

# SOUTH WESTERN BAPTIST.

S. HENDERSON and H. E. TALIAFERRO, EDITORS.

VOL. 10--NO. 40.

TUSKEGEE, ALABAMA, THURSDAY, FEBRUARY 17, 1859.

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

50 NOS. IN A VOLUME

The South Western Baptist  
PUBLISHED EVERY THURSDAY MORNING, BY  
THOMAS F. MARTIN.  
JONES, TALIAFERRO & CO.,  
PROPRIETORS.

TERMS.  
TWO DOLLARS a year, in advance, for three months.  
TWO DOLLARS and FIFTY CENTS, if payment be de-  
layed to the end of the year.  
Any person sending the names of FIVE subscribers and  
TEN DOLLARS, shall be entitled to a year's subscription  
gratis.  
Any person sending the names of TEN new subscribers  
and TWENTY DOLLARS, shall be entitled to three extra  
copies for one year, and to whoever may be designated.  
Agents will be entitled to a commission of ten per cent.  
on remittances.  
Persons desiring change of direction, must give the Post Of-  
fice, County and State to which the paper has been, and  
is to be sent.

Rates of Advertising.  
The space necessarily occupied by 10 lines of this size  
type, will be considered one square, and 40 lines or under,  
one-half square.  
No. of Squares. 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170 180 190 200 210 220 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400 410 420 430 440 450 460 470 480 490 500 510 520 530 540 550 560 570 580 590 600 610 620 630 640 650 660 670 680 690 700 710 720 730 740 750 760 770 780 790 800 810 820 830 840 850 860 870 880 890 900 910 920 930 940 950 960 970 980 990 1000 1010 1020 1030 1040 1050 1060 1070 1080 1090 1100 1110 1120 1130 1140 1150 1160 1170 1180 1190 1200 1210 1220 1230 1240 1250 1260 1270 1280 1290 1300 1310 1320 1330 1340 1350 1360 1370 1380 1390 1400 1410 1420 1430 1440 1450 1460 1470 1480 1490 1500 1510 1520 1530 1540 1550 1560 1570 1580 1590 1600 1610 1620 1630 1640 1650 1660 1670 1680 1690 1700 1710 1720 1730 1740 1750 1760 1770 1780 1790 1800 1810 1820 1830 1840 1850 1860 1870 1880 1890 1900 1910 1920 1930 1940 1950 1960 1970 1980 1990 2000 2010 2020 2030 2040 2050 2060 2070 2080 2090 2100 2110 2120 2130 2140 2150 2160 2170 2180 2190 2200 2210 2220 2230 2240 2250 2260 2270 2280 2290 2300 2310 2320 2330 2340 2350 2360 2370 2380 2390 2400 2410 2420 2430 2440 2450 2460 2470 2480 2490 2500 2510 2520 2530 2540 2550 2560 2570 2580 2590 2600 2610 2620 2630 2640 2650 2660 2670 2680 2690 2700 2710 2720 2730 2740 2750 2760 2770 2780 2790 2800 2810 2820 2830 2840 2850 2860 2870 2880 2890 2900 2910 2920 2930 2940 2950 2960 2970 2980 2990 3000 3010 3020 3030 3040 3050 3060 3070 3080 3090 3100 3110 3120 3130 3140 3150 3160 3170 3180 3190 3200 3210 3220 3230 3240 3250 3260 3270 3280 3290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390 3400 3410 3420 3430 3440 3450 3460 3470 3480 3490 3500 3510 3520 3530 3540 3550 3560 3570 3580 3590 3600 3610 3620 3630 3640 3650 3660 3670 3680 3690 3700 3710 3720 3730 3740 3750 3760 3770 3780 3790 3800 3810 3820 3830 3840 3850 3860 3870 3880 3890 3900 3910 3920 3930 3940 3950 3960 3970 3980 3990 4000 4010 4020 4030 4040 4050 4060 4070 4080 4090 4100 4110 4120 4130 4140 4150 4160 4170 4180 4190 4200 4210 4220 4230 4240 4250 4260 4270 4280 4290 4300 4310 4320 4330 4340 4350 4360 4370 4380 4390 4400 4410 4420 4430 4440 4450 4460 4470 4480 4490 4500 4510 4520 4530 4540 4550 4560 4570 4580 4590 4600 4610 4620 4630 4640 4650 4660 4670 4680 4690 4700 4710 4720 4730 4740 4750 4760 4770 4780 4790 4800 4810 4820 4830 4840 4850 4860 4870 4880 4890 4900 4910 4920 4930 4940 4950 4960 4970 4980 4990 5000 5010 5020 5030 5040 5050 5060 5070 5080 5090 5100 5110 5120 5130 5140 5150 5160 5170 5180 5190 5200 5210 5220 5230 5240 5250 5260 5270 5280 5290 5300 5310 5320 5330 5340 5350 5360 5370 5380 5390 5400 5410 5420 5430 5440 5450 5460 5470 5480 5490 5500 5510 5520 5530 5540 5550 5560 5570 5580 5590 5600 5610 5620 5630 5640 5650 5660 5670 5680 5690 5700 5710 5720 5730 5740 5750 5760 5770 5780 5790 5800 5810 5820 5830 5840 5850 5860 5870 5880 5890 5900 5910 5920 5930 5940 5950 5960 5970 5980 5990 6000 6010 6020 6030 6040 6050 6060 6070 6080 6090 6100 6110 6120 6130 6140 6150 6160 6170 6180 6190 6200 6210 6220 6230 6240 6250 6260 6270 6280 6290 6300 6310 6320 6330 6340 6350 6360 6370 6380 6390 6400 6410 6420 6430 6440 6450 6460 6470 