

The S. W. Baptist.

TUSKEGEE, A. LA.:
Thursday, January 6, 1859.

Our Contributors for 1859.

We have made arrangements whereby our readers may anticipate stated contributions from the best writing talent in the Southern States for the coming year. Various subjects of deep interest to the denomination will be discussed, with a candor and ability, becoming a religious journal. Let those who desire to see these subjects discussed send on their names at once.

Several articles are crowded out this week. We must defer a notice of the late Concert at the East Alabama Female College for another week.

"PASSAGES IN THE LIFE OF AN OLD GEORGIA PREACHER."—We begin this week the publication of a series of articles from an esteemed and aged brother in Georgia, which we doubt not will be interesting to our readers. A part of the series has already appeared in the *Christian Index*, but as the author desires to expand them, he requests us to publish all as original matter.

Tuskegee Collegiate Institute.

This institution opened last Monday (3rd), with an attendance of seventy-five pupils. Such promptness in the pupils augurs well for its future prosperity.

Central Institute.

We are glad to know that this institution is rising so deservedly in popular favor, under the management of Prof. CARTER. See advertisement.

BRO. BOWEN'S LECTURE will be noticed in our next issue. The crowded state of our columns forbids it this week.

Two important Reports, read before the late Baptist Convention, may be found on the outside. The one on Temperance is from the graphic pen of D. P. BOSTON. The other is the Report of the Board of Trustees of Howard College. This able Report shows a gratifying state of things in regard to our College.

The New Year.

Well, here we are upon the threshold of a new year. Let the old one go, and the sins that were committed during its rapid flight, they should be repented of forthwith, if it has not been done.—Amendment in future should be our great effort.

In greeting our readers in a New Year, we make no flourish of trumpets as to what we intend to do in the future. We have no art in leading our readers on by promises. Should we live they will see when the year is out.

Do you wish to know how the S. W. Baptist is prospering? It is doing well but might do much better if its friends would just resolve it. The first resolve should be for every delinquent to pay his dues. Stop! delinquent reader, and don't leave us. We want to say a word to you. How can you take our paper from year to year and never pay us?—Why do you pay others and neglect us? We live at a distance, cannot see you, and why forget us? How can you forget us when you see our paper every week? Before God, are you doing right? Some discontinue, and never pay us. Can a Christian do this? We have several thousand dollars owing to us by delinquent subscribers, which, if they would pay, we would be able to purchase our new Press, and meet all our liabilities. And, brethren, how easily you can pay it. Resolve, then, that the next debt you pay shall be to the S. W. Baptist.

The second resolve should be "I will get all the subscribers I can for the S. W. Baptist during the year 1859." If these resolutions are carried out, your Editors and Publishers will have abundant evidence that their labors are appreciated.

We intend this year, at the beginning of a new volume, first of May, to enlarge our paper, this we must do to make space for the heavy press upon our columns. This will incur an additional expense, which can be easily met in the way above suggested. Let no friend despond nor enemy rejoice at the fate of the S. W. Baptist. It never had as many subscribers before, nor was it ever in as good a condition, financially. It will live, notwithstanding the predictions of its enemies. It is making money if we could get it; but if some withhold it and will not pay us we leave it with them and their God.—And here we close.

The reader may see it announced in our advertising columns that D. R. LANE, a man every way worthy of the position, is appointed Treasurer of Howard College. The object of his appointment is therein specified. We trust our good brother LANE will receive a hearty welcome everywhere. He is fully authorized to act as agent for the S. W. Baptist.

Our Arkansas Correspondence—Principles involved in the late action of the General Association of Middle Tennessee and North Alabama.

