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

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The South Western Baptist,  
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PUBLISHED WEEKLY,  
By THOS. F. MARTIN.TALIAFERRO & DAWSON,  
PROPRIETORS.  
For Terms, &c., see last page.For the South Western Baptist.  
Corrective Church Discipline.  
DEDUCTIONS FROM PREVIOUS PRINCIPLES—  
CHURCH SOVEREIGNTY AND INDEPENDENCE  
(CONTINUED.)

NUMBER 19.

In the last number it was shown that the Church in the exercise of delegated sovereignty, has the right to arraign and try its disorderly members; and that such members can in no way escape her jurisdiction. To what was said there, it might be added, if the church has not such jurisdiction as will enable it to arraign and try its disorderly members, then one of two things must be inevitably true; either the disorderly members are irresponsible, and can be arraigned by nobody, or else they are subject to a jurisdiction outside of the church. If the former be true, then the Scriptures authorize no corrective discipline, and there is no remedy for disorder and crime. If the latter be true, then to whom does such jurisdiction belong? To Preachers and Committees? Then should brethren cease their denunciations of Methodist Circuit Riders and their committees for exercising this very prerogative. Does this jurisdiction belong to other churches, to associations or to councils, whether directly or by appeal? Then are we Presbyterians in fact, if not in name. Surely, it must be granted that local churches have the power to arraign and try their disorderly members. Now, if in these things, disorderly members are subject to their churches, in these things have their churches the sovereignty over them. It remains to be shown in this connection.

Second. That the church has executive authority. She can expel all whom she tries and condemns. "Therefore, put away from among yourselves that wicked person." 1 Cor. 5:13.

QUESTION 1. "But can a church expel by majority?"

ANSWER. It is always desirable that, in a matter of such serious import as the expulsion of one from the privileges of the fold of Christ, there should be unanimity. In some of our churches, therefore, there is a rule requiring that, in all matters touching fellowship, the vote shall be unanimous. And the custom is to inquire of the minority whether they will acquiesce in the decision of the majority. If they consent to submit, and thus promise not to make this difference of opinion, the ground of alienation and confusion, the inquiry proceeds no further, and the decision of the majority is recorded. But if the minority refuse to acquiesce, then the custom is to labor with them to bring them to right feelings, and right views. This effort is to be made with patience and perseverance. It may be that the majority may become convinced that the opposition is well founded; and that they may be induced to stay proceedings, and to reconsider their action. But if it be manifested that the opposition is factious, then it is customary to require the minority to submit; and if they refuse to obey, to treat them as public offenders, and, if necessary, to expel them. While the design of all this is to produce, if possible, harmony and unanimity, it is at the same time an assertion of the right of the majority to rule, and the duty of the minority to submit.

The assertion implied in the question at the beginning of the above paragraph, is: No one can be expelled excepting by a unanimous vote; i. e. if any member objects. If this proposition be true, then if the woman whom the incestuous man at Corinth was claiming as his wife, had been a member of the church, or if any other man in the church had been guilty of the same crime, he could not have been "put away." If but one should vote no, to the proposition to expel, the vote would not be unanimous. Then two wicked and abandoned men may mutually retain each other in the church though one thousand should vote to put them away. Can a principle be correct which involves such consequences as these? Bro. Baker, in reasoning against the absurd proposition that the minority can "demand the exclusion of an individual whom the majority believe to be innocent," incidentally, but conclusively, answers the question above. After showing from the Scriptures that the decisions of the church were ordinarily made by the lifting up of the hands of its members, he observes, "Now we cannot account for this voting, by the lifting up of the hands, if it was not to ascertain the will of the majority. But we are not left to infer from general principles the course pursued by the primitive church in the exclusion of members. We have the express testimony of an inspired Apostle, that, in at least one case of exclusion, the individual was excluded, not by the few, but by the many. 'Sufficient to such a man (one that had been

excluded) is this punishment which was inflicted on MANY.' 2 Cor. 2:6. The word here rendered 'many' is *pleionon*, which signifies the greater part—the majority. On this subject, then, the Scripture is explicit and conclusive—NOTHING CAN BE MORE SO. That passage is sufficient, of itself, to show what was the practice of the church in apostolic times." Per. Lib. p. 324.

QUES. 2. "But may a minority never pronounce a majority to be no longer a church of Christ, and declare themselves to be the true church?"

This question is answered unhesitatingly in the affirmative. There are cases in which a minority may pronounce the majority no longer a church. But please notice the discriminations that are made, and the grounds upon which alone the question is thus answered. Whenever the church not only in fact, but *ostensibly*, and by *profession*, departs from the faith and order that Christ has given, it ceases to be a Baptist church. For instance: If it, by act and by profession, denies the parity of the ministry, and introduces episcopacy; if it denies that the immersion of a professed believer is alone baptism, and avows and practices infant sprinkling; if it rescinds its articles of faith, and substitutes for them avowedly the doctrines of Campbellism, or any other heresy; if it should by resolution deny church sovereignty, i. e. its jurisdiction over its disorderly members; if it should deny church independence, and subject itself with other churches to a form of Presbyterism, making appellate tribunals in a series rising from conferences through councils, associations, and General Associations, up to General Conventions; if it should by vote and record declare that drunkenness, lying, fornication, theft, libel, profanity and other crimes that the Scriptures reprehend, are no crimes, and avowedly encourage her members to practice them. If by vote and record she decides to do these, or any one of them, a minority may pronounce themselves the true church, and the courts of the country would sustain them in their claim. But, you perceive, this is not the case before us. In my admission, the persons protesting and unchurching are not the parties arraigned, or otherwise personally involved; but those who, having nothing personally at stake, are standing up solely for the honor of the Master, and the constitution of His Church. They are struggling not to keep off censure from themselves, but to prevent the church from being metamorphosed into a synagogue of Satan, or into another form of Christian organization which they do not consider Scriptural. But this has no pertinence to a case of discipline, where the charges are for such things as are recognized to be crimes by the Scriptures.

This is the question you ought to have asked: "Can an arraigned man and his supporters, the minority, pronounce the majority no church because of the manner in which they conduct his trial—and can they relieve him from expulsion by proclaiming themselves as alone the true church?" To answer this question in the affirmative, and to practice on this principle, is to make it impossible to discipline a plausible and wicked man; and to render a church into fragments every time it may attempt to enforce discipline upon a man of this kind. How easy would it be for such an one to plant himself upon some great Scriptural principle, which he may arbitrarily insist is applicable to the case, and if the church should deny its applicability, to go off accompanied by his relations, his personal friends, and his business associates. If he is adroit, he may even succeed in mystifying many honest and disinterested minds. But my object wishes to bring me back to the admissions I have made in answer to his first question; and he wishes to inquire:

"Are not the Saviour'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 Saviour'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 Saviour'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 Bro. 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 Mat., 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 *avowed rejection* of the 18th of Mat., and the *erroneous application of its law*, while its binding force is acknowledged, are very different things.

So it will be seen that a member under dealing, cannot escape expulsion by retreating with a minority of the church; and that such minority, so far from shielding him by their rebellion, subject themselves to the same penalty he endures. There is not a church in Christendom, true to the Master and to herself, that would not, in these circumstances, expel all her recusants. And if the revolvers should afterwards, with or without organization, call themselves the church or a church, whatever else they may be, they are not a Baptist church, which we consider to be synonymous with a gospel church. Whatever may be their pretensions or their claims, they are *excommunicated Baptists*; and should be so regarded and treated by all who reverence the authority of the King in Zion.

In conclusion, then, it must be granted that, in the exercise of delegated sovereignty, the church has executive authority. She can expel all whom she tries and condemns.

QUES. 3. "Can a church expel a minister without the intervention of a council or Presbytery?"

The answer to this question must be reserved to the next number.

P. H. MELL.

University of Georgia.

For the South Western Baptist.

Essay.

NUMBER 10.

