this matter, and that the First Church in Nashville is still a church, and an orderly one.

Again, the Board question has nothing to do with the old landmark question; the two questions are not, and cannot be identical in any particular, nor even similar. Then fairness, candor and a desire for impartial investigation of truth, should combine in restraining us from mixing up these matters. Because one is a landmarker or anti-landmarker, is no reason why he should approve or disapprove of the present position of Mr. GRAYES—be a Board or anti-Board man.

We need not say to you, that we have great confidence in your integrity and desire to act fairly. We are persuaded that you and we will agree in the reviews, and that a failure of all old landmarkers to see through the same spectacles on these matters, will prevent, instead of promote division amongst us as a denomination. But if these three entirely different questions, and an indefinite number which may hereafter arise, are all, henceforth, to be included in landmarkism, then some of us who have shared the reproach and fearlessly faced the consequences of the old principle, and the old name, are not and cannot be landmarkers in the new use of the term.

E. W. WARREN,
J. L. WARREN.

To Bro. J. M., of Pensacola.

It is unnecessary for any one to deny the statements of the S. W. Baptist as to the new Church Policy, they are taken from the Tennessee Baptist in which paper they are published as new matter to be prepared for a forthcoming edition of the Iron Wheel.

The quotations are in the very words of the author, and present a very full and fair view of the new theory of Church Policy. Of the justice of our strictures the reader can judge for himself, if we have done the author of the Wheel injustice we are not aware of it, we certainly did not intend it. To deny the theory and prate about persecution, is the only alternative; no man who seeks after truth can take the statements and make any thing less out of them than we have done, and the author means every thing he says, his own case fully demonstrates; there is not one proposition in the new theory which does not exactly fit some necessity in the author's own case.—And it ought to be recollected that this theory was concocted after the trial had taken place, so that the author had nothing to do but to weave his yarn to suit his necessity.

There is, however, one thing in this connection that can not be denied, and which, of itself, is enough to fix upon the author the reprobation of all good men; indeed, if he had done nothing else this alone would satisfy us that there is something radically wrong in the moral sentiments of the man. We allude to his deliberate and wicked perversion of God's word, especially the 3rd Epistle of John, 9th and 10th verses. If possible get the number of our paper in which this thing is exposed and examine it and the passage for yourself—see, dear brother, if you can make out a majority associated with Diotrophes—see if the majority turned the

minority out of the church—see if you can find in the Epistle or any where else that the Apostle afterwards rejected the majority and recognized the minority as the true church; just think of this, and say what can be thought of a man who, for such a purpose, would attempt to palm such an interpretation of the Scriptures upon his unsuspecting admirers? Would he not pervert any other Scripture if his interest or necessity required it? Nor can this be attributable to ignorance; it would seem to relieve the melancholy picture if it could. We sincerely wish that it could, however ridiculous it might make him appear in other respects; but no such alleviation can be allowed; every circumstance connected with it indicates cool, deliberate design. Remember, my brother, this interpretation is written to be stereotyped and printed in a book as proof of his new theory of Baptist Church Policy. Does our language seem to you severe? Think of this thing deliberately—think of the consequences involved! and then interpret our language and judge of our spirit. We do not, we never have written in anger upon the subject, but we do feel that we can not speak or write too plainly on such an occasion.

Rev. E. B. Teague.

Read the letter of this good brother in another column. We read his article when it first appeared in the N. Y. Examiner, as also the strictures of Dr. Baker, but we saw no evidence of anti-Slavery proclivities, and never once suspected him of being unsound on the subject. We do not remember to have exchanged a word with him on the subject, at any time; but of this he may feel assured, that no one who knows him or his antecedents will ever place him in company with the individuals whose sentiments have been exposed in the S. W. Baptist. Maliciously alone would suggest it. The idea that E. B. Teague should be the protégé of any man is a little too ridiculous for serious thought; and that we should have furnished the arguments for his famous sermon at the Western Association, never would have entered the mind of any one not steeped in party prejudice.