We publish the communication of the Rev. H. H. COLEMAN, of Arkansas, in another column, because the subject to which it refers involves the dearest principles of church-organization that are held by the Baptists. In calling attention to it, it is due our readers that we state in a single paragraph the prominent facts as they occurred in the late action of the General Association of Middle Tennessee and North Alabama, at Lebanon, Tenn., in October last, as published in sundry papers. They are these:—Preparatory to the organization of the body, two letters were presented purporting to come each from the First Baptist Church in Nashville. The one was presented on behalf of the Church proper, of which Dr. Howell is pastor; the other was presented on behalf of a faction that split off from the Church sometime in September last on account of some alleged informality in a case of discipline. The First Church proper had a membership, at the time of over three hundred—the faction numbered between twenty and thirty. The question recurred, which was the Church? A special committee was raised to report upon the case. That committee reported in favor of the faction, and excommunicated the First Church. The body adopted the report of the committee by a very large majority,—so that the minority—the faction, say twenty-five—was declared to be the church, and the majority—say three hundred—was ruled to be no church. The cause of the whole disturbance was, that the First Church had arraigned the Rev. J. R. GRAVES for "grossly immoral and unchristian conduct"—i. e., for publishing sundry libels, slanders and falsehoods in his paper, the Tennessee Baptist—and for seeking to divide the Church. The delegates from the First Church were told publicly, so we are informed, that if they would withdraw the charges against Mr. G. all would be right—they could come into the Association. The delegates responded, they had no power to withdraw said charges. That was a matter for the Church to determine. Thereupon they were expelled from the body without even the forms of a trial, wholly upon *ex parte* testimony; and that, too, before the Association was organized—while it was a simple mass meeting! Whereupon the General Association proceeded to elect Mr. GRAVES President, notwithstanding charges were then pending against him in his own church for "grossly immoral and unchristian conduct!" The delegates from the First Church offered a protest, respectful in language and dignified in spirit, setting forth the whole proceeding to be unconstitutional, unscriptural, and utterly subversive of the whole ecclesiastical polity of the Baptist denomination, and asked that it be entered upon their minutes. This was denied them!

Such are the facts, so far as we can gather them from various sources. We have been requested to state them frequently for the benefit of our readers. If we have committed any error in the statement, and it can be made appear, we will cheerfully correct it. We beg to state a few principles, which this decision of the General Association involves, for the purpose of appraising our brethren generally as to the tendency of this factional movement; and in doing this, let it be remembered, that this General Association is a similar body to our State Convention, not with merely district Associations. These district Associations have never assumed to be anything beyond merely "advisory councils." Our Conventions, or General Associations, have never assumed even this. They are simple organizations for the promotion of Missions, Sabbath Schools, Bible Cause, Education, &c., &c. With Baptists, all ecclesiastical power resides in the churches—Associations are merely "advisory" at most—and as to Conventions and General Associations, we doubt if a single instance is to be found on record of their even advising a Church, much less of their excommunicating one. But to the principles involved in this strange, unheard of decision. Let Baptists attend!—

1st. State Conventions and General Associations have the power to revise and reverse the action of Baptist Churches.

2nd. A member of any church arraigned for "grossly immoral and unchristian conduct" may set his church at defiance, and if he can get a mere faction to sustain him, say one-tenth of the members, he has a right to withdraw and claim to be the Church, and expell the remaining nine-tenths from the Church.

3rd. If a church from which such schismatics have withdrawn shall persist in trying said member, for said conduct, then it is incumbent on the General Association or State Convention, to declare such a church heretical, and unchurch her.

4th. Publishing libels, slanders and falsehoods against sundry persons, as

alluded by any church against one of its own members, in a newspaper of a reputed circulation of twelve thousand, is a private offence, and requires the application of the principle laid down by our Lord in the 18th ch. of Matt.

Finally: State Conventions and General Associations are "courts of appeal" the decisions of which are binding on the churches!!!

Such are the monstrous propositions which this strange decision involves! Of course no Baptist can long be blinded to the consequences of such principles. Let our churches be firm. Our principles have come down to us through the fierce contests of eighteen centuries; and nothing but the blindness of an infatuation, portending a speedy ruin of its subjects, can presume that pious and enlightened Baptists of the nineteenth century—Southern Baptists—will now yield such a priceless legacy either to open enemies or to pretended or mistaken friends.