6480 6490 6500 6510 6520 6530 6540 6550 6560 6570 6580 6590 6600 6610 6620 6630 6640 6650 6660 6670 6680 6690 6700 6710 6720 6730 6740 6750 6760 6770 6780 6790 6800 6810 6820 6830 6840 6850 6860 6870 6880 6890 6900 6910 6920 6930 6940 6950 6960 6970 6980 6990 7000 7010 7020 7030 7040 7050 7060 7070 7080 7090 7100 7110 7120 7130 7140 7150 7160 7170 7180 7190 7200 7210 7220 7230 7240 7250 7260 7270 7280 7290 7300 7310 7320 7330 7340 7350 7360 7370 7380 7390 7400 7410 7420 7430 7440 7450 7460 7470 7480 7490 7500 7510 7520 7530 7540 7550 7560 7570 7580 7590 7600 7610 7620 7630 7640 7650 7660 7670 7680 7690 7700 7710 7720 7730 7740 7750 7760 7770 7780 7790 7800 7810 7820 7830 7840 7850 7860 7870 7880 7890 7900 7910 7920 7930 7940 7950 7960 7970 7980 7990 8000 8010 8020 8030 8040 8050 8060 8070 8080 8090 8100 8110 8120 8130 8140 8150 8160 8170 8180 8190 8200 8210 8220 8230 8240 8250 8260 8270 8280 8290 8300 8310 8320 8330 8340 8350 8360 8370 8380 8390 8400 8410 8420 8430 8440 8450 8460 8470 8480 8490 8500 8510 8520 8530 8540 8550 8560 8570 8580 8590 8600 8610 8620 8630 8640 8650 8660 8670 8680 8690 8700 8710 8720 8730 8740 8750 8760 8770 8780 8790 8800 8810 8820 8830 8840 8850 8860 8870 8880 8890 8900 8910 8920 8930 8940 8950 8960 8970 8980 8990 9000 9010 9020 9030 9040 9050 9060 9070 9080 9090 9100 9110 9120 9130 9140 9150 9160 9170 9180 9190 9200 9210 9220 9230 9240 9250 9260 9270 9280 9290 9300 9310 9320 9330 9340 9350 9360 9370 9380 9390 9400 9410 9420 9430 9440 9450 9460 9470 9480 9490 9500 9510 9520 9530 9540 9550 9560 9570 9580 9590 9600 9610 9620 9630 9640 9650 9660 9670 9680 9690 9700 9710 9720 9730 9740 9750 9760 9770 9780 9790 9800 9810 9820 9830 9840 9850 9860 9870 9880 9890 9900 9910 9920 9930 9940 9950 9960 9970 9980 9990 10000 10010 10020 10030 10040 10050 10060 10070 10080 10090 10100 10110 10120 10130 10140 10150 10160 10170 10180 10190 10200 10210 10220 10230 10240 10250 10260 10270 10280 10290 10300 10310 10320 10330 10340 10350 10360 10370 10380 10390 10400 10410 10420 10430 10440 10450 10460 10470 10480 10490 10500 10510 10520 10530 10540 10550 10560 10570 10580 10590 10600 10610 10620 10630 10640 10650 10660 10670 10680 10690 10700 10710 10720 10730 10740 10750 10760 10770 10780 10790 10800 10810 10820 10830 10840 10850 10860 10870 10880 10890 10900 10910 10920 10930 10940 10950 10960 10970 10980 10990 11000 11010 11020 11030 11040 11050 11060 11070 11080 11090 11100 11110 11120 11130 11140 11150 11160 11170 11180 11190 11200 11210 11220 11230 11240 11250 11260 11270 11280 11290 11300 11310 11320 11330 11340 11350 11360 11370 11380 11390 11400 11410 11420 11430 11440 11450 11460 11470 11480 11490 11500 11510 11520 11530 11540 11550 11560 11570 11580 11590 11600 11610 11620 11630 11640 11650 11660 11670 11680 11690 11700 11710 11720 11730 11740 11750 11760 11770 11780 11790 11800 11810 11820 11830 11840 11850 11860 11870 11880 11890 11900 11910 11920 11930 11940 11950 11960 11970 11980 11990 12000 12010 12020 12030 12040 12050 12060 12070 12080 12090 12100 12110 12120 12130 12140 12150 12160 12170 12180 12190 12200 12210 12220 12230 12240 12250 12260 12270 12280 12290 12300 12310 12320 12330 12340 12350 12360 12370 12380 12390 12400 12410 12420 12430 12440 12450 12460 12470 12480 12490 12500 12510 12520 12530 12540 12550 12560 12570 12580 12590 12600 12610 12620 12630 12640 12650 12660 12670 12680 12690 12700 12710 12720 12730 12740 12750 12760 12770 12780 12790 12800 12810 12820 12830 12840 12850 12860 12870 12880 12890 12900 12910 12920 12930 12940 12950 12960 12970 12980 12990 13000 13010 13020 13030 13040 13050 13060 13070 13080 13090 13100 13110 13120 13130 13140 13150 13160 13170 13180 13190 13200 13210 13220 13230 13240 13250 13260 13270 13280 13290 13300 13310 13320 13330 13340 13350 13360 13370 13380 13390 13400 13410 13420 13430 13440 13450 13460 13470 13480 13490 13500 13510 13520 13530 13540 13550 13560 13570 13580 13590 13600 13610 13620 13630 13640 13650 13660 13670 13680 13690 13700 13710 13720 13730 13740 13750 13760 13770 13780 13790 13800 13810 13820 13830 13840 13850 13860 13870 13880 13890 13900 13910 13920 13930 13940 13950 13960 13970 13980 13990 14000 14010 14020 14030 14040 14050 14060 14070 14080 14090 14100 14110 14120 14130 14140 14150 14160 14170 14180 14190 