The truth is, we knew nothing of his subject or arguments until afterwards we saw a synopsis in the papers. Bro. Teague is a modest, retiring man, not ambitious of prominence, but he is one of the ablest and best educated men in Georgia; and he who attempts to supply him with arguments will find his hands full. The brainless chap who started the report should be kept indoors.

Rev. Z. Henderson.

We are informed by a private letter from Pensacola that Bro. Z. HENDERSON's life is despaired of; he resigned the Pastorate some months since, and has been gradually sinking under that uncompromising disease to which so many have fallen victims. The Church is now without a Pastor, and we would advise our ministering brethren who desire an inviting and rapidly improving field of labor to visit Pensacola.

East Alabama Convention.

This body will convene with the Baptist Church in Columbiana; Shelby Co., on Friday before the 3d Lord's day in July. The Moderator is from home, but next week an official announcement will be made. If we have made a mistake as to the time (not having a copy of the last Minutes,) we will correct it next week.

Editorial Correspondence.

The Route to Duck Town.

DUCK TOWN, TENN., June 5th, 1860. Bro. DAWSON: The main highway to this place is from Cleveland, Tennessee. There you leave the Rail Road, get into a hack, or hire a conveyance, and cross hills and mountains for this mining town, a distance of 40 miles. The whole route is romantic in the extreme. About 13 miles from Cleveland you approach the spurs of the tall blue mountains, the roads now the better by a stream of wagons hauling copper from the mines. You soon cross the Ocoee, the largest tributary of the Hiwassee, take up until you get within one and a half miles of the mines, a distance of 25 miles. The Ocoee (euphonious Indian name) is a beautiful, rapid-flowing stream, rushing through the mountains at places with great impetuosity, foaming and raging, and lifting high its cataclysmic foam amid the mountain fastnesses.

As you ascend, tall blue mountains are seen, the tops of which pierce the heavens and dwell among the clouds. You wonder how road and river get through these seemingly impassable barriers. On one goes, carried away by the majestic scenery, spread out before the mind with defiant boldness. "Star's Mountain" is first to bid defiance, but follow your guide, the river, and see what the "floods" have been doing for ages. You approach and see the proud mountain cut in twain, and a passage made for flood and man, and the ever-laboring waters are "wearing away the stones," crying to each wave to come on in rapid succession, as they dash against and leap over the torn up rocks, carrying on endlessly their work of excavation and grading.

Thus Starr's Mountain is graded without the sound of hammer, pick-axe or shovel, and "Little Frog Mountain" throws itself across the route and says, "thus far shalt thou come." But the great excavator cleaves it asunder, and the monuments of triumph are thrown in every direction, and the "floods" lift up their voice on high in token of victory.

Little Frog Mountain is passed, but just ahead is a more formidable enemy, "Big Frog Mountain." It frowns down upon you with grim grandeur. Fear not, follow victoriously Ocoee and fear no danger. On, on, and a highway has been made through this Goliath of mountains, in the infinite Past, by the industrious and irresistible Ocoee, and man goes on its brink at a light up grade. But look up, on each side, and jutting rocks and frowning precipices look down upon you threateningly. Never mind, grow not nervous, the grade is good, Ocoee has done the work well. The grading is still going on; be sounds no whistle, makes no clasts, but proclaims with loud voice, "The waters wear away the stones!" and on, on in triumph he goes.

On the river, ascending, for some distance up it, there are some narrow bottoms of very rich land, worth 40 or 50 dollars per acre. The farms are quite small. But the greatest part of the distance there are no bottoms, only room for the road, a good part of which is made by excavation near the water's edge. Many places there is not room for wagons to pass, the road so narrow. The road has been made at great expense, of course it has "Toll gates."