Supposing the division firmly fixed in the mind, the next step in a regular discourse is the explication. It may be essential to the text, or to something connected with the discourse. Where an explication is requisite, it should be natural, short, clear, and will thus find a lodgment in the memory of your hearers.

The argumentative part comes next to the explication, and is, indeed, the principal part of the discourse. It has been extensively considered in the eighth and ninth essays, and will require but little explanation here.

The preacher should keep his arguments separate and distinct. He should not forget that good sense will be remembered, even when clothed in erroneous language. He should be convinced of the truth of what he says, and should feel above hiring himself to the cause of error, injustice, or falsehood. He should never oppose a plain fact, or seem to distort a combat or truth. He should never oppose a plain passage of Scripture.

The public speaker who wishes to reason well, should be a good mathematician. The exact sciences wonderfully sharpen the intellect, and qualify it to see the relation of facts. He should also study the art of reasoning, or logic, but should carefully shun the affectation, the technicalities, and nonsense so frequently attached to this science.

The preacher should be familiarly acquainted with the Scriptures. They are the standard of theological truth, and the facts therein contained are the basis of all pulpit arguments. Always allow them to mean what they obviously say. Never attempt to quote a passage which you but half remember. Do not turn the leaves, hunt for your spectacles, fumble over the Bible, in pursuit of a passage which you cannot repeat. A truth loses its force when the Scripture proving it requires an explanation. It is still worse when it needs a translation.

Those Scriptures which prove the leading doctrines of the Gospel, should be as familiar to your mind as the names of your father's children. You should be able to repeat without effort,

the sermon on the mount, the twenty-fifth of Matthew, the twelfth of Romans, and indeed all the didactic chapters.

Commit to memory the Psalms most remarkable for their fervent piety, and Gospel truths. Let your mind be enriched with the glowing imagery, the perspicuity, and loveliness of such of these lyrics as the nineteenth, the forty-fifth, the fiftieth, the fifty-fifth, the one hundred and third, and hundred and fourth. Indeed it is difficult to select where there is so much that is choice in language, rich in illustration, and ardent in devotion.

Print upon your memory the passages in the Prophets, which are distinguished for their poetical elevation, unparallelled sublimity, wonderful descriptions of the Saviour and the Deity.—Let the Apocalyptic vision become familiar to your mind. Listen to the blasts of its trumpets, hear the harps and songs of the blest, until your mind is lifted up to the awfulness and glory of that Gospel which you preach.

History is a fountain of knowledge, and will furnish you with facts and arguments happily adapted to the pulpit. The great, the wise, the good, pass before you on the page of history; you see their noble bearing, you hear their words of wisdom, you learn to emulate their virtues, and their biography furnishes you with a thousand appropriate illustrations.

You are altogether inexhaustible in not knowing the history of your own country; and this you must remember embraces the history of England down to the Revolutionary war. From that time we have a history separate from that of our fatherland. I would recommend McIntosh's history, which comes down to the days of Queen Elizabeth. From that period to modern times, there are many histories, among which Macaulay's, although covering but a small period of time, stands conspicuous for truth, for a wide range of objects, for elevation of diction, and for graphic delineation. Bancroft is the best writer who has given the history the United States.

Ecclesiastical history is indispensable to the preacher. Therein you will find most of those errors with which pretended reformers are distracting the churches. There you will see little party leaders and schematics, strutting at the head of their deluded followers, and in bombastic homilies, arrogating the discovery of new theological truths. In this history they are preserved, as bugs are preserved in alcohol, that you may note their dimensions, and recognize the kindred species, which, under new names, periodically buzz in our ears. Without a knowledge of this history you will not be able to refute the errors of Romanism, or expose the diabolical cruelty of persecution. Mosheim, although doing great injustice to the Baptists, writes a history that will abundantly reward a patient reading.

Enrich your mind with these studies, until you can bring out of your treasure things new and old.

D. P. BESTOR.

Mobile, Jan. 31st, 1860.

For the South Western Baptist.

Sketches, Ecclesiastical and Biographical.

"Saturday, March 20th, 1841. Bro. Schroebl, having made his arrangements to remove to Mobile, requested a letter of dismission for himself, his wife, and his slave Louisa; which was granted."—*Claiborne Church Book.*

A short time prior to the date of the above extract, brother Schroebl received a "call" to the "St. Anthony Street Baptist Church," Mobile; and, under all the circumstances by which he was surrounded, in connection with the wants of the Metropolitan community, he felt it to be his duty to accept the invitation, and removed. The announcement of this determination, to the Claiborne Church, filled the hearts of his flock and congregation with sadness and grief; and, when he preached his farewell sermon, the manifestation of feeling it was painful to witness. Indeed he said, himself, "that had I known the state of things here, and the strength of the tie that bound me to my flock, and me to them, before my arrangements were made, and the matter was fixed, I had never consented to go."—But it was then too late; and nothing remained, but to bid "the last farewell." Alas—that he went from us that to die! In the summer of 1843 we received the sad intelligence of his death. In the midst of the pestilence he persisted in his suffering flock and the dying around him; and he fell gloriously at his post, exclaiming in his dying moments, "there is not a shadow nor a cloud between me and my God!" And thus he passed away—sealing the glorious doctrine he had preached with his testimony.

Of brother Schroebl's life, and labors, in the city of Mobile, I must leave it to other pens to speak; being unprepared, from personal knowledge, to say more of him myself, in this connection, than that he met with the same distinguished success in his ministrations

there as here, and that he is yet held by his friends and brethren there, in most tender and loving remembrance.

With this paper, I close the very imperfect sketch of this excellent man and endeared brother and friend, lately obtruded upon the attention of the readers of the Baptist; and for which I can only offer, in apology, the humble, yet affectionate desire, to honor and perpetuate the memory of one in every way worthy of my grateful recollection.

That some gifted pen will yet, in some more substantial and permanent way, do justice to his memory, is my modest suggestion and sincere prayer. "EARNEST"

Claiborne, Dec., 1859.

Remarks of Rev. Mr. Bestor:  
DELIVERED AT THE UNION PRAYER MEETINGS

Young Men's Christian Association,  
Held at the St. Francis St. Methodist Church,  
on Friday, Jan. 27, 1860—morning and evening.

We believe in the efficacy of prayer. Our nature teaches us that in our weakness we should invoke the aid of an arm stronger than our own. Revelation informs us that He who formed the ear listens to the prayer of His children.

The destiny of this nation is with God. So thought our ancestors, so teaches the pen of inspiration. Kings are anointed by Him, and governments are His ordinance. Sceptres are broken, thrones are dashed against thrones, and nations rise and fall at His bidding.

It is a great error to suppose there is any political significance in these meetings. He who watches the sparrow, adorns the lily, and meets with the smallest possible assembly of his people, also moves the world, marks the boundaries of nations, and pours upon them the treasures of the rolling seasons. Prayer to Him supposes He will remove the cause of dissolution, will put it into the hearts of this nation, North and South, East and West, to do right, to practice the great Christian principle of doing as we would be done by. Therefore we pray that He will bring back this great family of States to those virtues which united us as one nation.

Well may we pray for this Union, for it has given us liberty. All know the history of the Revolution, and that the united strength of all the Colonies carried our fathers through that struggle. Look at Europe with her bristling bayonets and her glittering sabres, and see how military despotism is driving liberty from that lovely part of the world. She finds a refuge in England, but not in British Asia.

Liberty has nearly faded out of the map of South America and Mexico. Ours is the land of freedom, the refuge of the oppressed, spreading through many climates, setting an example to the world, and enjoying a prosperity without a parallel. Ought we not to ask God to save our Union, and dissolve it only with the skies?

Religious toleration is one of the dearest and noblest privileges vouchsafed to us under the Union. From the earliest ages of the world men have been persecuted for their religion. Intolerance assumed its most violent form in the infancy of Christianity. It deluged the world with blood under the Roman Emperors, invented Satanic tortures, kindled the fires of Smithfield, and drove the Pilgrims and Huguenots out of Europe. Do we not feel an honest pride in reflecting that our Government first put out its fires, shut its prison doors, and disarmed its fiendish hand?