14200 14210 14220 14230 14240 14250 14260 14270 14280 14290 14300 14310 14320 14330 14340 14350 14360 14370 14380 14390 14400 14410 14420 14430 14440 14450 14460 14470 14480 14490 14500 14510 14520 14530 14540 14550 14560 14570 14580 14590 14600 14610 14620 14630 14640 14650 14660 14670 14680 14690 14700 14710 14720 14730 14740 14750 14760 14770 14780 14790 14800 14810 14820 14830 14840 14850 14860 14870 14880 14890 14900 14910 14920 14930 14940 14950 14960 14970 14980 14990 15000 15010 15020 15030 15040 15050 15060 15070 15080 15090 15100 15110 15120 15130 15140 15150 15160 15170 15180 15190 15200 15210 15220 15230 15240 15250 15260 15270 15280 15290 15300 15310 15320 15330 15340 15350 15360 15370 15380 15390 15400 15410 15420 15430 15440 15450 15460 15470 15480 15490 15500 15510 15520 15530 15540 15550 15560 15570 15580 15590 15600 15610 15620 15630 15640 15650 15660 15670 15680 15690 15700 15710 15720 15730 15740 15750 15760 15770 15780 15790 15800 15810 15820 15830 15840 15850 15860 15870 15880 15890 15900 15910 15920 15930 15940 15950 15960 15970 15980 15990 16000 16010 16020 16030 16040 16050 16060 16070 16080 16090 16100 16110 16120 16130 16140 16150 16160 16170 16180 16190 16200 16210 16220 16230 16240 16250 16260 16270 16280 16290 16300 16310 16320 16330 16340 16350 16360 16370 16380 16390 16400 16410 16420 16430 16440 16450 16460 16470 16480 16490 16500 16510 16520 16530 16540 16550 16560 16570 16580 16590 16600 16610 16620 16630 16640 16650 16660 16670 16680 16690 16700 16710 16720 16730 16740 16750 16760 16770 16780 16790 16800 16810 16820 16830 16840 16850 16860 16870 16880 16890 16900 16910 16920 16930 16940 16950 16960 16970 16980 16990 17000 17010 17020 17030 17040 17050 17060 17070 17080 17090 17100 17110 17120 17130 17140 17150 17160 17170 17180 17190 17200 17210 17220 17230 17240 17250 17260 17270 17280 17290 17300 17310 17320 17330 17340 17350 17360 17370 17380 17390 17400 17410 17420 17430 17440 17450 17460 17470 17480 17490 17500 17510 17520 17530 17540 17550 17560 17570 17580 17590 17600 17610 17620 17630 17640 17650 17660 17670 17680 17690 17700 17710 17720 17730 17740 17750 17760 17770 17780 17790 17800 17810 17820 17830 17840 17850 17860 17870 17880 17890 17900 17910 17920 17930 17940 17950 17960 17970 17980 17990 18000 18010 18020 18030 18040 18050 18060 18070 18080 18090 18100 18110 18120 18130 18140 18150 18160 18170 18180 18190 18200 18210 18220 18230 18240 18250 18260 18270 18280 18290 18300 18310 18320 18330 18340 18350 18360 18370 18380 18390 18400 18410 18420 18430 18440 18450 18460 18470 18480 18490 18500 18510 18520 18530 18540 18550 18560 18570 18580 18590 18600 18610 18620 18630 18640 18650 18660 18670 18680 18690 18700 18710 18720 18730 18740 18750 18760 18770 18780 18790 18800 18810 18820 18830 18840 18850 18860 18870 18880 18890 18900 18910 18920 18930 18940 18950 18960 18970 18980 18990 19000 19010 19020 19030 19040 19050 19060 19070 19080 19090 19100 19110 19120 19130 19140 19150 19160 19170 19180 19190 19200 19210 19220 19230 19240 19250 19260 19270 19280 19290 19300 19310 19320 19330 19340 19350 19360 19370 19380 19390 19400 19410 19420 19430 19440 19450 19460 19470 19480 19490 19500 19510 19520 19530 19540 19550 19560 19570 19580 19590 19600 19610 19620 19630 19640 19650 19660 19670 19680 19690 19700 19710 19720 19730 19740 19750 19760 19770 19780 19790 19800 19810 19820 19830 19840 19850 19860 19870 19880 19890 19900 19910 19920 19930 19940 19950 19960 19970 19980 19990 20000 20010 20020 20030 20040 20050 20060 20070 20080 20090 20100 20110 20120 20130 20140 20150 20160 20170 20180 20190 20200 20210 20220 20230 20240 20250 20260 20270 20280 20290 20300 20310 20320 20330 20340 20350 20360 20370 20380 20390 20400 20410 20420 20430 20440 20450 20460 20470 20480 20490 20500 20510 20520 20530 20540 20550 20560 20570 20580 20590 20600 20610 20620 20630 20640 20650 20660 20670 20680 20690 20700 20710 20720 20730 20740 20750 20760 20770 20780 20790 20800 20810 20820 20830 20840 20850 20860 20870 20880 20890 20900 20910 20920 20930 20940 20950 20960 20970 20980 20990 21000 21010 21020 21030 21040 21050 21060 21070 21080 21090 21100 21110 21120 21130 21140 21150 21160 21170 21180 21190 21200 21210 21220 21230 21240 21250 21260 21270 21280 21290 21300 21310 21320 213