The road along the river is surprisingly level. A Rail Road up it is quite practicable. It has been surveyed from Cleveland to this place, estimates made, and to build and equip the road will not cost more than \$800,000. It would be a triumph of art and civilization, to see the cars rumbling up and down the Ocoee, overlooked by craggy precipices, where an Indian could not place his foot. It will be seen some day.

A geologist, in traveling this way would find rocks enough to bewilder his brain forever, in his endless classifications, and the head of every body else who would listen to him.

And, too, the botanist can find shrubs, plants and flowers in abundance; to which he may give outlandish names as long as his arm. I saw many which would be greatly admired in Southern cities and flower-yards.

Wagons! wagons! on their way to Cleveland, loaded with copper ore, for hauling of which they get 50 cents per hundred. They go in gangs; when you meet one at a narrow pass, get to one side and let them all pass. Their teams are nearly all oxen; they suit this section best. They are easily supported; drive them all day, turn them out at night to graze. Poor fellows! they have worked hard all day, food is scarce, and they make their suppers on grass, hunt it up, too! A good deal of plowing here is done with oxen.

But I must not forget that I am at Duck Town and must say something about it and its mines.

View of Duck Town.

DUCK TOWN, TENN., June 6th, 1860.

Bro. DAWSON: Once a Cherokee Indian chief named Duck lived here, hence "Duck Town." On leaving the Ocoee you soon ascend an eminence, and the eye takes in an area of about six miles, compassed with mountains, giving it the form of a basin, and Duck Town near the centre. On the west is Big Frog Mountain; south is a chain of the Blue Ridge; east is Bald Mountain, and north is Stansbury Mountain. These mountains are huge blisters upon the earth's surface, the result of Central fires, there being abundant evidence in every direction of great convulsions in the long, long past, from internal heat. Earthquakes and hot times have been here, when? Echo, when? One loves to behold these blisters, stretching out in the blue distance, some of them so high, at times, they are lost in the clouds. They have compassed Duck Town, and made it an exceedingly romantic spot. North Carolina, Georgia and Tennessee mountains unite in surrounding the place, making it, not a pewter, zinc, iron, gold, or silver basin, but a huge copper one, for the sake of variety.

After you pay your eye respects to the mountains, the next thing is, huge columns of smoke ascending from many directions from the copper smelters, like so many volcanic craters.—When the air is heavy the sulphurous smoke ascends above the basin and spreads out in the heavens like clouds. If however, the air is light, and the weather rainy, the smoke, during the night and morning, settles in the basin as thick as a New Orleans morning fog. It has killed much of the timber for several miles around the smelters. Vegetation will not grow near them; close by every green thing is as dead as they are on the shores of the Dead Sea. And yet the people who work at them are as healthy as any people in the world. By the way, a curious theory sprung up in this country among the farmers in regard to the rust in oats. They charged it upon these smelters.—Fortunately for the Messrs. Smelters, the oat crop looks well this season, and bids fair to escape the rust.

There are many mines in this Copper Basin, not far apart, and quite a village at each mine. Hence the Town is scattered all over the Basin. The common name of Duck Town is given to the whole mining district, and to all these villages. The whole section is broken up by hills, and all the villages are built without the least regularity. There are no streets, and every man builds his house nearly where he pleases. The houses are all quite neat and comfortable, and every thing about them gives evidence of cleanliness. It is thought there are in this Basin, connected in some way with the mines, about 6,000 inhabitants. A goodly number of foreigners are here, mostly English, as English capitalists have an interest in several of the mines. I have visited several mining districts and public works, and can say this is the most orderly, moral and best population I have ever seen. I have not seen a single man the least intoxicated, nor have I heard an oath sworn by any one. It is a prolific place for children, and they are the most industrious and best behaved children I have ever beheld. In Southern cities and towns very many boys are idle, ill-behaved and disrespectful to the aged and to strangers. Not so here; you see nothing of the impudence and impertinence of the wealthy and idle youth of other sections. The people are pre-eminently kind and social.