Especially becomes a Christian Association to pray for the preservation of the Union; for the success, the very life of all those great movements which look to the evangelization of the world, depend upon the maintenance of the Union. Now the missionary goes forth with his Bible, secure in the protection of a powerful government, and strong in the moral force of an undivided country. The true missionary knows no sectional love. Far away amidst the discomforts of a foreign land, he looks back with a yearning love to his whole country, with the cheering thought, that as an American citizen, he walks unharmed through the prejudice and hatred of an idolatrous land.

The Union preserves the identity of our language; it encourages colleges, academies and schools, and in giving us general prosperity, erects a schoolhouse in every village. It gives every man a personal interest in the government, and thus induces him to learn something of his rights and privileges. It throws its ample protection around him throughout the world, and enables him to see distant States, and polish his mind and manners.

Under the influence of the Union the Republic has been greatly enlarged.—Florida, Texas, and the vast territory in the West, have been added. The population that rose on the Atlantic coast, has rolled over the Alleghany, filled the magnificent valley of the Mississippi, and poured down the Rocky Mountains to the Pacific. The land is fertile, and invites our children and the lovers of freedom to enjoy it. Our pro-

ducts are abundant, a stream of gold flows in from California, and prosperity attends the various avocations of our people.

We have no sympathy with those who believe that a nation can be severed without war. History teaches no such lesson. The civil wars in Rome, France, and England, show that brothers can rush to arms. When this Union breaks up, the foundations of stability will be moved, and a political earthquake will shake this continent to its centre. Along the separating line the rifle will ring upon the mountains, and the cannon roar in the valleys. You will hear the confused noise of battle, and see garments rolled in blood. If God does not avert this calamity, fathers and mothers here must prepare to give their sons to the conflict.

At this time Great Britain has three fleets, either of which is equal to her whole navy in the days of Napoleon.—France has an immense navy, and the dockyards are active in building war steamers. These two nations are in league. They are dictating to Europe; they have stayed Russia in her greedy grasp, and are now deliberating upon the fate of Italy. Would our states be safe divided into two or more petty Republics?

Let us survey the whole ground. Let us not walk down the precipice blindfold. I do not suggest submission to wrong. I propose that we urge upon our Northern brethren to do as they would be done unto, and that we pray to God to remove the cause of dissension, and preserve our Union.

## The Faith Faculty.

We are responsible not only for what we do, but for what we see. More than we often think, the eyes of the soul are in our power. Say what we will of the obscurities of Revelation, and the mysteries of Providence, truly spiritual and believing men and women go on reading both, deeper and deeper, clearer and clearer, all their lives, till at last, no longer through a glass darkly—the veil taken away—they see as they are seen, know as they are known, stand face to face with the Saviour they so long and so trustfully followed, and have "open vision for the written word." If we do not behold the constellation of splendid truths that radiate their evangelic light from the gospel, it is because blindness is in the dim pupils of our eyes, unused or abused. Just as fast as we will let it, the day will dawn and the daystar arise in our hearts. By living out all the goodness we know, in the daily beauty of holiness, we shall behold life's grand proportions. By walking with Christ you shall wear his likeness. Nay—for he is a living Christ—you shall have him formed within you, not only the hope, but the present possession of glory. And because you know him spiritually, in the purity and love of his life and cross, men will also take knowledge of you, that you have been with him, and are with him now, and shall be his people forever.—Rev. F. D. Huntington.

## A Nation Born at Once.

A remarkable display of the power of divine grace among a heathen people, has recently taken place in the island of Celebes. Some missionaries of the Netherlands Missionary Society have labored there for some years with but little apparent success. One of these missionaries, however, now describes the wonderful shower of mercy with which they are visited. A native preacher was passing through a village on Saturday to his preaching appointment on the Sabbath, when he saw the priest who had been bitterly opposed to the gospel and the missionaries, with a large crowd about him.—Trembling with fear, he inquired what they wanted, when he was told, greatly to his surprise, that he and the people had resolved to renounce idolatry and become Christians.

The movement spread from village to village, the people casting away their idols, and seeking instruction from the missionaries. The people say that they had come to the knowledge of the truth chiefly by the instruction their children had received in the mission-schools.—The missionary mentions three districts, containing at the beginning of the year, not less than 10,000 heathens, and adds, "but to all appearance, and with the help of God, by the end of the year there will not be one left there."

## Charity.

Charity embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity; an exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity.—A good man's wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "what good deeds has he sent before him?"—Irving.

## Making Every Day Happy.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves, light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured, it will send you gently and happily down the stream of human time to eternity.

By the most simple arithmetic, look at the result; you send one person, only one, happily through the day—that is, three hundred and sixty-five in the course of the year; and supposing you live forty years, only, after you commence that course of medicine, you have made 14 600 human beings happy, at all events, for a time.

Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would, if I could."—*Sydney Smith.*

From the Christian Observer.

A THOUGHT FROM SEEKER.—Cicero complains of Homer, that he taught the gods to live like men; but grace teaches men to live like gods. It is lamentable that we should live so long in the world, and do so little for God; or that we should live so short a time in the world, and do so much for Satan.—Other creatures are not more below a sinner, than a saint is above a sinner. Man is the excellency of the creature; the saint is the excellency of man;—grace is the excellency of the saint and glory is the excellency of grace.

## Our Baptist Fathers.

The article in the last number of the *Christian Review*, on Early Baptist History, has the following just and beautiful tribute to a class of men who are worthy to be held in everlasting remembrance:

"We cannot close our article without expressing the fresh satisfaction with which every review of our history inspires us. We feel no blush of shame mantling our cheeks as we trace the history of our fathers. True, they were not great according to the world's estimate of greatness. They were not noble after any human standard or patent of nobility. Our church did not spring into existence at the mandate of royalty. Our doctrines were not warmed into life by the sunshine of court favor. Our people did not occupy the high places of worldly dignity. They were the outcasts of the outcast. They were the persecuted of the persecuted. They were counted unworthy to dwell with those who were themselves the victims of proscription. But they were among the moral heroes whose characters brighten under the searching light of history; and they have left to their descendants a name which they may be proud to bear, and an example which they should be zealous to emulate."

Why PUT INTO THE CHURCH?—If Christ puts any one into his church, he puts him there to work for him. If you are really a member of his church, you were redeemed by his precious blood, and renewed by the Holy Spirit. Did Christ die for you, did the Holy Spirit give you a new heart, that you might enter his church, and fold your arms in indolence, and give your affections to earthly things, and leave to others the self-denial, and the spiritual labors which the church was instituted to perform? What would be done by the church for the honor of God, and the salvation and happiness of men, if all the members of the church were like yourself?

LIFE IN GOD.—In "Christian Believing and Living," Huntington says: "The whole Bible is written to teach us what we are so slow to learn, that we live in God, and shall be held and judged forever in the righteous laws of his own justice and truth. In the beginning God created," is the sublime key-note of the Old Testament. "I can do all through Christ which strengtheneth me," is the blessed consolation of the New."

Do you know why the world is no better than it is? Because each of us believes that the warnings, the teachings, and wise inculcations, the bits at at folly, the moral aphorisms, the shafts shot at vice and crime from the pulpit, and the press, are all intended for our right hand neighbor, and left hand neighbor.

He is likely to be the mightiest master who knows the Bible best, and most meekly trusts in God; and in things moral and philanthropic, in conduct and character, he is likely to be the greatest original who is the closest copyist, the most implicit imitator of Christ.

When God brought Israel through the Red Sea, he led them into the wilderness; so when God saves a soul he tries it.—*Al. Cheyne.*



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, February 16, 1860.

## Forwarding Accounts.

We commenced sending our Accounts last week, and will continue forwarding till we are through the delinquent list. Will not our brethren respond forthwith?

