

SOUTH WESTERN BAPTIST.

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

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50 NOS. IN A VOLUME.

South Western Baptist.

THOMAS F. MARTIN.

JONES, TALIAFERRO & CO.,

PROPRIETORS.

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For the South Western Baptist.

Sanctification in a Flame, Look-out.

Me. Mrs. Editors: I beg leave to present

to your numerous readers, a few

unpublished remarks which fell grati-

fically from the unwept lips of a

modern Goliath. It was Saturday eve-

ning; the happy denizens of our little

town had assembled in the Methodist

church, for the purpose of being refresh-

ed by those "good tidings" which eman-

ate from the sanctuary of God. The

services were soon commenced by the

Rev. Mr. —, who took for his text

the following beautiful words, "As

Christ also loved the Church, and gave

himself for it, that he might sanctify

and cleanse it with the washing of wa-

ter by the word, that he might present

to himself, a glorious church, not

stained, or wrinkle, or any such

thing; but that it should be holy and

without blemish." Ephes. 5:25-27.

How can a man in this enlightened

age, get up and defile the illustrious

name of God, and expect to make his

name, without suffering the scrutiny

of a critic's eye? Does he think all men

are blind, and that their ears are deaf,

that he is the only star in the litera-

ture? He may think, that when

Scripture speaks, all men must be

blind. Well, here it is, just as it issued

from the dark cavern of Methodism.—

"Doctrines of entire, total and complete

sanctification, has for its foundation the

word of God; and that he can prove

with an overwhelming proof; be-

cause he had read the Bible through

dozen times or more, and that he

examined this doctrine thoroughly."

But "overwhelming," triumphant

and "Who is like unto this beast?"

Who is able to make war with him?

Who has said it, therefore, it must be

who has read the Bible as much

as "dozen times or more," eh?

Now, my Methodist brethren, if you

could read your Bible, and conclude

that a brother is wrong, you must keep it

yourself; don't let him know it, if

you do, he "will rule with a rod of

iron." This is his privilege! Don't you

remember how authoritatively he spoke

the other night while lecturing you

on class-meetings? Have you for-

gotten already? Why I shall always re-

member it; because I was very sorry for

him. Here is what he said: "If you

are class-meeting one single time, with-

out good excuse, you shall be dealt

with, and if necessary, turned out."

"Well, my good brethren; you

ought to be more to hear your Presby-

ter and Baptist brethren preach, un-

less you get a ticket from your overseer.

streak of lightning, and looks like a

drunkard staggering home from the

groshop." Now, it is said by those

who have experienced it, that all sober,

civil men, seem to stagger and reel to

the crazy eye of an intoxicated man;

the reader can make the application.—

In his exhortation he says: "They have

sent me on this circuit, and by the help

of God, I am determined to preach the

strongest sort of sanctification. I

know there will go out fire brands, but

let them go, I hope they may burn. I

know I have the right kind of brethren

to back me, and I intend to kindle

the fire of sanctification all around this

circuit, for, it is this the churches want."

Now brother editors, a "thing or two"

just here, and I am done. He says

"they" sent him; what a meddlesome

family these "Theys" are! "They sent

him," yes, I agree with him here, for I

have no idea he was ever called to this

part of the world. "By the help of

God," I think so; but I fear when he

calls on God for help, it will be like

Balaak's call for Balaam. Then, he "is

determined to preach the strongest sort

of sanctification." So "awake thou

that sleepest, and arise from the dead,"

for the great sanctifier is coming, armed

in "might and power," lightning

flashes out at his eyes, terror from his

nostrils, and his neck is clothed with

thunder! yes, there is going to be a

grand revolution of things this year,

mark that. But he has "fire brands"

too! Yes, but they won't burn us, be-

cause God's people can pass through

the fiery furnace, and not even the hem

of their garments will be scorched. So

don't hope for such folly my brother,

it takes something more than a mere

"brand" of your fox-fire to consume a

baptist, if you do have brother Nebu-

chadnezzar to "back you." And be

careful how you kindle that "flame,"

lest your churches be consumed as dross.

Where there is so much gas, there is

danger of explosions. And now my

brother, I bid you adieu, hoping you

may have a warm ride around your cir-

cuit. And when you get the fire under

way, let me know, I should like to see

it burn.

Now brethren Editors, I have a ques-

tion for you. Can you tell me how

these brethren harmonize the doctrine

of sanctification with that of apostasy?

Surely there is inconsistency some-

where, but when our brother gets up

his fire it will all be right, I reckon,

don't you?

J. J. CLEON.

LaPlace, Ala., April, 1857.

Cant.

This is defined by Dr. Johnson to be

a whining pretension to goodness.—

There is a great deal of it in the world;

and although by no means confined to

the Church, yet there is much of it

there, and sufficiently disgusting too.

"But what then?" a contemporary asks;

"are we to have no pretensions to good-

ness, because there is such an offensive

thing as a whining pretension? Are

From the True Union, Baltimore.

An Outrage Upon the Christian

Ordinance of Baptism.