Approx. we extract the following from "Williams' Miscellany," pp. 141-2.—We need not inform our readers that Dr. Williams is one of the strongest writers of any denomination on the American continent; and that his soundness as a Baptist has never been questioned. Read and ponder!—

"In our own country and denomination, and with our social institutions, the intrusions and usurpations of the world upon the church are most likely to come in the form of voluntary societies, [such as Associations, Conventions, &c.] attempting to control and use the churches for their own purposes, and to break them down, and their ministers also, when they prove refractory under such attempted intervention. It is the duty, and the interest of the church so invaded, to stand fast, unmoved by the shock of the onset, untroubled by denunciations, and unblinded by popular interest and favor. Is the voluntary society of man's organization, entitled to prescribe to the voluntary society of Christ's organization? We question it. To us it seems but the old parable of Jotham revived—the thistle, thorny and low, undertaking to rule by fire the cedar in Lebanon. Let us as churches root ourselves in the reserved rights of Christ Jesus, and repel all other legislation."

The late action of the Board of managers of the Southern Baptist Publication Society, may be seen from the following which we publish from the Southern Baptist, of Dec. 28th. The object of the Board seems to be to simplify the management of the business, and make it more economical, by placing it in the hands of one man, J. J. TOON, the present efficient and popular Financial Secretary. We are not disposed to find fault with Boards to whom vast interests are committed, for it must be taken for granted till the contrary appears, they understand their business, and we will not censure this late action. It may be, in its practical workings, the best plan. We hope the Board will never adopt a plan which will substitute economy for efficiency. But read the action and let it speak for itself:

Southern Baptist Publication Society.—Important Changes.

Very soon after the last annual meeting of this Society held in Hampton, Va., in June, 1858, it was resolved by the Board of Managers, to make an entire change in the business of the Depository, in this city, as early as possible. It was determined to close the Depository agency of Messrs. Smith and Whilden, who, for several years have conducted the heavy and complicated work committed to their charge, with great constancy and integrity. The extensive miscellaneous and retail business carried on by them, is to terminate the last day of the present month. The accounts of their department are to be put into immediate liquidation, and prompt measures will be taken to collect all the outstanding debts, and to settle all unfinished business done in their name.

No additions are to be made to the miscellaneous stock in the Depository, or the stock of religious books, except such as are demanded by the wants of the denomination, and which can be readily supplied by order.

The Depository agents, Smith and Whilden, having ceased their connection as an agency, the remaining business of the Depository, as well as the general operations of the Society, will henceforth be conducted simply under the name and style of "THE SOUTHERN BAPTIST PUBLICATION SOCIETY." Orders and communications can be addressed to J. J. TOON, Financial Secretary.

The purpose of the Board now is to select another and cheaper place in this city, where the proper business of publishing and of selling the Society's own publications can be efficiently and economically carried on. The capital previously invested in the Depository and all the other assets of the Society, will be concentrated upon the main work of producing such books as may be supplied by the denomination, or such as may be wanted by the denomination.

It becomes a matter of first importance that persons having unsettled accounts with the Society, whether in the Depository department, or in any other, should promptly remit their dues: as the process of settlement must be urged by all the measures necessary for maintaining the prosperity of the Society's finances.

The above statement embraces the substance of the proceedings of the Board; and the changes specified are to take effect on and after the first day of January, 1859.

Dr. Manly.

Last week we enjoyed a short visit from the venerable Dr. Manly. He comes to our State at present to make the necessary arrangements for a removal to it at an early day, say next Spring. We were greatly rejoiced to see the Dr. looking so well after his unparalleled labors during the late protracted epidemic in Charleston. For three or four long months, during which the pestilence raged with malignity—such as the present generation in that city never saw surpassed, our brother remained at his post, visiting the sick, attending funerals, comforting the bereaved, and preaching to all "the unsearchable riches of Christ." Perhaps that beautiful Psalm never was more beautifully illustrated, in which the divine poet says: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it will not come nigh thee." Ps. 91: 5-7.