What a field is this for a Baptist preacher of piety and good common sense. The Methodists are doing a good work. They have a large meeting-house, well located, and several out-stations, and a stationed preacher. Baptists have two or three small churches on the outskirts of the place, but no church at any point where they can command much influence. There is a large Baptist population scattered over the place, but no minister to take an active part in combining them. A Baptist minister of the right stamp could do incalculable good. Who will say, "Here am I, send me." I preached in the Methodist church at the "Hiwassee Mines" last night, and this evening at 6 o'clock I shall preach at the Brass Band house of the "Eureka Mines."

In my next I shall say something in regard to the Copper Mines.

H. E. T.

For the South Western Baptist.

EUCLATA, June 12th, 1860.

DEAR BRO. DAWSON: Being on the eve of leaving your State for my "Kentucky home," I am happy to be able to inform the brethren, through your paper, that I have secured for our "Southern Theological Seminary," during the last three months and a half, \$14,000.

After having spent some two months at home, I hope to return, that I may give the brethren in other parts of the State an opportunity to aid in this great enterprise.

Meantime, let the brethren reflect on the fact that this Institution is designed to supersede the necessity of our young ministers' going North to receive Theological training. When they have acquired all they can at home Institutions, they will go to Greenville to finish their education. May the Lord incline all who can to aid in the work of endowment!

Affectionately,

A. BROADBENT, Agent.

For the South Western Baptist.

DEAR BRO. DAWSON: The communication of "M.," which appeared in your issue of the 26th April, has sorely troubled the Editor of the Landmark Banner, and Cherokee Baptist, and some of his correspondents. They first set themselves to guessing the name of the writer, and both shot wide of the mark.

It is a matter of no consequence whether the writer be known or not. If he were known to the editor or his correspondent, they would have no cause to attack him personally; and the disclosure of his name would give an additional force to his article. Why, then, this ado about a name?

A more important enquiry would be—Is there any reason to apprehend the division alluded to by "M."?

The Editor of the Banner, in his issue of the 24th ult., has set forth a long list of the articles of his creed, and asks "those who propose division, to say for which of these items, non-fellowship is to be declared?"

It is remarkable that the Editor, while objecting so strongly to the apprehended division, and while taking "M." and some others to task for suggesting that it may take place, said not one word in his creed about the ground upon which "M." based the separation, if it should ever take place. This was not expected from the Editor. From the first issue of his paper down to the last, there has scarcely been a number in which his fairness and candor have not been set forth. If we may believe his editorials, he is the very personification of candor. That being so, we had a right to expect him, when he objected to the article of "M." to reply to the point made by "M." He has not done it, and our object is now to hold him to the record. It is a matter of no consequence to our public, or to any one, whether he is a Landmarker or not. He may be as exclusive as he pleases in his worship of God—and may congratulate himself that he "is not as other men are"—"Anti-Landmark men"—"unsound Baptists"—and that he "does not affiliate with Pedo-Baptists"—but that is not the point made by "M."

The ground upon which "M." placed the division, which may take place, (and he did it for the purpose of awakening attention to the danger), is, the new doctrine of Church government as set forth in the revised edition of the Iron Wheel soon to appear.

What is that doctrine? We need not wait for the book to appear to inform us. So eager was the Author to promulgate it, that he published it in the columns of a newspaper in advance of the regular publication.

It is to be found in the columns of the Tennessee Baptist, and doubtless has been read by the editor of the Banner and Baptist.

The following extracts will sufficiently indicate what the new doctrine is:

THE NEW THEORY.

1. It is the prerogative of a church member to say whether or not he will be tried by his church for alleged offences.—Tenn. Baptist, March 17.

2. The accused is the sole judge of the nature of the offence and the law.—Ibid.

3. If a member under arraignment objects to being tried, and protests, the church is estopped, or if it proceeds it is a "mock trial."—Ibid.

4. A church is not the highest ecclesiastical authority; an appeal can be made to the judgment of sister churches, also to associations.—Ibid.

