

South Western Baptist.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY & C.

TUSKEGEE, ALABAMA, THURSDAY, JUNE 7, 1855.

\$2 00 PER ANNUM IN ADVANCE.

50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.

Editor:—

Under the above head, in your last

number, I observe your views on the "pulp-

itization." I agree with you in

that you say, but must be excused,

to propose a reason or two why I can-

not concur in all you have written.

Your proposition is in sub-

stance that the preaching or proclaim-

ing of the Gospel existed anterior to

organization of the Churches, es-

pecially in the Apostolic age. Now

is it I think. There was certainly

preaching in it too, for the Apostles

went out under the immediate direction

of the head of the Church, and it was

not, and yet, is, to do anything He

commanded; but there was then a ne-

cessity for this procedure, for it was

the head of the Church for the sake

of the Church adopted this as the ne-

cessary means to accomplish this great

work. But how could they build up a

Church of Churches, without baptism,

an initiatory rite into the Church,

and of union. The Churches were to

be composed of members who believed

in the Gospel, and who had obeyed him

in their hearts to him—and sepa-

rate themselves from the world, and

from Christ by baptism. Now the

idea very naturally suggests itself,

Christ, *commission* any to preach or

in his Gospel, who were not *author-*

ized to baptize also? If he did who

was commissioned to go after them and

teach them? In the commis-

sion as expressed by Matthew, there

is to be as much a command to bap-

tize, as to teach, as to baptize, as to

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book you know.) I think from your

mode of reasoning, I might prove that

the wrath of man is very good. What-

ever praises God is good. The wrath of

man (is made) to praise God, therefore

the wrath of man is good. I am in-

clined to the opinion that it is not so

much owing to the excellency of the

instrument, as the power of the word.

Our beloved Bro. Denard who fell

at his post, so gloriously in Central

Africa, informed me in a conversa-

tion, that the first lasting impres-

sion he received upon the necessity

of a change of heart, were made while

engaged in conversation with an aged

infirm in the State of Florida. This

conversation was as much the means of

his awakening and salvation, as the

preaching of an awakening sermon. If

your position is right we recognize in

that infidel a minister of Christ by

receiving Bro. Denard into our Church

as a converted man, he dating that con-

versation as his first awakening. Do

you not believe that many men have

preached the truth to others, who have

never felt its power upon their own

heart. Further do you not believe they

have successfully taught it, and others

embraced it under their ministry, while

they have no saving knowledge of it

themselves? And if so will you say,

as the Methodist preacher, that as did

Judas, an unconverted man, was called

by the Savior and cast out devils, there-

fore we have a license to receive un-

converted men into our Churches, as

there is but little probability of our

getting a worse one than he was. I

suppose he did not cast them out by the

power of his Apostleship but in the

name of Christ. May it not be one of

the highest proofs of the authenticity

of the Bible, that God owns and blesses

its truth whosoever and by whomso-

ever proclaimed; and hence (pardon me

for anticipating the next argument)

Christ forbade his disciples to interpose

any obstacle in the way of him who cast

out devils in his name, but followed not

them. I think we should discriminate

between the work done, and the instru-

ment through whom it was done.—

Would it not be well for us not to sever

what He has united or unite what He

has separated.

That the Podo-Baptist ministers and

societies have done much good, no truth-

ful man, who is acquainted with them

will pretend to deny. That they have

done much evil also, should not be con-

ceded. But if they have done so much

good with all the evils, and perversions

of the word and ordinances of God,

how much good would they do if di-

rected of all these hindrances?

If they have substituted something

else for the command of Christ in bap-

tism, and other than his authorized sub-

jects, so that they have brought the

world into the Church, corrupted its

simple Gospel ordinances, and thereby

lost the expressive and impressive lessons

taught in baptism, have united Church

and State, taught for doctrines of Christ

the commandments of men. Let me

say I think the Church with its *pure or-*

dinances and doctrines are safe in such

hands, therefore I cannot recognize

them as the *called and qualified* of the

head of the Church. Let them work

outside, they will do some good and

much evil, peradventure the good in

preaching Christ in many of His

truths may predominate over the evil of

perverting his ordinances and doc-

trines. But let us not invite them into

the temple of the Lord, unless they

will come through the door He has open-

ed. E. W. W.

For the South Western Baptist.

Report of Southern Baptist Pub-

ren are particularly invited to attend.