God and not you? And this inquiry continued to ring in his ears, until he became "a new creature in Christ Jesus;" when he often in grateful wonder at the ways and grace of God was wont to exclaim—"Who would have thought that those little warblers should have converted my soul?"

## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, February 17, 1859.

### Interesting Correspondence.

"DEAR BRO. HENDERSON: I hasten to enclose you a check on the Bank of America, N. Y., for \$100. Please acknowledge receipt of same when you get it. Yours truly,

Receipt acknowledged.—Eos.

### 'Sovereignty of Baptist Churches.'

We publish another article from the lucid pen of our old friend "VINDEX," which we extract from the *Christian Index*. It will be read with interest by all. Next week or the week after we shall publish an article upon the same subject, which we saw was adopted by the Red River Association of Arkansas, the largest body of Baptists of that State, we understand. We are gratified to see such principles announced and so ably sustained by Baptist Associations. It will be interesting to our readers to compare two such able documents from the pens of two of our wisest men, without any collusion whatever, living perhaps a thousand miles apart. It only shows the Scriptural simplicity of Baptist Church government.

We beg to refer our correspondent, bro. Cross of Miss., to these documents, for an answer to the queries he sent us, with the single suggestion, that the agency of a church which has expelled a member must always be recognized in any lawful effort to restore. If this be not done, in some way, there is no law in Baptist Churches. *Ex-parte* councils are unscriptural in theory, tyrannical in practice, and utterly subversive of the rights and independence of the churches. They proceed upon the principle that there is a power above and beyond the churches to revise and reverse their acts and doings. This Baptists never have, and never will concede. It belongs to Rome, and we desire it to remain in her peaceable possession.

### Rev. E. P. Walton, Cor. Sec. of the Bible Board.

The last Baptist Standard contains the report of the committee of the First Baptist Church in Nashville, to whom was referred the charges made against the Secretary of the Bible Board, brother Walton, by the editors of the Tennessee Baptist. His nearest and dearest relatives on earth could not have asked for a more triumphant vindication. So soon as we saw these charges, we were satisfied that bro. Walton had been doing something more than usual in the cause of Christ, and at once wrote to a brother in Nashville, cognizant of the facts, and ascertained that brother W., a year or two before he left Virginia, his native State, was instrumental in raising between thirty and forty thousand dollars for an institution of learning in that State under Baptist patronage, and that last year while Secretary of the Tenn. State Mission Board, he raised in cash and good pledges more for Domestic Missions than had been raised for three years previous! This is the man, so young, so full of promise and usefulness that must be put down! Alas! alas! who is safe! One of the editors of the paper making the attack on brother W. has denounced the members of the Bible Board in that paper as a set of "dogs!" Another one of the editors has denounced them as guilty of known and wilful falsehoods. The other editor has declared that no man of self-respect would be its Secretary! Perhaps this may account for these attacks!

As bro. Walton is an officer of one of the Boards of the Southern Convention we feel in honor bound either to publish the entire document, which is only about two columns in the Standard, or such synopsis of it as will give its material facts to our readers. This we shall do next week.

By the way, we wish to inform our readers that we know bro. Walton, and that he is worthy of the confidence of any Christian people. He is at once the soul of honor and refined sensibility, and eminently fitted for the position he now fills. We are perfectly willing for time, that great revealer and interpreter of conduct and character, to decide upon our judgment of this good man. We tender to brother Walton a cordial invitation to visit Alabama, assuring him that he will receive a cordial welcome from thousands of Baptists, who love the Bible cause just as well now as they did before these unfortunate Nashville difficulties.

Thanks to T. A. Melver, of Brooklyn, for his assistance and for words of encouragement.

### Church Discipline.

We proceed now to give our authorities as to the proper treatment of private and public offences. Our position is that public and notorious crimes—crimes such as demand exclusion from the church—do not require the preliminary steps laid down in the 18th chap. of Matt., 17-20,—that although the members may thus labor with the offender from a sincere desire to reclaim him, and although this may be praiseworthy in them, yet it is but a labor of love, not of divine command—and that, therefore, a man convicted by his own church of grossly immoral and unchristian conduct, and who exhibits no evidences of repentance, may, and ought to be expelled, without the intervention of private admonition. We have already stated that we believed this to be the usage of the denomination. In private dealings between persons, offences are sometimes taken when they were not intended; and the parties have only to have an interview to settle it. But in regard to public offences, we may lay it down as a rule to which there are few exceptions, that where a person has been guilty of long, persistent public offences, whether they are personal or not, (for really most sins are personal,) and who has not sufficient conscience to see and deplore his sins, he has not sufficient piety to remain in the church. The rule may have its exceptions, but it is believed they are few.—We suppose the offences laid down in 1 Cor. 5:11, are to be placed in this category. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no one is to eat."