## Matthew 18:15.

The 18th of Matt. has been much spoken of and commented upon of late. There should be diversity of opinion among good brethren is not strange, and that designing men should construe it to suit their own purposes is quite as natural. An article recently published in the S. W. B. over the signature of "A. M. P." and a partial expose by Dr. Crawford, have induced us to study this chapter with more diligence and care.

Being confined to our chamber, as we have been for weeks, and without access to authorities, save the text, we present the following views with great timidity, and we trust with becoming deference to the opinions of others. To some extent, we agree with the brethren alluded to, but we also differ with them in some things; perhaps our agreements would preponderate if their expositions were more complete.

We agree with them, 1st. In the nature of the offence here provided for, it is private and personal: "If thy brother trespass against thee." 2. As to the duty of the offended party: "Go and tell him his fault between thee and him alone," &c.

3. As to the object proposed: "If he shall hear thee, thou hast gained thy brother." 4. As to the relation of "the one or two more;" as arbitrators, "if he shall neglect to hear them;" as witnesses, "that in the mouth of two or three witnesses every word shall be established." These are the principal points of agreement so far as we have access to the opinions of these brethren. In other respects, if they do not differ from us, we at least go farther than they have done. We object,

1st. To the general idea that this transaction, in its progressive steps, is nothing more than an arbitration between the parties. The circumstances show conclusively that, from first to last, it is the Gospel rule of church dealing in such cases. This is clearly indicated by the expression, "in the mouth of two or three witnesses," &c., and the injunction, "tell it to the church." Both of these steps indicate a more formal action. Where the necessity of either, or of the agency of the church at all on any other theory?

2. We object to the attitude in which they place the church, if we understand them. If, when the offender refuses to hear the church, the action of the church is not final, then the church is a mere arbitrator, or if some new process of dealing is necessary to final action, and if it is optional with the church to institute it or not, then have we the anomalous exhibition of a church retaining within itself two members, heathen men and publicans toward each other; and yet each in the full fellowship of the church. If it shall be said that such cases actually exist; we reply, that the law of Christ is not to be interpreted by what actually exists, but by an honest construction of the words of the Holy Spirit. That such a state of things is inconsistent is self evident. Now, to this theory we oppose,

1st. The nature of the church as indicated in the passage. The very fact that the case is reported to the church, that witnesses are summoned before it, proves conclusively, the right and duty to investigate, and the finality of the decision, no other tribunal being mentioned. It is clearly a local, organized society, and the resistance of the offender is the rejection of "the last effort of love to restore him to spirituality." But this view of the subject is confirmed by the 18th verse. The connection of this verse with the whole context, and its relation to the final action of the church cannot be denied, or evaded without a circumlocution which candor will not allow. On any other hypothesis there is an incompleteness in both verses which cannot be well accounted for; but taken together, with the entire context, the idea is complete, and both the finality of the church's action and the divine approval are established. Besides this, a candid construction of the 18th proves the connection.

"Whatsoever ye shall bind on earth," The question here is, to whom does YE refer. If it is said, to the Apostles alone, then it follows that the power to bind and loose as well as the divine sanction, was restricted to the Apostles; and then are we left to conjecture what is meant by these words. It is worthy of note, that at the time these words were spoken by Christ, there was no local Christian Church on earth, he therefore, either addressed the Apostles in a representative character, in the 18th verse, or his instructions in the 17th verse must be restricted to them; and so also the promises in the 19th and 20th verses, and the instructions in the 15th and 16th verses; but this construction actually abrogates the whole law for personal dealing; because the Apostolic office terminated with the Apostles. If now we take a more natural, although, perhaps, a less grammatical construction, the whole idea is brought out with great simplicity and force. If the YE in the 18th verse is equivalent to the CHURCH in the 17th

verse, then the connection is established and the interpretation is easy. The doctrine may be thus stated. When a case is thus reported to a church, it must investigate it according to the witnesses, and prosecute it to a final decision; this decision, thus made, receives the divine approval. The church has no more discretion than the offender. In the language of another, "what in such a case the church ordains, is no mere human decision, but since in the church divinity itself appears manifested on earth, its decisions also are of Divine validity. The divine approval is connected with the binding and loosing. Three things are noteworthy in this context: 1st. The offender is presumed to discharge his duty faithfully and from a good motive: "Thou hast gained thy brother." 2. The offender is presumed to be guilty and inco-rigible, "neglect to hear the church." 3. The church is presumed to try the case impartially according to the testimony of the witnesses, and pronounce its verdict. Two objections may present themselves to some brethren, 1st. In relation to the words "heathen man and publican."—These words are evidently of Jewish origin, the whole phrase was in common use among them, and was used to denote the character and condition of all who were not of their nation (we write from memory.) In some such sense our Saviour must have used it—it certainly indicates an entire loss of fellowship between the parties. The question is, whether the application is to be limited to the parties alone, or extended to the whole church. Candor compels the admission, that the grammatical construction requires the former, but when all the facts are considered the latter seems inevitable.

For, notice, the position as between the parties is not justified until after the final action of the church, and if the church is not included, then the church, having all the facts before her, and with a knowledge of the moral character of a member unworthy of fellowship, retains him, and thus violates every precept and injunction of Christ and his holy Apostles relating to the duties of church members. Besides, what more could a new trial do? The second difficulty relates to the words *bind and loose*, especially the corresponding actions predicated of the "Father which is in heaven." That the language is figurative is evident, and certainly indicates the sanction of the Father, if no more.

Before closing this article we beg to make a suggestion or two in regard to the 19th and 20th verses. Their connection with the general subject is apparent. The questions which we wish to present, are, 1st. Whether the duty of prayer enjoined in the 19th verse, and the promise connected with it relates directly to the subject in hand, or is simply thrown in to encourage the duty generally. The former seems to us the more natural construction. If we have succeeded in establishing the connection of the 18th verse, this seems inevitable; "again I say unto you that if two of you shall agree on earth," why does the promise require plurality? This is certainly unusual, when the personal duty is enjoined. 2. Are not the numbers "two or three" intended to suggest a bare plurality—or a very small number? and may not the words "gathered together in my name" indicate that a gospel church may consist of a bare plurality? and that such a church however small, is invested with all the authority and enjoys the divine presence and sanctions as absolutely as the largest assemblies?

Such a use of numbers, a definite for an indefinite, as you may see in the very next verse of this chapter, is not unusual.

In conclusion, we think it can be demonstrated, that the balance of this chapter relates to the general subject introduced in the 15th verse, thus showing an unbroken context. D.

## Baptist Usages.

(CONTINUED.) It is maintained that, in certain cases, the general practice of the churches may be set aside, and that persons excommunicated by one church may be received into another, without regard to the excommunicating church. Many good men have advocated this doctrine; and some cases have been cited to justify the theory. But we submit to all such, 1st. Can the doctrine be sustained from the New Testament? Unable to find any Scriptural warrant for the practice, we have frequently appealed to the advocates of the theory for *one proof*, but it has not been furnished, not even one text. The exclusive right of a church to discipline its own members has been proven from the Scriptures; unless, therefore, equal authority can be shown for the practice in question, not only is it unscriptural, it is opposed to the Scriptures. The power to loose and bind is committed to the church with the promise of the Father's sanction, (see our remarks on 18th Mat.) an equal authority must be shown to *unloose and unbind*.

2. Is there any well established usage among Baptists to justify it? Its advocates have shown none—we have been unable to find one. Isolated cases have been mentioned, but these do not establish a usage; besides, every case mentioned, and every one we have been able to find has been a root of bitterness; but usages, we have shown, grow out of common consent. One irregularity cannot be pleaded as a precedent for another irregularity even of the same kind.