W. M. LINDSEY,

Clerk C. A.

P. S. The Churches with which the

1st and 3rd District meetings are to be

held, will please inform the Clerk, or

the S. W. Baptist, and they shall be

duly published. W. M. L.

For the South Western Baptist.

Obedience to the Gospel, How

Brought About.

NO. 2.

Brother Editor:

The reader is referred to the closing

part of the first article, as the starting

point of this. Having in the first,

mentioned several things which should

not be believed and done, that obedi-

ence to the gospel be rendered, I now

proceed to show, that in order to this

obedience, that there are several things

necessary to be believed and done:

What should be believed.

1st. The existence of a Supreme

Being, possessing the attributes of Om-

nipotence and Omniscience—the right-

eous Law-giver of the Universe, the

final Judge of man, to whom all are

held accountable for their misconduct.

The belief of these truths impress with

awe and reverence, and produces im-

pressions favorable to the yielding to the

Spirit's influence in its incipient opera-

tions.

2d. The immortality of the soul and

a future state of rewards and punish-

ments. This belief is similar in its

effects, to that of the first. The con-

trary would tend to a state of careles-

ness and positive direct wickedness—

see Universalism, (first article.)

3rd. A state of legal and moral im-

preparedness for future happiness, and

exposedness to future misery, and that

sin persisted in, will continue the first,

and terminate in the other. The sinner

impressed with the truth of this belief,

he refrains from many things wrong,

and does some things right, which

might be entirely otherwise, acting

under the influence of a contrary be-

lief.

4th. The reality and great necessity

of the new birth—a change of heart,

being born again, or regeneration by

the work of the Holy Spirit. It should

be believed, that this is a *sensible* thing,

that those who are the subjects of it,

feel an inward joy of the Holy Ghost,

and have the witness of the Spirit, that

it is a matter of personal experimental

consciousness, inwardly felt, and sensi-

bly realized; that without all this,

there is no salvation, that without it

the notion should never be entertained,

that there is any safety, or scriptural

ground to expect future happiness.—

Believing all this as true, would tend

greatly to destroy legalism; that which

makes self righteousness a Saviour,

and morality the meritorious cause of

salvation—see those (first articles).—

An unshaken conviction of this truth,

would make an impression upon the

sinner, inclining him to renounce many

erroneous sentiments and dangerous

practices. Having this impression,

and thus renouncing, using properly

the means of grace by divine assis-

tance, he may be brought to embrace

Christ, and thus experience the wash-

ing of regeneration, and the renewal

of the Holy Ghost, without which

theory, how sound soever, external

performances, how apparently soever

religious, genial deportment how soever

unexceptionable, will prove unavailing

in a coming day, in point of final sal-

vation. Let every reader be deeply,

and seriously and solemnly impressed

with this scriptural, and important and

weighty truth, lest it be said unto him

in a future day, "depart from me I never

pravity and ability, also an earnest de-

sire for salvation, in order to escape

eternal misery and be forever happy.

Having now this condition of heart, as

the result, I will not say of regenerat-

ing (in its popular meaning) grace, but

of enlightening, convicting and quick-

ening influence, which condition may

be regarded as the second branch of

saving faith, and being already the sub-

ject of intellectual faith, or that of

creedence—the first branch of saving

faith; these branches are brought to

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and is in the hands of the bishops, and the following, from the Religious Knowledge, Art, &c. jurisdiction of a bishop, in England, in collating to himself (or offices) "granting institutions (or offices) of other parishes; examining; taking care of the benefices for the use of the See." Now, if we can understand the episcopacy, (though, no very great "speech of Asiodol," the above that an appointment to a "benefice" must be confirmed by the appointee can legally enter. And moreover, the point is to establish, was that the Church the establishment had no right to its pastors. It would seem that it was for our brother to have mischiefs.

But to proceed with the "points" the ecclesiastical councils of the Church the laity are represented by the episcopacy is not episcopacy." A dean says Buck, are the bishops concerned in the affairs of religion?"— "No, they are over at least ten canons or chapters." A chapter is "a community of belonging to a cathedral or Chapter." The revenues of the Church are the people, do not pass beyond central control, notwithstanding government that "all persons holding property must contribute to the maintenance of the clergy, whether they are laymen or not"—Methodists, Baptists, &c., contribute to the maintenance of their funds, after the payment is a process of law." And finally, of suffrage is not desired to its members! Then they can act with the bishop (the bishop) in the affairs of their chosen representatives, at which we are asked to do to reverse propositions!!