5. Sister churches and Associations have the right to "look into and examine the righteousness of the decision" of a church.

6. It is the right of one church to receive the excluded members of another, precisely upon the same principles that candidates are first received for baptism.

7. Ministers are a favored class of church members, and it is necessary to have some other tribunal than the church, "if not of higher authority, at least of paramount influence, which shall be beyond the reach of local bias;" again: "By our (the old) principles of church government our ministers are as completely at the mercy of their church as are the humblest members. . . . Under such circumstances it is highly important that there should be some other tribunal." &c.—Tenn. Bapt., March 17.

8. Associations 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."

9. Conventions, Boards, Missionary Societies, &c., are all unscriptural—centralizing—oppressive.—Baptist Hierarchies—taking the work of the churches out of their hands, &c.

Now, let the Editor of the Banner and Baptist say clearly, and distinctly, and candidly, whether he favors the new system of Church Policy or not.

It is this system which threatens the disruption of the churches—it is not that J. R. Graves has been tried and expelled by the First Baptist Church of Nashville, but it is the doctrine, as to the powers and rights of churches and associations, which he and his followers are attempting to deduce from his trial, which threatens the harmony of the churches. Does the Editor fear the division? If he does, he knows how it may be averted. For let him be fully assured, that Baptists, who have ever held the doctrine of the sovereignty and independence of the churches, will not now abandon it to follow the lead of such a man as J. R. Graves.

M.

For the South Western Baptist.

LA GRANGE, June 11th, 1860.

DEAR BRO. DAWSON: I understand that the S. W. Baptist is twitted the second time for criticising, on the subject of slavery, persons who, it is alleged, hold the same sentiments with myself, while I go unwhipped, and held in favor.

The proof is said to be found in a communication, of some years ago, to the New York Examiner. The article referred to and copied at the time into the Southern Baptist, (and at my request into the S. W. Baptist,) contained these sentiments: "Slavery is not always and everywhere wrong." But if it were, how could the South get rid of it? Would it be just to require us to sacrifice everything where investment in lands and negroes was a thing over which we had no control? That colonization was a mathematical impossibility. That liberation was out of the question.

That the Bible neither prescribed slavery nor universal liberty; just as it prescribes neither monarchy nor republicanism. Dr. JOSEPH S. BAKER attacked both positions at the time. My meaning, as I explained in reply, was, it is neither a virtue to hold slaves, nor not to hold them. Dr. Baker took exception to the use of the word "sanction" in this connection, as I had said that slavery was neither sanctioned nor unsanctioned by scripture, meaning, as above explained, that it was neither a virtue nor a vice.

The whole article was written, not to take the high ground of the whole truth, but to take ground, for the sake of the argument, so moderate that no one could possibly cavil, and with the hope of making some impression upon reasonable Christian men North. It was with much ado the article was admitted.

I never held, for a moment, that slavery was an evil, or any thing akin to it. Up to 1840, when slavery was discussed in connection with the subject of moral philosophy, in the University of Alabama, where I was a student, I had not studied the subject with any care. I then saw how it was in the Bible, and listened with entire conviction to the lectures of Dr. MARSH on the general subject—

not, however, being clear as to the perpetuation of the curse pronounced on Canaan.

Up to the defection of Dr. WILLIAMS, I had entire respect for moderate anti-slavery men, believing that they would prove law-abiding men and let us alone. With his defection, lost all confidence; of late years I see but little difference between an anti-slavery man and an abolitionist. I am no politician; I have a high vocation; but agree in sentiment and feeling with Mr. YANCKEY. The common rights of the States in the common territory is indisputable, and with me, to recognize a principle, whether in company with more or few, is to contend for it. They are the disunionists who trample on the Constitution.

If my lynx-eyed critic had looked a little closer, he might have found in the Examiner another article of an earlier date, expressing gratification at the tone of moderation manifested by such men as Wayland, Cutting and others and their counterparts South; but, as I have above, that fallacious hope was long since abandoned. This, however, had nothing to do with the well-considered and clear teaching of the Bible as to the righteousness of slavery.