But why pursue this subject, the reader can apply the general principles brought out in this discussion and decide this question for himself; the less necessary is it to peruse the argument,

because until an affirmative is proven it goes for nothing—the negative is taken for granted—it is in fact proven. The friends of this new theory have not even attempted proof, when they shall, if ever, we will take great pleasure in considering it. And now, dear brethren, in closing these articles suffer this word of exhortation. Do not permit yourselves, from any momentary excitement, from personal partialities, from the love of triumph, or from any such thing to be drawn away from our good old Baptist Bible Platform. You may gain a temporary advantage by compromising the truth or by gaining a point, but when the reaction does come it is always terrific. The history of factions in the Baptist denomination is melancholy indeed; we call your attention to the significant fact that in the whole history of American Baptists not one has prospered. The old, united, regular Baptists have gone on and are still going on to greater prosperity. Men have arisen, and on some pretence, gathered a party around them—they have been lionized—almost deified; the people have run madly after them, but sooner or later they have disappointed the hopes of their admirers, and their party has sunk with them or lingered out a dreary and fruitless existence.

And again, we call you to note, that these same old-fashioned, regular Baptists are the only Baptists who have, in this country, done any thing, comparatively, to spread the true doctrine of the Gospel, or promote the Redeemer's Kingdom either at home or abroad. With these people we intend to live and die, nor will we knowingly, affiliate with any who infringe the sacred principles which have characterized them from time immemorial, nor by word or deed bid them "God speed." D.

## Missionary Reminiscences.

When the subject of Missions began to be discussed in our churches, the opposers of the enterprise, then greatly in the majority, said, "we are not opposed to giving the Gospel to the destitute, but don't bring it into the churches." The friends of Missions were then told, that if they would form Societies outside of the church all would be well. Anxious to preserve the unity of the churches this plan was extensively adopted and many Missionary Societies were formed. No sooner, however, was this done and these Societies began to systematize the work, and assume a formidable appearance, than the cry was raised, and echoed from hundreds of pulpits, "The Society system is unscriptural." The following incident related to the writer by the Rev. H. Posey, furnishes a fair specimen of the style of preaching, common among the anties. The occasion was an Association in Troup county; the preacher's text was Jerem. 10:22: "Behold the noise of the fruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons." The preacher commenced by saying, "Brethren, you know that a fruit is a beast, and therefore the fruit of my text is nothing more than the Apocalyptic beast with seven heads and ten horns." The next point was that this beast is from the "north country." Under this head the beast was spiritualized, each of the Societies being a horn, &c. The next head was, that by the cities of Judah were meant the churches, and that these Societies come from the north country to rob the churches, that there was a great "Missionary Bank in New York," out of which all who begged for the Societies were paid, that the managers of the Bank were making immense fortunes—and that none of the money ever reached the poor heathen, &c., &c.

The sermon was well received, and the preacher was evidently congratulating himself on the impression he had made; when our informant accosted him thus: "My brother, can you spell brute, a beast?" "Yes," said the preacher, "brute, a beast." "Very good," said our friend, "will you now look at your text and spell *bruit*?" The preacher was quite amazed, but not seeing the point, or not knowing the difference, he asked: "Well what of it?" "Only this," replied the venerable Posey, "the *bruit* in your text means a report, a rumor, and not a *beast*. Of course the preacher's dander fell. How strange that these men and churches should now be held up as models for Missionary operations! Will wonders never cease. D.

## Concord Association, Tennessee.

This body of Baptist Churches that has been figuring so extensively for a short time in connection with certain vexed questions, is likely to prove no exception to the history of all such factions innovators. For the last six years it has been under the domination of certain men and influences which are leaving their mark upon its prosperity and character. Take the following facts, and say whether its history for the past few years is not a sad but suggestive one:—

The Concord Association numbers twenty-five churches. In 1854, the aggregate number of members composing its churches was 3,295. In 1859 this number had been reduced to 2,413.—This shows a nett loss in six years of 882, which is an annual loss of 148 members! It is true the First Baptist Church, Nashville, was severed from it at its last session, but there were three others added, to say nothing of the Spring Street faction.

Nor is this picture alleviated by any offsets in the way of contributions to benevolent objects. Their collections for Foreign Missions were *nothing*. For Domestic Missions *nothing*. For Indian Missions *nothing*. And as to the Bible

cause, the last minutes has a report which says that "as highly as we prize the Bible, and as many as there are in our midst needing it, we know of *nothing* being done by us to supply them!"

May not this body of churches derive a useful hint from Rev. 2:5—"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

We see it stated that other denominations within the territory of the Concord Association are increasing by thousands. A contentious, controversial spirit will soon destroy the life of any body of Christians.

## Correction.

By the accidental omission of a few lines in our notice of Dr. Crawford's valedictory, the paragraph relating to Job is a little mutilated. It should read: "The thing was not actually done, but the Dr. was *compelled* to suspect that Job's treacherous hand was about; and yet the Dr. says, 'I heartily free you from all complicity,' and asks, 'why does Bro. Dawson accuse me publicly of what I have disclaimed privately?'"

We heard it said "that some men's dreams do trouble them." The reader may be curious to know what is meant by "recent circumstances"; this is the whole of it: We had just received a letter from one of Dr. Crawford's best friends, in which there was a single remark, so coincident with Bro. Wood's editorial, as to convince us that the Dr. was the author of "Independent"; to this remark we alluded, in a private letter to him, as a "recent circumstance;" not the slightest allusion was made to threats or programmes, or to anything affecting Dr. Crawford's character or position.

## Whose Turn Next?

Last week we felt it our duty to positionize Mr. Spurgeon, and now, upturns the Rev. M. P. Jewett with the South side down. Whatever may be the real sentiments of this gentleman, he has certainly indulged in very unbecoming language, considering his former relations to the South. Mr. Jewett resided for several years at the South, accumulated a comfortable estate of slave labor—himself bought and sold slaves, and now ensconced in his northern home, itself the product of Southern patronage, he thus slanders the entire Southern representation in Congress, who have spoken on the question, except the Hon. Mr. CERRY, which we fancy is rather more a Baptist compliment than an honest sentiment. He who warns a frozen adder in his bosom may expect to be bit; but read the following extract from the Marion Commonwealth:

"After mentioning these classes, he goes on to say that 'these sectional zealots pour out fiery denunciations against the North, and clamorously demand a dissolution of the Union.' To these agitators John Brown's foray was a perfect Godead. Who does not know that Gov. Wise hopes to make himself President of the United States out of this John Brown affair? Witness also the treasonable harangues of most of the Southern members of Congress pending the election of Speaker."

We have had a glance at another missile from a Southern fed, Northern gentleman, in the form of a holy lamentation over savage overseers and heartless masters, *bipeds* that one would think very numerous along the Mississippi river, and in the cotton-growing States. To what intent are these exaggerated representations hawked into the public prints? Is it to improve the worse than barbarian overseers? Hardly. Is it to improve the graceless masters? Hardly. Is it not rather to shovel slander into the laps of Northern fanatics? It may not be so, but he is veridant who does not know the use that will be made of such caricatures; and worse than veridant who expects in this way to reform the erring. We shall hand these gentlemen around as they turn up.

## A New Demonstration.

The last Standard gives us a significant article from the Tennessee Baptist, with some very just and appropriate strictures.

It seems that Bro. POINDEXTER, the Financial Secretary of the Board of Foreign Missions, in a recent visit to Nashville, refused to recognize the Spring Street party and its Pastor (so says the article alluded to). This refusal, it is alleged, was preconcerted, and the whole affair arranged by letter, it also implicates the Board at Richmond. The climax of the Secretary's offending was, that he did recognize the 1st Church and its Pastor, the "excluded party," as it is called in the said article. What apology the Secretary will make or what the Board will do remains to be seen, we suppose they are nearly old enough to understand both their duty and interest, without our advice.

The interesting part of this transaction is the new demonstration which it has induced, translated it will read about thus: A recognition, by the Southern Convention or any of its Boards or Secretaries, of Dr. HOWELL or the 1st Church; or the non-recognition of the Spring Street party and its leader is "*causa fidei*," the end of the league. Or, if you please, to recognize the latter, is an *indispensable condition of peace*.