Now, let it be observed, that while we regard the Bible and the Bible alone as constituting our rule of faith and conduct, yet in settling the usage of our denomination upon any question, we must refer to our most extensively recognized authorities. And such as Gill, Fuller, and Mercer be esteemed. To these we shall add the testimony of the venerable Dr. Sherwood, of Georgia, whose praise is in all our churches, as a wise, learned, able minister of the New Testament, and of Dr. Crowell, author of Church-members' Hand-Book. We begin with

JOHN GILL:

Nor were admonitions ever directed to be given to persons deserving of excommunication; in cases of private offences, admonitions were to be given; and so long as an affair lies between a person and a church, respecting either doctrine or practice, and is not known to the world and other churches, admonitions may be given and repeated as long as there are any hopes of good being done by them; but in case of atrocious public crimes, and notorious heresies, subversive of the fundamental doctrines of christianity, no time should be lost, or trifled away with admonitions; but for the honor of Christ, the credit of religion, and for the removal of the odium brought on christianity, such a person should be removed from communion at once; nay, even, as some think, though he may seem to have some sense of his evil, and repentance for it.—Gill's Body of Divinity, Vol. 3, p. 280.

We next quote from

ANDREW FULLER:

IN CASES OF NOTORIOUS AND COMPLICATED WICKEDNESS, it appears, that in the primitive churches, immediate exclusion was the consequence. In the case of the incestuous Corinthian, there are no directions given for his being admonished, and excluded only in case of his being incorrigibly impenitent. The apostle determined what should be done.—In the name of the Lord Jesus when ye are gathered together to deliver such a one unto Satan. We cannot but consider it as an error in the discipline of some churches where persons have been detected of gross and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted, on the ground of their professed repentance. While the evil was a secret it was persisted in, but when exposed by a public detection, then repentance is brought forward, as it were in arrest of judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a Christian church? We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he will be the last to discern or talk of his repentance for it. So far from pleading it, in order to evade censure, he will censure himself, and desire nothing more than that testimony may be borne against his conduct for the honor of Christ.

But allowing that repentance in such cases is sincere, still it is not of such account as to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party, but the "clearing" of a Christian church from the very appearance of conniving at immorality; and which cannot be accomplished by repentance only. Though Miriam might be truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy; yet the Lord said unto Moses, if her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again.—(Numb. xii. 14).—Baptist Manual.

The following is from

JESSE MERCER:

But in case of gross enormity, under which the cause of God and the church

particularly suffers, it may be expedient to proceed more promptly according to the case recorded in 1st Cor. 5th chap. which seems to have been done without sending for, or attending to the delinquent in any way.—History of the Georgia Association, p. 171.

We extract the following from

SHERWOOD'S NOTES ON THE NEW TESTAMENT: The case of trespass, let it be observed, is a private one: public trespasses are different, and do not require private dealing: "Them that sin, rebuke before all, that others may fear." The Corinthian offender had no private dealing; for it was a public as well as individual trespass. 1 Cor. 5:3, 5.

The following is from the Church Members' Hand Book, by

WM. CROWELL, D.D.:

CASE OF NOTORIOUS AND SCANDALOUS SIN.—In cases of notorious and scandalous sin, like that of the incestuous man at Corinth, a more summary course should be adopted. To continue an offender in the church till private steps could be taken, and their results known, while there is full proof of flagrant guilt, or to allow him to come forward and cancel all by a confession when there is no other alternative for him but disgrace, is an insult to religion, and is better adapted to harden the offender's heart, to corrupt the church, and bring it into contempt, than to bring him to repentance.—Ch. Mem. Hand Book, p. 107.

Before dismissing this subject we beg to introduce one other authority as to the power of a church to expel even ministers, without the intervention of councils or presbyteries. We quote from a recent work written by our venerable brother, Elder Wm. C. Beck, now of Selma, Ala., entitled, "The Philosophy of Religion":

"The Church has not only the power to depose from the pastoral office, but from the ministerial office also, if the minister is a member of its body, and has been fairly tried and convicted of heresy or immorality. In such a case, she has not only the right to demand his credentials, but to exclude him from her fellowship, and her action is final in the case. \* \* \* \* \*

Once more: I have heard no one question the right or power of a Church to try and exclude from its fellowship such of its own members who have been duly convicted of heresy or immorality, whether a minister or not. Now, to every ordinary conception, the act of a Church, by which a minister is excluded from the body, is the most thorough and absolute of all depositions conceivable. How is it possible for an excommunicated member to be a minister of the body, after it has been cut off from it and cast away? Of what use can his credentials be to an excluded man, except to enable him with greater ease to impose on the innocent and uninformed? Could a sister Church admit such a man into her midst, though he might have his credentials in his pocket, and not be guilty of admitting an excluded man to her midst, and bidding him God good? And would not such a procedure be destructive of all Church union and harmony? And now, in the light of these facts and principles, I respectfully ask, how can any wise and good man advocate such an hypothesis, who has given himself the trouble to investigate its pretensions? And here I leave this matter.—Philosophy of Religion, pp. 363, 366, 367.

Thus we think our positions upon this whole question are fully fortified and sustained.

Let us remark by the way, that the communication of bro. LEE, published this week, on the authority of Associations, is a most lucid and conclusive analysis of the subject. There can be ultimately but one opinion among Baptists upon that subject. We can scarcely conceive of a greater absurdity than for any body of men on earth to step in between a church and an excluded member, and command her to have Christian fellowship for one whom she has by solemn vote declared has forfeited that fellowship. Christian fellowship is not the result of human legislation.

We learn from the *Christian Index* that a good religious interest is prevailing among the Baptists of Savannah, Ga. The pastor, S. G. DANIEL, has baptized ten persons and the work increases.

Elder JOSEPH BANKSTON has removed from Nixburg, Ala., to Central Institute, Ala. Brother Bankston is President of the Board of Trustees of Central Institute, and by his age, piety and wisdom will exert a good influence over the youth of the Institute. He will, also, preach in the Chapel of the Institute the third Sabbath in each month. We understand the school under Professor CARTER is rapidly improving.