Although every member of the Doctor's family, except himself and one other, took the disease—yellow fever—not one of them died! Surely the Lord has some important work for his servant yet to do, seeing he has shielded him thus amid such dangers. Tens of thousands of his brethren in Alabama stand ready to welcome the good man—the able minister—the matured Christian, back to their hearts, their homes, their churches!

A CLEVER DELINQUENT.—A good brother, for years a delinquent, just as we were ready to give him up, the other day sent money to pay for past indebtedness and for over a year in advance. Nor was this all: in the same letter he sent us two new subscribers and the money. That was a capital way to make atonement for past neglect. That brother has our thanks. Are there any more of the same sort? We shall see.

The Rev. J. P. Tustin.

This brother retires from the editorial department of the *Southern Baptist*, in the last issue of that paper—a position which he has filled with distinguished ability for the last four years. Although we have dissented from some of the views expressed by bro. Tustin during his connection with that paper, yet it affords us great pleasure to bear testimony to the uniform dignified, courteous, and upright manner in which he has demeaned himself to all parties during his editorial career. We shall always entertain for him the highest respect. We are under many obligations to bro. T. also, for personal favors for which we thus publicly express our acknowledgments. We doubt whether any man ever labored more assiduously and faithfully in any office than J. P. Tustin did while Corresponding Secretary of the S. B. P. Society.

The *Southern Baptist* is to be edited for the present at least, by a "Committee of Brethren." It is one of the best papers of the country, and ought to have as large a circulation as any journal North or South.

WADY T. ARMSTRONG, a graduate of Howard College, has been elected, we are pleased to learn, professor of Greek Literature in Erwin College, Tenn.

Olshausen's Commentaries, &c.—A Christmas Gift.

We publish the following with pleasure, as it shows the very high appreciation in which the labors of our young brother is held by his charge. How many pastor's heart might be gladdened by such a "Christmas gift!"

TALLADEGA, Dec. 25th, 1858.

Rev. J. J. D. RENFROE: Dear Sir:—The undersigned, (a portion of your friends and admirers), respectfully ask your acceptance of the accompanying Books, as a Christmas gift. It is intended as a token of their high appreciation of you, as a faithful and efficient minister of Christ, and a true Christian gentleman.

With sentiments of the highest regard, we are your sincere friends, OLIVER WELCH, W. R. STONE, THOS. W. CURRY, MRS. J. C. HENDERSON, O. M. WATKINS, MRS. THOS. WARWICK, J. H. JOINER, FLORINE POPE, MRS. WM. STONE, CAROLINE H. PITTS, JAS. HEADEN, WALKER CURRY.

TALLADEGA, Dec. 25th, 1858.

VERY DEAR FRIENDS: With more than ordinary pleasure, I acknowledge the receipt of the books, "Olshausen's Commentaries," "The Great Teacher," and "Philosophy of the plan of Salvation." If I had selected a Christmas gift for myself, I could not have rendered more satisfaction to my wants, than I have received in this liberal expression of your generosity. And if I am at all worthy to be the object of such words of regard and appreciation as those which accompany your token, it is attributable only to the boundless goodness of that God who has, in all ages, mysteriously led thousands from remote obscurity, through a life of usefulness—and to a heaven of happiness, for "hitherto the Lord hath helped me."

I can assure you that your "gift" is appreciated, and your kindly regards reciprocated. And may the great God who has so signally blessed America through the year 1858, specially visit Talladega before Christmas 1859, in the

Salvation of the unconverted of our Town, and abundantly build up our Church, is the prayer of your servant in Christ Jesus. J. J. D. RENFROE.