It is hardly necessary for me to say, that this community have heard me teach publicly, as a minister, that God designed Ham to serve throughout all generations; that mental and physical inferiority necessitates it.

I state these things for you as I believe we never, first or last, had a word on the subject. Meanwhile you can make any use of them which may seem suitable. By the way, how comes it that I am in some quarters regarded a sort of protégé of yours? It was conjectured that you furnished the argument for my introductory sermon at the Western Association last fall! I think neither of us ever borrowed an opinion from the other. We have simply had the happiness to find out a co-incidence in some things.

I have never sought to make myself conspicuous as a pro-slavery man, as you know I despise anti-captivism in all its forms; yet most industriously taught slaves their duty from the beginning, as hundreds in West Alabama know, where I labored with the apprenticesing of God upon me among the negroes.

Yours as ever,

E. B. TICHENOR.

For the South Western Baptist.

Tuskegee Association.

MISSIONARY APPOINTMENTS FOR THE LAST WEEK IN JULY.

Elders Handey, Newman, Cloud and Lloyd, of the Tuskegee, and elder P. H. Landy, of the Alabama Association, will stand at the following places during the "missionary week."

Cubhatchee, Saturday and Sunday the 21st and 22nd July.

Secular Intelligence.

Items of News.

A bill has lately been passed in Congress, which provides that correspondents may send their letters from the Dead Letter Office, by enclosing them in the envelope. When letters are thus enclosed, if they are not received at their destination by the persons to whom they are directed, it becomes the postmaster's duty to return them to the writer. This is a good arrangement, and will save much trouble, anxiety and money to correspondents and business men.

The St. Louis Herald, in speaking of the recently discovered embezzlement of a clerk in that city, says the defalcation for which Smith, the clerk, was arrested, will hardly fall short of \$100,000, and Smith "has nothing to show for it." The rock upon which he split was the one upon which many another has been wrecked—namely, the love of money. It is stated that this line is indicted to one lottery firm in that city to the amount of \$100,000.

The Rev. P. J. Neely will deliver the Anniversary Oration before the Episcopal and Philomathean Societies of the Alabama University on the 10th of July.

The Annual Convention of the stockholders of the Alabama and Tennessee Rivers Railroad Company will be held on the 11th day of July next, at Talladega.

The Jacksonville Republican says that a company of citizens of Calhoun county, consisting of planters, mechanics and others, have taken the contract to furnish the Rail Road from Talladega to Gadsden by the 1st of October, 1861, and to Jacksonville by the 1st of next February.

Col. Andrew H. H. Dawson, of our city, has been invited to deliver the Annual Literary Address at the approaching commencement of East Alabama Female College at Tuskegee. While this selection is a high compliment to Montgomery, still Col. Dawson says, we can make no objection to the dry weather, but we can make no objection to the occasion, and prove that in honoring him, the College has honored itself in a corresponding degree.

A machine for making button-holes is said to be the latest thing in the way of inventions. It will work, it is reported, ten button-holes in a minute. The next thing will be a machine to sew on buttons, then "Hurray for the bachelors."

Brigham Young, with several of the dignitaries of his church, but with fewer, if any, of his wives, has been in the city for several days. He is negotiating for the purchase of a paper mill, which he proposes to set up in this city.

Dangers to Children.—The Brussels "Journal of Medicine" contains the account of another nearly fatal case of poisoning from the use of the paint on children's toys. A child, six months old, was taken with convulsions, writhing with pain, and uttering the most agonizing cries. It was with great difficulty that its life was saved. Examination showed that it had been poisoned from sucking a doll's head, the white lead in the paint being the most deadly poison.

Minors of color, of course, are not red in the face, and are not painted with the paint of green and yellow, which colors are largely used in painting toys for their cheapness—all in large enough quantities to kill a young child.