Eld. D. P. BENTON, we learn from a letter, is preaching temporarily in the St. Francis Street Church, Mobile, and will probably, without becoming the permanent Pastor, remain there several months.

Rev. A. W. CHAMBLISS has removed from Mississippi to Alabama. His address is now Gainesville, Ala.

Rev. L. P. LOWERY has changed his address from Monterey, Ala., to New town Academy, Ala.

GREEN & PERRY have opened a Hat and Shoe Store in Tuskegee. Our town is rapidly improving in every department of business. These young men are worthy of patronage, and, doubtless they will make it to the interest of purchasers to call on them.—See advertisement.

### A General Evangelist for Georgia.

It appears by the following from the *Christian Index*, that Baptists of Georgia are attempting to secure the services of Elder J. H. CAMPBELL as "a General Missionary." Thus it will be seen that Ga. and Ala. are engaged in the same work: Alabama is not alone in this movement. The suggestion in the last paragraph of brother WALKER's editorial in regard to a General Evangelist for Florida, we "guess" he means Elder JOSEPH S. BAKER. In this we heartily concur. With such men as MANLY in Alabama, CAMPBELL in Georgia, and BAKER in Florida, laboring for the Master, giving their entire time, a great blessing to the churches may be expected:

SAVANNAH, GA., Feb. 9, 1859.

Bro. Walker—Please allow a space for the following explanation, personal to myself. It is called for by the following extract of a letter from bro. Corley of Easton, and by similar inquiries from other quarters: "I should be more than glad to have the suggestions of bro. Hornady, in reference to your services for the present year, carried into effect, and I have tried to arrange in my mind some plan by which it could be done. I have concluded, however, that the proper starting point is to obtain your consent. Are you willing to travel over the State and preach as a general Missionary, wherever the providence of God may indicate? I know that a sensitive delicacy sometimes prevents us from speaking, even when our own good and the good of the cause requires it. But as you are getting to be an old man and full of years, I hope you will express your mind and feelings on this subject freely."

To these appeals I can only reply: That I can hardly hope that such a door for usefulness will be opened to me.—Yet, if it is opened, I shall gladly enter it, and do what I can for the interest of our Zion in my native State. Owing to debility, consequent upon the painful and mysterious accident, experienced last spring, which so nearly cost me my life, I felt it my duty to resign the agency for Foreign Missions. This step, necessary at the time, has thrown me out of employment for the present; and it will be cause for gratitude if my brethren and friends shall put it in my power "to travel over the State and preach as a general Missionary." No other employment would be so congenial with my feelings, because I believe that in no other could I hope to be so useful.

J. H. CAMPBELL.

Now, that the consent of bro. Campbell has been obtained, we may say that we most heartily endorse this appointment, and believe that much good will result from it. It will be seen that bro. C. expects to pursue his missionary work only as "a door of usefulness may be opened unto him." This will cause brethren to send him invitations to frequent protracted meetings.

Moreover, it will afford him an opportunity of once more preaching the Gospel as disconnected from agency objections, which some brethren are always ready—very improperly—to make, and enable his ministering brethren and others, to testify their appreciation of his long services by supplying his support.

While writing we may remark, that we know one of Georgia's well tried brethren who might be appointed in the same capacity for Florida. Can brethren "guess" whom we mean?

[Editor *Christian Index*.]

### "A Strange Description of the Biennial Convention."

Do not fail to read this. It is from the pen of one who has been perfectly familiar with all our benevolent organizations for more than a quarter of a century. It will be seen that we are not alone in our views as to the tendency of certain nameless influences amongst us. God save us from agitators and experimenters! They have already well nigh ruined the cause of missions among our northern brethren. Let us beware! "Mark them which cause divisions among you, and avoid them." Sooner or later we will all see the necessity of heeding this admonition.

Elder C. A. STANTON is authorized to act as agent for the S. W. Baptist to collect arrears and procure subscribers.

We thank brother W. H. ROE, of Montgomery, La., for his kind letter and valuable information. Would be glad to hear from him often.

### Book Notices.

THE NEW TESTAMENT: New York. Collins & Brother Publishers.

In this edition of the New Testament the publishers have omitted the divisions into chapters and verses, which was first introduced by Robert Stephens, believing them to be "superfluous and objectionable for general use." In other respects, they have strictly adhered to the commonly received version. "For convenience of reference, the chapter and verse with which each page commences is given at the head of the page." Every student of the Sacred Volume will be materially aided by possessing himself of this edition. It is elegantly printed, well bound in muslin, has 548 pages, and has at its close an "index of subjects," by which the reader can readily turn to any passage he desires.

For sale at the Montgomery Book Emporium, B. B. DAVIS, Depository Agent.

THE STATE OF THE IMPERENT DEAD: By Alvah Hovey, D.D., Prof. of Christian Theology in the Newton Theo. Institution. Boston: Gould & Lincoln. Pp. 168.

Such is the title of a little book we

have read with no little interest. It was prepared in the form of an Essay and read before the conference of Baptist ministers of Massachusetts, on Oct. 26, 1858, and which they unanimously requested should be published "in a manner most agreeable" to the author. It is a masterly vindication of Divine truth in relation to the finally impotent, and by consequence a most triumphant refutation of the heresies of Universalism. It is eminently worthy of a general circulation. Our bookstores we suppose, of course, will keep it on hand. See advertisement in another column.