But not take it upon ourselves to leaders that the Church of England is by law, and that the crown, by the highest recognized officer—that Church. We really thought it for granted that this was the common intelligence. In King Henry VIII, the right of the Arch-Bishop of Canterbury, ecclesiastical in the realm, belonged to the crown.

But when Elizabeth came to the use the Scriptures declared that a not permitted to speak in the prerogative was waived by the appointment of that dignitary, believe, has devolved upon the crown.

Now to Bro. Hamill, that the confederates of the Church of England, be King, Crown, lords, noblemen, are not private members? If the realm itself then with a portion authority, whether they are preachers they not part and parcel of that? Is not the crown the great emblem of the faith? Are official Churches to be regarded as private property because they do not preach? do we thank brother H. for his own Mr. Noel. The reader has in it a pretty fair portraiture of the tendencies of episcopacy—episcopacy in England now is, episcopacy may be hereafter. Read these in Mr. Noel again, and then say, to expect from the daughter, when practices such abominations as may be "lay management to the Church" if the constitutional officers are laymen; but we submit, there may representation in that management.

make an "unqualified retraction" of errors," brother Hamill! We do do so on several accounts. First, we do to please you in such an affair, like to disobey clerical "demands" we could do so, it would wonder our argument in regard to the can nature and tendencies of Methodism. For the sake of strengthening, we could wish, sincerely we could prove that we were misquoting one of these points. In that succeeded in proving what? Why, established Church in a Monarchical theist Episcopal Church of the wealth of the United States!! retract," and leave your Church, "is glory?" No; we cannot do so, we have better evidence that we are and has yet been furnished.

and substance of all these extracts, may be stated in a few words, and authority in the English Church, the hands of the crown, lords, nobles, or what not, as far constitutional corrupt and corrupting—as it is not the people, no check can be interdicted its abominations—its piety is a libel Christian name—and therefore, altho' a high position among its dignitaries, and connected him with Baptists, and was soon followed hundreds members of his former

are not arguing the congruity of episcopacy with English Monarchy, friend to present as many points between an English King and a bishop, as his imagination can suppose.

to endorse the answer your bishops memorials of local preachers and members praying for the right representation the law making councils of your country, if we know no such thing, we comprehend no such privileges!" not wonder that you have struck a blow from your articles, "Methodism nor anti-Republican." How at those constitutional authorities that petition for the citizens against its legislative, executive, departments, that they "know no such thing that they comprehend no such can nevertheless, be democratic or would puzzle a Jesuit to see. We deduced, therefore, that brother Hamill, that sign.

space will not allow us to proceed with any conclusion, that the probability of this article in some one or more of the journals, is left entirely to the discretion of brother Hamill.

our articles will, by mutual consent, be shorter.

Proceedings of the Convention

CONCLUDED.

Saml. H. Fowlkes Treasurer in account Current with Ala. Baptist State Convention.

FOREIGN MISSION ACCOUNT.	
1854.	Dr.
Dec. 8, To bal. on hand as pr	\$ 13 75
last report.....	\$ 46 19
Dec. 12, To Cash from Finance	\$ 824 89
Committee F. Mission.....	\$ 306 55
To cash from Central	\$ 64 39
African Mission.....	\$ 169 11
China do.....	\$ 1411 07
African do.....	\$ 1411 07

DOMESTIC MISSION ACCOUNT.	
1854.	Dr.
Dec. 12, To cash from Finance	\$ 1415 55
Committee Dom. Mis.	\$ 252 00
California do.....	\$ 5 00
Catholic do.....	\$ 5 00
N. O. Church.....	\$ 22 25
Sending Gospel to Blacks.	\$ 50 00
Jan. 8, 1855.	
To cash from El King.....	\$ 25 00
To cash from El King.....	\$ 25 00