We like this positive way of doing things, one or the other party must fall into line, either the Board must submit to the terms, or the dictator must lower his crest. "We shall see what we shall see."

The following questions are propounded to the denomination—let them be candidly considered and answered and

this vexed question can soon be disposed of:

Question 1st. If Dr. Howell and the majority are really and properly excommunicated, does not the *uniform practice* of the Churches require that they shall be so treated?

Ques. 2. If, what is now called, the Spring Street Church is really and properly excommunicated, will not the *same* rule require that it shall be treated in the same way?

Ques. 3. Can both parties be at the same time the veritable 1st Church in Nashville, each pronouncing the other to be excommunicated?

Ques. 4. Can any church be received into the fellowship of the churches, the members of which are all properly excommunicated? D.

## Editorial Correspondence.

NEW ORLEANS, JAN. 18th, 1860.

BROTHER DAWSON: I once read a little work by CERVANTES, with a very odd and ugly title: "The Devil on two Sticks." The scene was laid in Madrid, I believe. His Majesty, the Devil, came on two sticks, took the narrator to the top of a high church steeple, and by some power which he possessed, gave him the power of beholding everything that was going on in the great city, in the most silent recesses. The view, too, was at night. Of course he saw strange and varied sights. I have seen nothing of His Majesty, personally, here not even on two sticks, but I ascended the Custom House by day and had a fine view of the city, river, shipping and steam boats. It was an *outside* view, for I had no power nor desire to have an inside peep. As far as the eye could take in an object, you can see houses, steam boats, ships and human beings. It reminds me of views I have had from lofty peaks of the Blue Ridge, of mountain peaks in every direction, lifting their heads high, some higher than others, in the immense distance. The ground of which the city stands is level, and there are one, two, three and four story houses, promiscuously scattered, making this mountain-like appearance, the churches and cathedrals lifting their heads high above all. Sometimes persons try to describe their feelings on such occasions, but I shall make no such attempt, for I should lack words as much as old Jack Falstaff when he berated "Prince Hal" for robbing him at Gadshill.

As intimated, the houses in New Orleans present a great diversity. Business houses of every variety may be seen, at the same sight, from the most commodious down to the veriest shanty. And of dwelling houses, from the stately aristocratic mansion down to the miserable hut, within a stone's cast of each other. All right; they don't know each other, only in business, and the contiguity gives no offence. Families may live here from year to years, houses joining, and have no intercourse, only in business relations. One blessing attends this: they have no village gossip.

There are many beautiful public squares here, beautifully adorned with trees and shrubbery. But none of them have attracted my attention so much as "Jackson Square." It is near the Levee, where it can be seen from vessels passing up and down the river. General Jackson and the 8th of January are not forgotten in New Orleans. This square is named in honor of him, and in the centre there is an equestrian statue, in bronze, a duplicate of the one in front of the White House at Washington city, and made by Clark Mills. It was put up in 1855 or '56, and cost some twenty thousand dollars.

On the twelfth of April next, the Colossal Statue of Henry Clay will be put up and inaugurated. It will be thirteen feet high—in bronze—is already here, and was made to order for the Clay Monumental Association, by Mr. Hart, of Kentucky, and costs some \$16,000, and is to be erected in Canal Street, the broadest and the most magnificent Street in the city.

Mentioning the name of Jackson, and of Jackson Square, it seems fitting that I should here notice a remarkable man, an old citizen of this place. He is much respected in the city, by all classes, and is truly a dignified, nice looking old gentleman. I was fortunately introduced to him of the office of New Orleans *Picayune*. He is a great military man, and being drummer under Gen. Jackson at the Battle of the 8th of January, he is a strong Jackson man. He is a man of color and free, dresses well, looks neat, and is very intelligent. He enters heartily into all the military parades of the city, and is drummer for all the companies. Soon after our introduction he handed me the following card, which I insert, as it will give the reader a good idea of the military *animus* of the man. It is his congratulatory for 1860.

JORDAN B. NOBLE,  
THE VETERAN DRUMMER.  
Who had the pride and satisfaction of Beating to Arms the AMERICAN ARMY, on the 23d of December, 1814, and on the 8th of January, 1815; and who served in Mexico, in the First Regiment of Louisiana Volunteers, Col. J. B. WALTON, Commander, under Gen. TAYLOR in 1846, and Members of his Band, beg to present the congratulations of the Season, Regular and Militia, to the Officers of the whom they have had to serve, under their long lives, increased honors, and that the NATIONAL FLAG of our great country may ever be sustained by their faithful arms and gallant hearts.

And beg to remain ever their obedient servant,  
JORDAN B. NOBLE,  
Drummer.

New Orleans, Jan. 1st, 1860.  
Reader, what think you of the "Veteran Drummer?" H. E. T.

The Young Ladies of the Judson Female Institute will give a Vocal and Instrumental Concert on the 24th inst.

## First Baptist Church, Nashville, Tennessee.

In the Baptist Standard of the 21st ult., we observe a short abstract of a sermon of Dr. HOWELL, its Pastor, preached on the first day of January, (Lord's day,) from which we glean the following interesting facts:

"Since Dr. H.'s return to Nashville, in July, 1857, the white membership of his church has increased from 206 to 284,—this increase is over and above the number that went off with a member that was excluded something over a year ago, which amounted to about 415. The colored membership numbered 210. Total 509. During the last year the contributions of the Church and Sunday School to all objects amounted to \$9,117.60. Of this amount \$3,400 were raised for church expenses—and \$5,717.60 for missions, publications, and other purposes at home and abroad. We doubt if any church of like membership in the South has done more."

We also observe that the Cherry Street Church, which is the Second Baptist Church in the city, under the pastorate of brother FORD, is enjoying a high degree of prosperity—having recently entered their new meeting house which is larger than that of the first Church. A large and flourishing Sabbath School is in successful operation in each of these churches. May the Lord prosper these devoted Pastors and churches in their great work. The Cherry Street Church is a plant of our Domestic Mission Board at Marion.—Thank God for Mission Boards."

The Hon. C. L. Vallandigham of Ohio, in a recent speech in Congress, closed in the following emphatic and comprehensive words:

"I know well, indeed, that much that I have said to-day, will here, as elsewhere, be denounced as *pro-slavery*. Be it so. I have heard that too often, already to feel the slightest apprehension or alarm, but I tell you, gentlemen, as a thousand times I have told those who sent me here, that, if to love my country, to revere the Constitution, to cherish the Union; to abhor the madness and hate the treason which would lift up the sacrilegious hand against either; that if to read in the past, behold it in the present, to foresee it in the future of this land, which is to us of more value and to the world for ages to come than all the multiplied millions who have inhabited Africa from the creation to this day—if this is to be *pro-slavery*, then in every nerve, fibre, vein, bone, tendon, joint and ligament, from the topmost hair of the head to the last extremity of the foot, I am all over and altogether a *pro-slavery* man." (Applause from the democratic benches and galleries.)

NEW SUBSCRIBERS.—We thank those friends of the South Western Baptist who have interested themselves to obtain new subscribers. Could not many others try and obtain at least one?

## Hon. David Clouston.

We are indebted to our Representative in Congress for a copy of his admirable speech on Mr. Clark's resolution. We have not much to do with politics, but such is our appreciation of Mr. Clouston as an accomplished Christian gentleman, that we feel more than usual satisfaction at the manner in which he has acquitted himself. The speech deserves the high commendation bestowed on it by the Press generally.

ELDER WILLIAM H. CARROLL.—Correspondents of this brother will please address him at Autaugaville instead of Columbiana.

FROM A LADY.—Dear Mr. D.: I love to read your paper, my dear sir; not only on account of its intrinsic worth, but because it is edited by one whom I so much love and reverence.

Yours, all affectionately, E. C. B.

CORRESPONDENTS OF HON. A. F. FANNIN will please address him at Tuskegee, Ala., instead of La Grange, Ga.

FOR THE SOUTH WESTERN BAPTIST.  
LA GRANGE, FEB. 9th, 1860.