TRACTS FOR THE CHURCHES: 1st. The Law of Baptism. 2nd. The Design and Subjects of Baptism.

Such are the titles of two tracts of some 60 pages each, from the pen of the Rev. W. W. EVERS, D.D., pastor of the Walnut Street Baptist Church, Louisville, Ky. It is seldom that we see so much truth compressed into so small a compass. They are without doubt, "multum in parva." There is a brevity and terseness in the arguments that we have seldom seen surpassed. Dr. Everts, by the way, is one of the clearest, most logical, and forcible writers in the west. He is favorably known as the author of several valuable works. Our book stores and colporteurs cannot circulate any tracts upon these points which in our judgment will do more good than the above. Address S. W. ROBERTSON, Louisville, Ky.

For the South Western Baptist.

### A Singular Description of the Biennial Convention.

In the Tennessee Baptist of the 5th, we have the following rich morsels. "That convention is chiefly composed of and entirely controlled by a certain class of ministers—metropolitans—ministers of wealthy town and city churches, whose salaries will permit them to expend one or two hundred dollars once in two years to go to the convention, and officers of the Boards, and agents, and the brethren in the immediate vicinage of the place where the Convention is held."

"Then again, what business is done is put through by a few, and by MAJORITIES, and we have never yet attended a convention where there was not a LARGE MAJORITY dissatisfied. Every meeting weans some forever from the convention. To say that the contributors or churches are represented in the Biennial Convention is to impose on the credulity of the people. The Foreign Mission Board of the State, for instance, elects A. B. and C. to represent the funds which the Treasurer of the Richmond Board informs them the State has contributed."

Of it Mr. Graves says: "It takes out of the hands of the many of the churches—and places our missionary operations in the hands of the few. Such have ever been the character of our missionary organizations, and they have failed, the present is a failure, all future ones of the same kind will be."

In speaking of the inauguration of his own plan he says: "We do not advise any disruption of the present organization. Let Association after Association adopt this (my plan) until the confidence and co-operation of the whole body of our people are obtained; when fairly under way, by a simple vote of some future convention the present plan can be discontinued."

The above is a specimen of Mr. Graves' opinions and plans. They are immediately disorganizing and well calculated, if not designed, to excite unchristian prejudices and to deceive the unsuspecting; on this account alone they deserve attention.

The writer has been familiar with the members and proceedings of the Biennial Convention from its foundation and of the Triennial Convention before the division and he has no hesitancy in saying that in point of fact, to say nothing of the occult insinuations, contained in the above quotations, if nothing more, are enormous exaggerations. The metropolitans of the South even with Mr. Graves (a Nashville Pastor) would not, all mustered, amount to a corporal guard. It is true that all such bodies must labor under the disadvantage of being sparsely attended—and it is also true that in all of our religious bodies we find the "ministers of wealthy town and city churches," &c., and not unfrequently we find them active and influential business men; but then may not one fact affirmed by Mr. G. of the Biennial Convention, which is a fact, with equal truth and propriety be affirmed of every Association in the South, not excepting the Concord Association of which he is a member, perhaps moderator. But why, Mr. Graves, this onslaught? Did you never read the constitution of the convention, do you not know that any man is entitled to a seat in it who pays One Hundred Dollars; and that every religious body connected with it or may be represented on this basis?

We would not misjudge the reformer but we suspect that he was much less thoughtful of the fact, than of the end to be accomplished. "Metropolitan" is a

word of odious historic association, especially with Baptists, and unfortunately there are men who want no higher evidence of pride and arrogance than to know that one hails from a large town or city, especially if he wears decent clothes or black gloves.

The writer remembers when it was a terrible sin to wear a black broadcloth coat, or a cravat, or a pair of gloves, or a long gold watch chain. Can it be that Mr. Graves wishes to arouse the passions and inflame the prejudices of the credulous by such insinuations. We will not accuse him, however significant the facts. To all honest, truth loving Baptists we put the following questions. Is there anything in the constitution of the Biennial Convention giving to any "class of ministers" or men a preference (if we except the money basis)?

Do you know, have you known any thing in the Christian character and ministerial department of the "ministers of wealthy town and city churches" to forfeit your Christian affection and confidence? Do you know any reason why they should be excluded from our conventions or be held up in the attitude of aspiring lordlings?—Are they not, as a whole, self-denying, laborious—pious brethren—men whose judgment and council is as much to be trusted as others? Are they to be avoided because God has blessed them with ability or called them to such fields of labor? We will not accuse Mr. Graves of intending to excite unchristian prejudice against "a certain class of ministers," but his language has very much that appearance. If he does not mean to say that such men are dangerous—not worthy to be trusted with our missionary work, then we do not comprehend the plainest language. In point of fact too, Mr. Graves is greatly at fault in this statement.—There never has been, to our knowledge, one session in which metropolitans, as he would call them, have even been in the majority, and it is utterly untrue that the Convention is "entirely controlled by a certain class of ministers." In the Biennial Convention questions are put and measures proposed, discussed and decided precisely as in our church conferences and Associations and every individual has an equal right to speak and vote.

The second quotation contains one singular mystery and at least one enormous mistake. The first is in these words, "what business is done is put through by a few, and by majorities, and we have never yet attended a Convention where there was not a large majority dissatisfied." If Dr. Crawford can untangle this paradox he shall have the palm. The second runs thus: "The Foreign Mission Board of the State, . . . elects A, B, and C, &c."