Early last month a farmer living near Farmington, Van Buren county, Iowa, while talking to a neighbor about the dry weather, and the outburst of the most terrible blaspemy, using the vilest epithets to the Almighty, and the Saviour, because he did not send rain. The man was going on frightful language, when all at once his jaws became palsied, his tongue became powerless, his voice ceased, and he fell on the earth a corpse.

The amount of property invested in literary institutions by the P. E. Methodist Church, is over \$30,000.

The New York Express says that the Bark Wildfire, recently captured with a cargo of Africans, is said to have been owned and fitted out by a Boston house, and anticipated clearing over \$200,000 by the operation.

Some of the tavern-keepers are getting alarmed at the extent to which the wholesale liquor merchants adulterate their beverages, and are about petitioning for a more limited use of strychnine. They say so much is now infused into their spirits that it don't give a customer time to pay for his whiskey.

The Baltimore Patriot learns that the manufacture of boots and shoes by machinery, after the system in operation at Lyons, France, is about to be introduced into New Orleans on a high scale. This is a great calamity for the Southern commercial independence.

The Fall Term of Medical College at Mobile will begin on the 11th of November. The appropriation of \$50,000 to this institution by the late Legislature, has enabled the Trustees to complete the most ample arrangements in every department.

The Selma Sentinel estimates the population of Selma at eight thousand, and predicts that with the completion of the Alabama and Tennessee railroad, it will double its present numbers.

There are now 450 men at work on the Mobile and Great Northern Railroad; and it is the intention of the Company to commence the laying of iron in September.

Lately we have seen a great number of gentlemen from all parts of the State, and from the adjoining States, who tell us the crops are beginning to suffer for rain. Our exchanges, too, bring most unfavorable reports, and farmers are beginning to become uneasy on account of the dry weather.—Selma Sentinel.

Married, on the 6th June, 1860, at the residence of the bride's mother (Russell Co., Ala.), by Elder E. V. Van Hook, Mr. BENJ. R. HENRY, of Greenville, and Miss MAJORIE A. VANN.

Married, on the evening of the 6th inst., at Rocky Mount, N.C., the bride and groom, by Elder J. F. Foville, Dr. J. S. Pitts and Miss MARY A. ALLEN. May the Bible ever be their guide.

Obituaries.

Departed this life, in Macon Co., Ala., May 29th, 1860, ALLEN RICHARDSON, eldest son of Jonathan S. and Martha Jane Taylor, aged four years, four months and twenty-seven days.

"Oh! ruthless death, what hast thou done—Why, why, so rudely take A mother's pride, a brother's joy, And leave their hearts to break?"

And he is gone, lost to our sight; 'Tis true, his race is run, His youthful spirit winged its flight, His work was early done.

Gone while the gentle deeds of youth To his fair land he left behind, Gone while that soul beamed bright with truth, To sparkle but in Heaven.

We see him with his Saviour now, The victor's palm he bears; A glorious host around him brow, A crown of life he wears.

Died, at his residence in Autauga Co., Ala., on Sat., April 21st, 1860, JAMES J. APPERSON, with Typhoid Fever, after a painful illness of 30 days. He was the son of John and Mary Apperson. Deceased was born in 1827. He leaves a wife and three children, two sons and one daughter. In his death the community has lost a good and useful citizen, his family a kind husband and parent, and his mother a dutiful and devoted son.

Deceased had never made a public profession of religion, but ever had profound respect for the ordinances of the Gospel, and was of amiable and pacific disposition, and during his protracted sickness was much engaged in prayer, and during the last night of his life he was conscious of the near approach of death, and told his mother, who was watching by him that he was ready to go, and conversed with her upon the subject of his death, and he was a faithful member until his death. But death came and called him from us before he had quite lived twelve months in the church.