To Rev. Oliver Welch, Thos. W. Curry, Oscar M. Watkins, and others.

Church Order and Discipline.

We publish this week the first of a series of articles from the pen of elder D. LEE, the Moderator of the Alabama Association—a brother, we need scarcely say, every way qualified for the task—on sundry questions of order and discipline as understood and practiced among the Baptists. After all, a violent onset upon these cherished principles will always result well for several reasons. First, it brings them prominently before the world, and thus secures for them that commendation for their beauty, efficiency, and simplicity which they must ever command from the wise and good. And then, these assaults upon them show the extent to which they are enshrined in the great Baptist heart of our country. We sincerely pity that credulity which can presume upon their overthrow out of complaisance to the *dicta* of any party.—Bro. LEE, in a private note accompanying his communication, informs us, that he is not seeking to build up or throw down any man; but he does seek to establish the truth and to expose error. Of this every one will be convinced who will read his communication. We bid him welcome to our columns. We suppose all our readers will rejoice to see an able discussion of Baptist Church polity.

Without seeking to interfere with bro. LEE's plan, we desire to offer a few extracts from sources entitled to consideration, upon questions of Church Order and Discipline, which are now agitating the minds of many of our brethren. Men change, but principles never do. We doubt not therefore, that we shall perform a valuable service to our readers by introducing the extracts from these several authorities. We shall begin with

JOHN GILL, D.D.:

"III. By whom excommunication is to be performed.

I. Not by a member himself; no man has a right to cut off a man; such a man is a *foe deo*; as a man cannot come into a church without the consent of it, so neither can he go out of it, without its consent; for a man to depart of himself, is not standing fast in one spirit, but is a cowardly running away from a church; and to go without giving a reason, without asking leave, or desiring a dismission, to say the least of it, is a rude and unmanly way of departure; and such churches who receive such persons, do not as they would be done by; yea, such men are covenant-breakers with a church, which is a great evil, and breakers up of churches, as much as in them lies; for what one member may do, others may; yea, if a member may leave a church at pleasure, a pastor may do the same: in a word, notwithstanding such departure, such persons may be proceeded against by direct excommunication; or, which amounts to much the same, should be declared by a vote of the church, non-members, and no longer under its watch and care; which is by some called indirect excommunication.—2. Nor is it to be performed by any single person of himself, whether an ordinary or extraordinary minister; it never was done by an apostle, an evangelist, or any other one man; for it is a punishment inflicted by many.—3. Nor is it to be done by the elders of a church separately; much less by the elders of other churches; but by the elders of churches, with the consent of the members of them; for they have a right to do this, previous to their having elders, and when they have none, as to receive members, so to expel them; the power of it originally lies in the church; the authority of executing it lies in the elders with the consent and by the order of the church; as the directions to the churches concerning this matter testify.—Gill's Body of Divinity, vol. III. pp. 286-7.

We quote next from

ANDREW FULLER:

"The charge given by the apostle to the Romans (ch. xvi. 17, 18,) though applicable to a church, yet seems to be rather addressed to the individuals who compose it:—'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' The characters to be avoided appear to be persons whose object it is to set up a party in the church, of which they may be the heads or leaders—a kind of religious demagogues. Such men are found, at one time or other, in most societies: and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the 'brethren' have their eye upon such men. 'Mark them.' Trace their conduct, and you will soon discover their motives. Stand aloof from them, and 'avoid' striking in with their dividing measures. In case of their being members, the church collectively considered ought, no doubt, to put away from amongst them such persons: but, as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches therefore beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and therefore may be known, particularly by three things:—First, By their doc-

trine; it is contrary to that which has been learned of Christ. Secondly, By their selfish pursuits: 'they serve not our Lord Jesus Christ, but their own bellies.' Thirdly, By their insinuating winning pretences of affectionate regard towards their partisans: 'by good words and fair speeches they deceive the hearts of the simple.'"