If there is one delegate to the Convention in the whole South thus elected we do not know it; generally they are elected by State Conventions or by Societies or Associations composed of contributors and the direct representatives of the contributors—a very few pay one Hundred dollars. Not a single one is elected, to our belief, as suggested by Mr. Graves. Not one of our Boards, State or General elects a delegate, some State Boards or Committees occasionally, by instruction, fill a vacancy; but the Boards of the Convention never.

What is said in the third quotation must pass for what it is worth. We venture the opinion that there is not a missionary church in the land, nor an habitual contributor who feels either that they are degraded or have been called upon to give up "the whole of their rights."

Nor will many be found who are not willing to have their benevolent wishes executed by men of their own choice, even those who think a better system might be devised. If Mr. G. will show one misappropriation of funds by any of our Boards—one act of infidelity to the contributor, he may complain of the few. Our Boards are elected by the contributors or their representatives, to deny this is to "impose on the credulity of the people."

Mr. Graves does not advise any disruption of the present organization." This sentence forfeits my confidence in the sincerity of this movement. If one half he says or one fourth of what he insinuates is true, he ought to advise an immediate disruption; not to do it proves his infidelity. An organization composed of, and entirely controlled by metropolitans, &c., &c., that degrades the churches, that takes away all the rights of the "membership—the contributors"—that is unscriptural—unbaptistic—oppressive—that consolidates all power in the hands of the few—that is burdensome—expensive—that always has failed—that always must—A BAPTIST OLIGARCHY; ought to be blown to the winds, and the man who, knowing all this, would not advise its disruption is not to be trusted.

Finally, the reformer's "silent and gradual" plan. Mr. G. makes a great deal about the Scripture plan, "inspired plan" is the word. He must have the missionaries and churches close together—there must be no intervening agencies, this will "lessen the interest, the

concern, the affectionate solicitude and intimate sympathy that should exist on the part of the churches."

Well here it is reader, "Could not Baptist churches unite, . . . one, two, half a dozen, or a whole Association—and give a minister a stipend or salary to go and labor in some foreign field," &c. (Italics ours).

Illustration: "Suppose one of the young ministers who graduate at Union University next June, should come before the next Concord Association and say; Brethren I feel an uncommon interest for Japan. . . . My heart is drawn out for that people. I am willing to live and die preaching Christ to them if you will contribute to my necessities. The Association would most promptly say to him, we will do our duty to you; visit our churches and make your wishes known to them and receive their contributions and assurances of support." &c. . . . Well, this is inspiration and vengeance! Union University, Concord Association, Japan and all; and by way of making the inspiration complete he adds a "commercial house" for transmitting funds. And then note, by way of making the inspiration universal, "Let Association after Association adopt this plan," &c.

Reader, is this reality? Brother Baptist, do not our eyes deceive us? Is the advice of any man safe who can thus trifle either with the Word of God or the intelligence of brethren? Does not Mr. Graves know that the very plan he proposes has been, is now being carried out under the present organization; that graduates of Mercer and Howard and Union University, are now in foreign fields having been first commended by their own churches and adopted by Associations precisely as he suggests, who having visited the churches now enjoy their sympathies and receive their daily support from them? Is this ignorance or is it a deliberate intention to deceive? I will not judge. Two things, reader, you may rely upon: 1st. That Mr. Graves has no more Scriptural for his Associations and "commercial houses" than others have for the Biennial Conventions and Boards.

2. No sane Baptist claims inspiration for our present missionary organization; all that any claim is that it is not in anything opposed to the Gospel, while it does aim at executing its benevolent designs to guilty men—and that the plan was devised by men of God distinguished for piety and wisdom, under the influence of a true missionary spirit and prayerfully seeking the direction of the Holy Spirit. That in connection with other Christian organizations it has accomplished great good, is history; that it and others have failed—most fail, is a fancy.

OBSERVER.

### Special Committee on Foreign Missions.

The undersigned, having been appointed by the last Baptist Convention of Alabama, a special committee to ascertain if there could not be found in the State as many as ten ministers impressed with the duty of laboring in Foreign fields, and also to provide for their support, hereby give notice to any brethren who may be entertaining the idea of giving themselves to this great work, that they can correspond with either of the committee in regard to all the necessary preliminaries, as to the fields they may wish to occupy, and as to any other matter said committee may feel authorized to advise in the premises.—We also suggest that any brother having a foreign field in view would do well to open a correspondence with the committee, or either one of them, at as early a day as possible, so that steps could be taken by said Committee to provide for their support.

I. T. THOMAS, Montgomery, Ala.  
A. V. HOOPER, Eufaula, "  
C. F. STUBBS, Carlisle, "  
SAMUEL HENDERSON, Tuskegee, "  
Committee.

### New Papers.

We have received a new Baptist paper this week, issued in New York, and one at Hendersonville, N. C. This is an age for starting papers, but they do not always stay started. It is easy to begin, but at times difficult to hold on. Yet, brethren dash into the publishing business from various causes, and without much thought, till the printer brings them up with his weekly bills. One hundred and fifty dollars per week could not be raised in our case but for the promptness of our subscribers. We feel sure that they will continue to afford us these facilities.—*Christian Index*.

### Death of Rev. Dr. Curtis.

We learn, with deep sorrow, from the True Union, that the Rev. Dr. Curtis, of Lime Stone Springs, S. C., lost his life by the burning of the steamer North Carolina, on the Chesapeake Bay, while on her passage recently from Baltimore to Norfolk. We could say much of this great and good man, but on the eve of going to press we have not the space. He was 73 years of age and ripe for the garner of his Lord. The Union says truly:

His sudden death has cast a gloom over a large circle of friends who knew