BIBLE SOCIETY ACCOUNT.	
1854.	Dr.
Dec. 12, To cash from Finance	\$ 89 07
Com. for Foreign B. Cause.	\$ 336 33
Domestic ".....	\$ 100 00
China ".....	\$ 100 00
Calif. ".....	\$ 100 00
Jan. 1, 1855.	
To balance brot. down.....	\$ 625 12
Dec. 8, To bal. on hand as pr	\$ 33 70
last report.....	\$ 5 00
To cash from Ben. Jenkins.	\$ 475 82
" " " " " " " "	\$ 100 00
" " " " " " " "	\$ 100 00
Apr. 27, 1855.	
To cash from El King.....	\$ 25 00
To cash from El King.....	\$ 25 00

BENEFACTORY ACCTS	
1854.	Dr.
Dec. 12, To bal. on hand as pr	\$ 33 70
last report.....	\$ 5 00
To cash from Ben. Jenkins.	\$ 475 82
" " " " " " " "	\$ 100 00
" " " " " " " "	\$ 100 00
Apr. 27, 1855.	
To cash from El King.....	\$ 25 00
To cash from El King.....	\$ 25 00

SOUTHERN PUBLICATION ACCOUNT.	
1854.	Dr.
Dec. 8, To bal. on hand as pr	\$ 105 95
last report.....	\$ 71 10
Dec. 13, To cash from Finance	\$ 105 95
Committee.....	\$ 71 10
Jan. 1, 1855.	
To balance brot. down.....	\$ 167 12
Dec. 13, To cash from Finance	\$ 105 95
Committee.....	\$ 71 10
Jan. 1, 1855.	
To balance brot. down.....	\$ 167 12

GENERAL PURPOSE ACCOUNT.	
1854.	Dr.
Dec. 13, To cash from Finance	\$ 73 50
Committee.....	\$ 25 00
Domestic Mission.....	\$ 25 00
Indian ".....	\$ 11 50
Jan. 1, 1855.	
To balance brot. down.....	\$ 130 00
Dec. 14, To cash from Finance	\$ 688 71
Committee.....	\$ 5 00
" cash from F. C. for	\$ 5 00
Cherokee Mission.....	\$ 200 00
" cash from F. C. for	\$ 25 00
Creek Mission.....	\$ 25 00
Apr. 27, 1855.	
To balance brot. down.....	\$ 918 71

INDIAN MISSION ACCOUNT.	
1854.	Dr.
Dec. 14, To cash from Finance	\$ 688 71
Committee.....	\$ 5 00
" cash from F. C. for	\$ 5 00
Cherokee Mission.....	\$ 200 00
" cash from F. C. for	\$ 25 00
Creek Mission.....	\$ 25 00
Apr. 27, 1855.	
To balance brot. down.....	\$ 918 71

HOWARD COLLEGE ACCOUNT.	
1854.	Dr.
Dec. 12, To cash from Finance	\$ 42 00
Building fund.....	\$ 42 00
" Contingent ".....	\$ 10 00
Jan. 1, 1855.	
To balance brot. down.....	\$ 52 00

FUND ACCOUNT.	
1854.	Dr.
Dec. 12, To cash from Finance	\$ 42 00
Building fund.....	\$ 42 00
" Contingent ".....	\$ 10 00
Jan. 1, 1855.	
To balance brot. down.....	\$ 52 00

HOWARD COLLEGE ACCOUNT.	
1854.	Dr.
Dec. 12, To cash from Finance	\$ 42 00
Building fund.....	\$ 42 00
" Contingent ".....	\$ 10 00
Jan. 1, 1855.	
To balance brot. down.....	\$ 52 00

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1854.	Dr.
Dec. 12, To cash from Finance	\$ 42 00
Building fund.....	\$ 42 00
" Contingent ".....	\$ 10 00
Jan. 1, 1855.	
To balance brot. down.....	\$ 52 00

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A Small Disciple.

There are such. We have seen them. If our readers never saw one, we are glad. We will give a brief description of one, hoping they may be profited by the picture.

1. He has small acquaintance with the Bible. If the actual worth of that book could have been an incitement to a large acquaintance with it, or the earnest injunction of its Author to study it had prevailed, there would have been knowledge of it. But they have both failed. The Scriptures are a territory into which he has taken only now and then a hasty ramble. Long and diligent journeying there, to know what might be known, has never been practiced. Hence a very small circle of ideas would embrace all his knowledge of the lively oracles.

2. He is very sparing of his attendance upon Christian privileges. Custom, and perhaps other motives, make him acquainted with the sanctuary on the Sabbath, but he is seldom discernable on other occasions. This neglect helps to keep him small. If he only had the heart to turn into all the fat pastures that are open to him, he might find ample food, and increase in spiritual stature.