So, in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed; but if instead of a calm, impartial, and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord—if the crimes of rich men be either entirely overlooked or but slightly touched, lest the cause should suffer from their being offended—or if the misconduct of poor men be disregarded on the ground of their being persons of little or no account—"are we not carnal, and walk as men?" Brethren, are there any such things amongst us?—Search and consider. Such things ought not to be. The private withdrawal of an individual, if it be without good reasons, may justify a church in admonishing him, and, if he cannot be reclaimed, in excluding him; but it cannot itself dissolve the relation. Till such exclusion has taken place he is a member, and his conduct affects their reputation as much as that of any other member. With regard to a neglect of discipline lest it should injure the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by a fulfillment of his commandments, let it sink!—Fuller's Works, Vol. III. pp. 334, 335.

Let us now hear from

JESSE MERCER, D.D.:

"Church authority is competent to the excommunication of refractory members—to deliver them to Satan—to render them as heathen men or publicans; but an Association has no excommunicatory authority—no, not of a church! This belongs to Christ, as Head ecclesiastically.—See Rev. 2:5, 3:16. No church, Association, or ecclesiastical body, has any power to excommunicate, or injure, or unchurch a church of Christ; or even to dissolve one. This last act can only be done by the mutual consent of the members, by whose will alone they were constituted a church.

"Church authority extends over ministers. The church has primary and final jurisdiction over them as members. She alone can call them out, and (by the aid of a presbytery) ordain them; and for false doctrines or immoral conduct, stop them from preaching and even excommunicate them; but an Association has no power over a minister to call, ordain, censure, stop, or exclude him, but only through the authority of the church of which he is a member.

"Church authority commands her members, and for disobedience disciplines them; but an Association can act only, as an advisory council to the churches in cases of difficulty."—Memoirs of Jesse Mercer, p. 455.

And who will not calmly listen to the matured sentiments of

J. L. DAVIS, D.D.:

"THE RIGHT TO EXCOMMUNICATE BELONGS TO THE CHURCH, WITHOUT ANY APPEAL.

This is clear from the words of Christ: 'If he will not hear the church, let him be to thee as a heathen man and a publican.' That it is not the province of a minister to excommunicate is clear from the instructions of Paul to the church at Corinth. If ministers had a right to excommunicate, Paul, with his high apostolic authority, would have exercised the right himself, or would have directed to the clerical tribunal by which the right was to be exercised.—But he instructed the church to do the work, and therefore, to the church it properly belonged. The punishment was to be inflicted, not by the officers of the church, but by the whole church assembled together with the power and presence of Christ, and the act performed is called the punishment inflicted by many. Some, because the word rendered 'many' in the passage is in the comparative degree, have interpreted it by the majority; but whether this be its import or not, it seems to imply that the sentence was passed by popular vote.

The obligation to exclude unworthy persons from church-fellowship, is taught in various passages of Scripture. 'Therefore put away from among yourselves that wicked person.' 'A man that is a heretic, after the first and second admonition, reject.' '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 which he received of us.' 'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.' 'Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.'

"In excommunication, regard should be had, not only to the glory of God, but to the good of the offender. This appears from the words of Paul: 'For the destruction of the flesh, that the spirit may be saved.' The happy result of this excommunication, the only one which is particularly recorded in the history of the New Testament churches, is a strong encouragement to the exercise of faithful discipline. It has been remarked, that when discipline leaves a church, Christ goes with it.—Church Order, pp. 273, 274.

Perhaps the following extract may be interesting to some of our readers.

It is from the pen of the senior editor of the *Tenn. Baptist*—J. R. GRAVES:

"The Baptist churches (says Mr G.) are pure democracies, and the only purely democratic government in the world. The decision of the majority is the ultimate verdict, and since the church is independent, there is no power above it. And, consequently, there is no APPEAL FROM ITS DECISION."—See Tennessee Baptist, vol. 14, No. 3, Sept. 19, 1857.