MESSES. EDITORS: I have just seen Spurgeon's letter on slavery and John Brown.

I shall henceforth take less than ever to ill balanced, eccentric men. I had noted his theological hobbyism, long since; his ostentatious affectation of superior orthodoxy. To give prominence to one Christian doctrine above others, in every sermon, is to neglect the proportion of faith. A musical instrument will not yield its sweet sounds while you play upon but one string, but requires that every string be struck in turn; so election and predestination, albeit the basis doctrines of our religion, are not the whole of that religion. James. The worship of orthodoxy more than God, is not an uncommon thing, neither the worship of self more than either. I had also noted the almost insufferable egotism of some of Mr. Spurgeon's preachers.

But I was not prepared for the madness of an abolition crusade, prepared even by the self complacent London Beecher.

I trust we shall all learn afresh, that as it is God's rule that "every one that exalteth himself shall be abased," and that he humbly himself shall be exalted," to prefer our meek and humble men—men who do not "despise dominion," and "who are afraid to speak evil of dignities."

Mr. Spurgeon can no longer be regarded a truly great man. Great men rise above the prejudices of education, country, and times, and form moral opinions upon the basis of pure reason and the word of God. Yours in fidelity to the Book, E. B. TEAGUE.

CONANT'S REVISION OF MATTHEW.—The Bible Union Reporter, extra, brings us the first thirteen chapters of this work, six of which we have read with pleasing interest. Were it not for the rendering of baptizo by immerse, we have no doubt that the religious world generally would approve this revision. The style is an improvement on the old ver-

sion, and happily conformed to the idiom of the English language of the present day.—Champion.

For the South Western Baptist.  
How Encouraging.

My heart has often been made glad when I communed with my brethren, and learned that they felt interested on the subject of missions and demonstrated it by their contributions. Many who contributed to Foreign missions last year have doubled their contributions this year. I called recently to see a lady who is not a member of our church, and she gave me ten dollars and told me to come again, that she would do more.

I must express my gratitude to the children of our brethren for their tokens of sympathy for the heathen children. I think every parent should learn their children to give when young, and they will be more liberal when they are grown. The heathen must hear the gospel, or they will die in their sins and be lost. Then will not every Christian aid in sending it to them, and pray that it may have its desired effect.

Yours in Christ,  
S. A. CREAM, Agent F. M.  
Grove Hill, Clarke Co., Ala.,  
Jan. 30th, 1860.

For the South Western Baptist.  
Queries and Answers.

Query 1. Is it proper for a church member to go to a ball, whether he dance or not?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 2. Is it proper for a church member to attend circuses, theatres, and other places of amusement?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 3. Is it proper for a church member to play whist, backgammon, and other games of the same sort?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 4. Is it proper for a church member to buy lottery tickets, and, likewise, encourage the lottery system?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 5. Is it proper for a church member to bet on elections, or anything else, either directly or circuitously?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 6. Is it proper for a church member to habitually mingle with drinking men around public bars or other places where drinking is practiced?

Answer. "Abstain from all appearance of evil." 1 Thess. 5: 22.

Query 7. Reader, can you not suggest other queries to which the same answer may be given? Do try.

## HINTER.

FOR THE SOUTH WESTERN BAPTIST.

GOOD HOPE, ALA., Dec. 3d, 1859.  
Your committee appointed to draft resolutions expressive of the feelings of this church towards brother J. P. W. Brown, their former pastor, beg leave to report: WHEREAS, it has become expedient that the pastoral relation existing between this church and bro. J. P. W. Brown be dissolved,

Resolved, That it is in consequence of no act on his part, but that he has maintained a good Christian and ministerial character among us.

Resolved, That we recommend him to the surrounding churches, and Baptists generally, as a minister sound in the faith, doctrine and practice.

Resolved, That this report be spread upon the minutes of the church book and a copy be tendered to bro. James P. W. Brown, and that a copy be forwarded to the South Western Baptist for publication.

TIMOTHY WALTON, } Com.  
J. D. CHARLES, }  
S. O'NEAL, }

Done by order of the Church in conference December 3d, 1860.

MERCILLUS B. JELKS, C. C.

FOR THE SOUTH WESTERN BAPTIST.

SYLACAUGA, ALA., Feb. 6th, 1860.  
MESSES. EDITORS: The following Preamble and resolutions were unanimously adopted by the Baptist church at Mt. Zion, in conference held Feb. 4th, 1860.

WHEREAS, Our beloved pastor, Wm. H. CARROLL, who has faithfully served this church during the past three years, has thought it best to close his ministerial services with us to seek another field of labor. Therefore,

Resolved, That we still cherish for our brother the highest sentiments of regard as a worthy and efficient minister of



<p>Ala., to Miss ELMIRA JANE Cobb.</p>	<p>er column.—<i>St. Louis Democrat</i>.</p>	<p>same in the French Academy; Faraday's recent Researches</p>	<p>January 12, 1860.</p>	<p>JACK BRANKEURD, EX F.</p>	<p>See Call and examine book.</p>	<p>Feb. 8, 1860. 1 January 19, 1860</p>	<p>with original Faculty of the same</p>
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The Family Circle.

Home Influence.

What a vast volume of meaning is contained in these two words. What pleasure or pains, what joys and sorrows, what weal or woe all owe their existence to the influence of home. Of such mighty importance do we consider this subject that we scarcely know how to approach it, or how to know with sufficient force so as to duly impress the minds of our readers. Not only is it associated with husband and wife, but with parents and children, servants and masters, and with all who come within the range of the family circle. We thus regard the home circle as a school which is educating all within it, and the education herein received will have a considerable bearing on the destiny of each in the present and in the future.

It may not be inappropriate to begin with the influence exerted by the wife over her husband. It was intended by the Creator that woman should occupy an exalted position in society; not, however, in the senate chamber, the forum, or the halls of philosophy and science; neither as a public lecturer on religion or literature, but in the heart of her husband and in the domestic circle. Here she is to be enthroned, and as a queen to reign supreme. Here she is to be a ministering angel performing her grand mission and as she brings to her ministry those graces of sweetness, love and gentleness which dignify and ennoble her character, her influence will be felt through every circle of society.

"So woman, born to dignify society, Unknown to flourish, and unseen to great, To give domestic life its sweetest charm, With softness, polish, and with virtuous form, Fearful of fame, unwilling to be known, Should seek but Heaven's applause and her own."

But it is principally the influence she will exert upon the character of her husband that we wish now to refer to. Undoubtedly it mainly depends on her whether home shall be cheerful, bright, pleasant and happy, or cheerless, gloomy, unpleasant and miserable. It is the heart, not the house, which constitutes home. An admirable portrait of a good woman is thus drawn by the wise man: "Her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She stretcheth out her hand to the poor—yea, she reacheth forth her hands to the needy. Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her husband, and catcheth not the bread of idleness. Her children rise up and call her blessed; her household also, and she praiseth her. Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Many a home is rendered unattractive and desolate, and the husband driven from it, through the lack of that sympathy, wisdom and prudence which should be exerted by a wife. It ought not to be forgotten that the cares and vexations of business and professional life tend to ruffle and corrode the mind of man. Where shall he look for an antidote to these but at home? If that be genial and pleasant he finds relaxation, comfort, solace and strength; his mind in consequence retains its elasticity. He goes forth daily to battle with the turmoils, toils and anxieties of his calling, and nightly is refreshed and strengthened by the sweet smile and gentle counsel of his Heaven-appointed help meet. He derives from home an influence which could be obtained from no other source. But if that panacea be lacking he is disappointed, becomes dispirited, and not infrequently seeks elsewhere for that which ought to be found, and can only be found, in the society of his nearest and dearest earthly friend at home.