Died, April 12th, 1860, bro. JOHN CAPPS, brother to James Bro. John, though younger than his brother that went before him only four days, became a member of the church about three years ago; thus, with many friends, each are mourned for. But we sorrow not as others who have no hope. Death will soon disprove us of what we here say. The Apostle, is to visit the widow and fatherless." A BROTHER IN CHRIST.

MILVILLE, BUTLER CO., ALA.

SPECIAL NOTICES.

TUSKEGEE FEMALE COLLEGE.

COMMENCEMENT EXERCISES.

Commencement Sermon, Sunday the 24th of June, in College Chapel, by Rev. W. P. HARRISON.

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EXAMINATION.

THE ANNUAL EXAMINATION of the Students of the PARKER ACADEMY will take place on the 24th of June, at 10 o'clock, A. M., in the presence of the public, and are invited to witness the performance, and to see and judge of the efficiency of the system of instruction adopted in the school. Examinations will be held in Latin, English, and Mathematics, to the perfect satisfaction of every unprejudiced person.

An address will be delivered by M. L. FRYER, M. D., on the Education of man, upon Moral and Physical aspects, with answers to questions, and a variety of addresses by the students.

An Exhibition consisting of Dialogues, Plays, Humorous Speeches, and other compositions, will be given by the students at night. A Programme of the Exercises will appear for distribution before the commencement of the performance.

Come all, and see and hear for yourselves. June 14, 1860. G. PARKER, Principal.

ANNOUNCEMENTS.

We are authorized to announce JAMES M. CLOUGH as a candidate for the office of Tax Assessor of Macon County, at the ensuing election on the first Monday in August next.

We are authorized to announce BOLING W. STARKE as a candidate for Tax Assessor of Macon County. Election first Monday in August, next.

We are authorized to announce H. H. FREEMAN as a candidate for re-election to the office of Tax Assessor of Macon County, at the election in August next.

THE SELMA Insurance and Trust Company, SELMA, ALA., WAS ORGANIZED IN 1856.

Capital Stock, all paid in, \$300,000. Surplus cash premiums on hand, 30,000.

INVESTED AS FOLLOWS: In United States and Alabama State Bonds, \$103,094.37. Real Estate in Selma, 7,958.00. Cash in Bank, 1,417.63. In Mobile, 171,520.32.

HOWARD COLLEGE.

The Exercises, in connection with the approaching Commencement of Howard College, will occur as follows, viz: Commencement Sermon by the Rev. A. J. BATTIE, Sunday, June 24th.

Commencement Sermon, Monday, June 25th. Junior Exhibition, Tuesday, June 26th. Anniversary of Literary Societies, Wednesday June 27th.

Commencement, Thursday, June 28th. Annual Meeting of Board of Trustees, Wednesday June 29th.

Rev. James Barrow's Appointments.

At Mount Pleasant, Chambers Co., Monday after the 1st Sabbath of July; Tuesday at Antioch, Chambers Co., at night in Lafayette; Wednesday, and at night, New Hope, Chambers Co., at night, Friday at Flat Rock, Chambers Co., at night, Saturday at Flat Rock, Chambers Co., at night, Sunday at Flat Rock, Chambers Co., at night, Monday at Flat Rock, Chambers Co., at night, Tuesday at Flat Rock, Chambers Co., at night, Wednesday at Flat Rock, Chambers Co., at night, Thursday at Flat Rock, Chambers Co., at night, Friday at Flat Rock, Chambers Co., at night, Saturday at Flat Rock, Chambers Co., at night, Sunday at Flat Rock, Chambers Co., at night, Monday at Flat Rock, Chambers Co., at night, Tuesday at Flat Rock, Chambers Co., at night, Wednesday at Flat Rock, Chambers Co., at night, Thursday at Flat Rock, Chambers Co., at night, Friday at Flat Rock, Chambers Co., at night, Saturday at Flat Rock, Chambers Co., at night, Sunday at Flat Rock, Chambers Co., at night, Monday at Flat Rock, Chambers 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