Again, says the same authority: 'Every church is the constituted guardian of the faith and practice of its members. Let it be considered an axiom (said Mr. G.) that each church must have the disciplinary power over all she is warranted to invite to partake of the Supper.'—*Id supra*.

These several extracts embody principles essential to the very existence of Baptist Churches. The very moment any man repudiates them, that moment he ceases to be a Baptist, no matter what his pretensions. Let them be read and pondered, and "the gates of hell shall not prevail against" them for they are the eternal truths of heaven. If there be an entrenchment behind which we could defy all the powers of a fallen universe, it is the independency of the churches of the saints, as to each other, and their supremacy as to all human organizations. Christ made the churches—man made Associations and Conventions; and he must have little faith in Divine power who supposes that the human can subvert the divine.

The Sects of the Baptists.

BY REV. J. S. BAKER.

We have examined the proof sheets of this work up to the 60th page, and are prepared to say, that it is a work thus far at least that must receive the unqualified commendation of every Baptist, and the sincere respect of every enlightened Pedobaptist. Dr. Baker is one of our strongest writers. In earlier years some of his brethren thought that he wielded rather too caustic a pen; but no such objection can be urged to his forth-coming work, if we may judge what is to come by what we have seen. The venerable man of God writes as one who was "setting his house in order" for the last stern conflict. Dr. Baker brings to the execution of this task the accumulated wisdom and knowledge of an eventful and laborious life, coupled with the sanctified spirit of an old matured Christian minister—"being such an one as Paul of the aged," We are truly sorry to hear of his failing health. Thousands of Baptists in the South stand ready to receive his present offering, giving it such a circulation as will gladden his heart and cheer his declining years.

We could have wished that the Dr. had turned over the work to the Southern Baptist Publication Society. We kindly suggest to him and to that Society, that the future editions of the work, if agreeable to both parties, be issued by it. It would relieve our brother's mind of much anxiety.

Book Notices.

Testimony on Scriptural Baptism.

from Pedobaptist Witnesses, by a Layman, and published by H. K. ELLYSON, Richmond, Va., is an able tract, of 34 pages. We have never seen a better array of testimony, most judiciously analyzed. We think Abraham Booth, of England, was the first author who made Pedobaptist authors speak against their own practice and in favor of Baptists. The plan he inaugurated has been followed ever since, and has told upon error most effectively. "Layman" for the space occupied, is not a "whit behind" the best authors.

No Communion with Campbellites, by elder A. P. WILLIAMS of Missouri. This was an Essay, read before the Ministers' Meeting of the General Association of Missouri, which pleased that body so well, elder Williams was requested to enlarge it and give it to the public. Thus, we have an able and invaluable tract of 56 pages, on an important practical subject. Mr. Williams has argued the question scripturally and logically, and has clearly proven that Baptists should not commune with Campbellites. This work is for sale by Wm. Crowell & Co., St. Louis, Mo.

We mention three reasons why we cannot commune with Campbellites, and would give others, if space could be afforded.

1. On some points they have not "the doctrine of Christ," and we cannot "bid them Godspeed" in their errors by communing with them.

2. They are schismatics from the Baptists, and should have no countenance as separatists. Baptists should not encourage factions that go "out from us" because they are not of us, and this they would do if they were to commune with them. If reckless and restless spirits will not live with us, let them go and be considered "heathen men and publicans."

3. Campbellites commune with Pedobaptists, which is such an inconsistency we cannot tolerate it, in the least. This they cannot in truth deny. From all schismatics, and factions, and excluded cliques from Baptists, good Lord deliver us!

For the South Western Baptist.

MESSRS. EDITORS: Owing to the ill health of my wife, I am compelled to stop at Selma. I am here and ready to enter upon the discharge of my duties. I hope those having funds for the Bible and Book Depository will forward them to me at this place, instead of Burnsville. Truly yours, R. KARR. SELMA, Dec. 22nd, 1858.