We do not mean to intimate that the only centre of home influence is the wife, for much depends on her husband. If he is to be the life of the valley he is to be the rose of Sharon. If she is to be a source of comfort and delight to him, he is to reciprocate those endearments. "Can two walk together except they be agreed?" is a question put by inspiration, implying that it is impossible; and if home is to be an oasis in the desert, a calm bay to the tempest tossed mariner, a charming bower to the weary pilgrim, there must be a reciprocity of sentiment and affection. For

"Two kindred souls alone unite— 'Tis friendship makes the bondage sweet."

We have known some bearing the sacred name of husband whose conduct at home has been a perpetual tyranny—or, to use the trite adage, they were "saints abroad and devils at home." And in consequence the wife, like a delicate flower, has faded, withered and died. Let none suppose that there can be any real, conjugal happiness unless there be mutual forbearance. "Husbands, love your wives, and be not bitter against them," is a divine command which is inseparably connected with home influence, without which there can be no home happiness.

In addition to the influence reciprocally exerted upon themselves is that which parents mutually exert up-

on their children. A well ordered family is the glory of a house and the centre of influence to society. We have sometimes looked with admiration and delight on such a family as upon a garden with fragrant flowers, emerald foliage and choice fruit. We have seen obedient children, trained by parental care "in the nurture and admonition of the Lord," and as a result they have continued to walk in the ways of wisdom after having arrived at the years of maturity, illustrating the truth of inspiration: "Train up a child in the way he should go, and when he is old he will not depart from it."

On the contrary we have witnessed far different family scenes to the above, and we are forced to the conclusion that in the vast majority of families, home influence is the bane and ruin of children. Those who would behold a confirmation of this assertion have only to take a survey of the rising generation in this period of the nineteenth century. Observe the contempt manifested by children for parental restraint, the lawlessness and profanity of young America, and the celerity with which they pursue their chosen course to ruin. Many parents would be startled if informed that they are responsible for their children's ruin, that the influence exerted at home, instead of being healthful, has been pernicious, and that to the same influence is to be attributed the ruin of their offspring.

Parents lose sight of the fact that home is the school which is to exert an influence for good which can be exerted in no other—although children are born with a nature that is prone to go astray, yet they do not descend to the depths of depravity at once, and it early, kind, judicious, continuous, persevering parental influence is exerted, they may reasonably expect that their children will not only be prevented from pursuing the paths of the destroyer, but will follow the paths of virtue and piety.

No doubt that on the mother chiefly depends the right or wrong training of the child. "What is wanting?" said Napoleon, "that the youth of France be well educated?" "Mothers!" replied Madame Campan. This reply struck the Emperor. "Here" said he "is a system of education in one word." "Be it your care to train up mothers who shall know how to educate their children." We believe that a fearful amount of guilt is resting upon many parents for the improper influence they exert on their children. God was angry with Eli for failing to restrain his sons. We know that wisdom is needed by parents to bring up their children right; but if any lack wisdom let them ask of God, and it will be given. Without going into detail upon this important and interesting subject we confidently affirm that to a great extent the success or failure, prosperity or ruin of the child, depends on the influence that is exerted at home.—True Union.

**Truthfulness.**  
I am acquainted with persons who would think it was a great insult to be called liars, yet they allow themselves to tell very large stories. And, after all, there is no middle ground between truth and falsehood. Either a thing is true, or it is not true. A story may be partly true and partly false, yet the truth and the lie contained therein must be judged according to their respective characters. A hundred truths cannot sanctify one lie, so as to make it other than an abomination to the Lord. Beware, then, of extravagant words.

Susan was teaching her little brother to read, and she had gone patiently over the alphabet several times. "What is that?" she said, pointing to a letter which the little brother found it hard to learn.

"It is a crooked letter," he replied.

"But what is its name?" inquired Susan.

"Come, now, tell sister right off."

"He name be hook," said the boy.

"O, what a stupid boy!" exclaimed Susan. "I have told you that letter a thousand times this morning." Grandfather shook his head. "Well, I have told him at least a hundred times," persisted the little girl. Still the conscientious old man shook his head.

"Well, said Susan, 'I have told him six times, for here it is marked upon my slate.'"

Alas for Susan! She should have come nearer to the truth than six to a thousand.

Perhaps the children may think this is a small matter; but it is not. The slightest deviation from truth blunts conscience, and prepares us to approach falsehood with less fear and trembling. If people are not deceived by extravagant words, it is only because they have learnt to make allowances for falsehood. Do the children want any such allowances for them? No, indeed; they do not want a lie to crowd itself into any word proceeding from their lips.

You have seen shopkeepers try suspicious coin, ringing it to hear if it would give the right sound. Our words, too, will be tried, for their echo will ring when the lips which uttered them are cold in death! Let us see that they give a true sound.—Family Treasury.

Where the Cold Weather Comes From.

During the past year the Smithsonian Institute, through its system of meteorological observations, has been enabled to make some very curious investigations respecting the three memorable cold days of January, 1859, which have almost found a parallel in the weather experienced the past week.

It was found that the cold of the three days above mentioned, swept progressively over the country like a wave, coming down from the Arctic regions, and first entering the territory of the United States at the extreme northwest, among the Rocky Mountains. It was experienced at Utah some three days before it reached the banks of the northern Mississippi, and was heralded by telegraph at Minnesota, some two days before it reached Washington. At Buffalo, it was some hours in advance of Boston, and was felt last on the Atlantic Ocean, where it appears to have disappeared. This cold wave also swept south in a most remarkable manner, and progressively appeared in Florida and other southern States, and Mexico; and the last pulsations, as it died away in this direction, being experienced in Central America and the West India Islands. Taken all in all, it was one of the most remarkable meteorological phenomena ever noticed, and the facts collected seem to prove that the originating impulse came from the extreme northwestern portions of the American continent.

**Making Things Pleasant.**  
Growing out of the facilities for reading which exist now-a-days, there is to be observed a mania for "making things pleasant" on the road to knowledge; and hence amusement and excitement are among the most popular methods employed to inculcate knowledge and inspire a love for reading. Dr. Arnold, speaking of the same evil, once observed: "Childishness in boys, even of good abilities, seems to me to be a growing fault, and I do not know to what to ascribe it, except to the greater number of exciting books of amusement. These completely satisfy all the intellectual appetite of a boy, which is rarely very voracious, and leave him totally palsied, not only for his regular work, which I could well excuse in comparison, but for good literature of all sorts, even for history and poetry." John Sterling also, in a like spirit, said: "Periodicals and novels are to all in this generation, but more especially to those whose minds are still unformed and in process of formation, a new and more effectual substitute for the plaques of Egypt—vermin that corrupt the wholesome waters and infect our chambers."—Self Help.

**A Drunkard's Brain.**  
The startling doctrines taught in "Youman's Basis of Prohibition," are fully corroborated by the following passage *The Boston Medical Journal*:  
"Hyrt, by far the greatest anatomist of the age, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness and more complete preservation, for the purpose of demonstration. When an anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that organ in a vessel of alcohol. From the soft pulpy substance, it becomes comparatively hard, but the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while brain remains in the consecrated temple of the soul—while its delicate and gossamer tissues throbb with the pulses of heaven-born life. Strange infatuation, thus to debase the god-like! Terrible enchantment, that dries up all the fountains of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain and a heart of stone."

**Burnett's Cocaine.**  
The following testimonial is a copy of an affidavit sworn to by a lady of high social position, and published in the *Boston Herald*, October 20, 1859.

"I have used your Cocaine about six weeks, and it has done me more good than I can describe. I have been suffering from a headache for several months, and it has been cured by your Cocaine. I have also used it for a cough, and it has done me more good than I can describe. I have also used it for a cold, and it has done me more good than I can describe. I have also used it for a sore throat, and it has done me more good than I can describe. I have also used it for a hoarse voice, and it has done me more good than I can describe. I have also used it for a dry throat, and it has done me more good than I can describe. I have also used it for a sore eye, and it has done me more good than I can describe. I have also used it for a sore ear, and it has done me more good than I can describe. I have also used it for a sore nose, and it has done me more good than I can describe. I have also used it for a sore mouth, and it has done me more good than I can describe. 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