3. His prayers are small. The whole heart and soul is not in them, only a part of it. And when but a small part of the soul is engaged, the prayers themselves cannot be otherwise than small. They do not go largely forth, expanding and increasing, as they must from a heart all on fire with love and zeal. They are fettered and cramped, and are dwarfish. There is nothing of the giant about them.

4. His faith is small. A grain of mustard seed is too great a comparison. If his faith filled but that small measure, Zion would not be long in learning that man's spiritual strength. But he has only dim visions of eternal things. Instead of soaring upward, as on eagle's wings, he grovels and creeps. If you were to place him beside some of the men of strong faith, that may be found in Zion, you would be surprised at the contrast.

5. He is very small also in his charities. They are drops, small drops, and very near together either. We have heard one commended who gave all she had, which is a large donation; and of others who had given themselves; and of others who have given what they could. All this is large and noble; but this disciple was never found in such company. It is pitiful to see one who is so largely indebted to God's beneficence, as a disciple, and one whose profession implies so much, and one whose hopes embrace so large and glorious an inheritance hereafter, it is pitiful to find charity with him a small affair. It ought to be one of the largest of his Christian graces. Indeed, Paul would have disciples abound in it so much, that it would be like a mantle covering and binding together all other Christian graces—the very "bond of perfectness." We wish this disciple had hearkened to Paul. What a noble position he might have held, compared with the sorry spectacle he now presents!

Now, because all these things are true, we do not see how we can call the person anything else than a small disciple. We looked about for a better name, but could not find one. The Scriptures speak of growing in grace, and of rising "unto the measure of the fulness of Christ;" but it has not been so in this case. We have to tax charity heavily to hope he ever began to grow at all. We trust there is some life in what so nearly resembles a dead body. But all the indications are so small, that we cannot but have anxiety.

We should like to make a personal address to all the small disciples who read this article. But we have misgivings about its being of any use, because the really small disciple is the last person to suspect his own diminutiveness. He would not dream this article had any relation to him. Hence the shot would fly harmless over his head. We will leave him, therefore, hoping that to some of our readers this account of the small disciple will be of some advantage.

THE BIBLE.—Some writer gives the following analysis of the "book of books."

It is a Book of Laws, to show the right and wrong.

It is a Book of Wisdom, that makes the foolish wise.

It is a Book of Truth, which detects all human errors.

It is a Book of Life, that shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of Laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a Book of Biography.

It is a Book of Travels.

It is a Book of Visions.

It is the best covenant ever made; the best deed ever written.

It is the best will ever executed; the best Testament ever signed.

It is the young man's best companion.

It is the school-boy's best instructor.

It is the wise wife's best guide.

It is the learned man's masterpiece.

It is the ignorant man's dictionary.

It promises an eternal reward to the faithful and believing.

But that which crowns all is the Author.

He is without partiality, and without hypocrisy, "with whom is no variableness, neither shadow of turning."

The Wealthiest Man in Kentucky

Bishop Spaulding, the Roman Catholic Bishop is the wealthiest man in the State. His real estate, consisting of cathedrals, churches, monasteries, nunneries, asylums, hospitals, &c., is worth not less than from two millions to five millions of dollars. Since the council of Roman Catholic Bishops of the United States assembled in Baltimore in 1848, promulgated their decree, requiring all individuals and trustees holding property for the use of the church to convey the same to the Bishops, as we are informed, has been conveyed to Bishop Spaulding. Bishop Spaulding is now more than a millionaire. Since the issuance of the decree by the Baltimore council, there has been concentrated in the hands of the Roman Catholic Bishops of the United States one hundred millions of dollars!—Ky. Tribune.

WILLIAM SAWYER, DENTIST, AND MANUFACTURER OF INCORRUPTIBLE TEETH.

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Baptist Male High School,

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The system of instruction adopted includes not only the cultivation of habits of abstraction and minute searching analysis, but the reduction of theory to practice—it requires the *why* and *wherefore* of every operation, nor will any student be suffered to advance until he has mastered first principles.

We ask the co-operation and patronage of the friends of Education in our efforts to build up a permanent institution of high grade, and assure them that no effort on our part shall be lacking to make the school all that can be desired. Board can be obtained at from \$8 to \$10 per month.

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