Mr. Editor:—No one imbued with

love to the Savior, and who regards

with sacred interest his blessed ex-

ample, but feels ever an instinctive

reverence for the sanctities that attach

to this divine ordinance, and few have

ever witnessed its administration as

practised by the Baptists, from the

days of John the Baptist, of Christ and

the Apostles, as recorded in the New

Testament, the great chart of our faith,

without evidently manifesting by their

feelings, the silent power and subduing

eloquence of the scene. By this "visi-

ble preaching" of the sufferings of the

blessed Redeemer, many have been

called from "nature's darkness," to ex-

perience the "marvelous light of the

Gospel," and have gone on their way

rejoicing, because they had the answer

of a good conscience toward God. It

is right, then, that we should feel in-

tensely desirous that so interesting an

occasion as the performance of this

beautiful ordinance should be attended

with that due observance of all the

proprieties which belong to so solemn an

act. It is the crowning glory of the

"great commission," and by its in-

herent power in melting the obdurate

heart, it fully vindicates and attests its

divine origin. When, however, this

sacred ordinance, through the wilful

ignorance of the administrator, or by

an awkwardness, which is hardly less

culpable, is perverted and suffers vio-

lence from the manner of its adminis-

tration, it is a source of grief and pain

to those who love to see things done

"decently and in order;" and it "de-

stroy's entirely its beauty and power,

producing in the bosoms of spectators,

feelings almost of revulsion." Such a

scene was witnessed in this city the

past week. A similar one may we

never witness again! It appears that

a young lady, a daughter of a deceased

Baptist brother of this city, being de-

sirous of "following her Lord in the

sacred ordinance of baptism," felt it to

be her duty to embrace the New Testa-

ment mode of immersion, and accord-

ingly made the request. Being an at-

tendant upon the ministry of the Rev.

Mr. Morrison, (St. Peter's Episcopal

Church,) and surrounded by a circle of

friends in that church, this was deci-

dely out of the regular order of things;

but as it became necessary in order to

retain her, the request was acceded to,

though no doubt very reluctantly. The

use of the baptism in the "Disci-

ple" Church, corner of Lombard and

Paca streets was applied for, (which,

under other circumstances would have

been refused, but in this instance was

granted.) The parties who applied for

it stated that it was not expected or

desired that it should be made public, so

as to cause a large auditory, only a few

were to be present, and thus this blessed

ordinance was to have been privately

performed upon the candidate, as though

tending friend, "what is the name?"

as in sprinkling infants, proceeded

thence into the water, where it was at

once apparent to all, that the situation

was quite novel to him, rather an un-

fortunate one, and that for cold water

in that way, he had no very peculiar

affinities. It appeared as though the

reverend administrator was determined

to screen the candidate from the obser-

vation of the "many witnesses," so

carefully did he seem to spread out,

and around her the folds of his "flow-

ing white garment," as she was handed

down into the water. The young lady

appeared quite interesting and self-

possessed, and by some was seen to

knelt in the water, and to those who

did not see this, all was solicitude and

breathless silence, awaiting the scene.

While all present were looking for the

performance in the usual way, the

minister suddenly and hastily repeated,

"I baptize thee in the name of the

Father," at the same time plunging

the candidate, who was kneeling face

foremost, head downwards, into the

water, the minister losing his hold

and self-possession, causing the young

lady to struggle and flounder some-

what by herself in the water, and

finally regaining her feet, the adminis-

trator, catching her by the back of the

neck, repeated again, "in the name of

the Son," and suddenly and irrever-

ently thrust her head (but not the body),

under the water. At this juncture the

scene became one of intense pain and

solicitude—the young lady, by her im-

ploring look, seemed to remonstrate

against it, and many turned their backs

upon such a desecration of the holy

rite, the minister evidently showing his

entire unfitness to administer it pro-

perly. But it was not yet finished, and

notwithstanding the almost strangled

and exhausted appearance of the can-

didate, and who evidently appeared as

the victim of a sacrilegious martyrdom,

the reverend administrator, to finish,

continued, "In the name of the Holy

Ghost. Amen!" again thrusting her

head, but not the body, under the water.

By this time the audience were excited

to feelings of intense sympathy for the

young lady, and for the reverend ad-

ministrator, pity and disgust—pity that

one professing to be a lineal successor

of the Apostles, should, by wilful ig-

norance, or a barbarous awkwardness,

or by Popish paraphernalia and dog-

mas, so mar the beauty of the divine

ordinance—and disgust at the apparent

attempt to reflect offensively upon, or

treat lightly with a flippant bearing, so

sacred, so holy, so blessed an institu-

tion of God's own appointment.

Baptism is an emblem of the "death

and burial" of our Savior; and who has

The S. W. Baptist.

TUSKEGEE, ALA.
THURSDAY, APRIL 30, 1887.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the names of each of our subscribers as may not promptly pay in advance, over and over, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we here by inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

Some errors were made last week in the "Receipt List," which we have corrected this week, which may be seen by examining "Business Department."

Just received from Sheldon, Blakeman, & Co., a supply of first volume of Theodosia, and second volume of Spurgeon's Sermons.

Just received from GRAVES, MARKS & Co., a good supply of Theodosia, Vol. 2nd.

We have not received for the office, a copy of the late issue of the Christian Review. If it was an oversight, the editors will please send us one.

The matter for the present issue was arranged before the arrival of the "Declaration of Principles and Objects," and an address of the Baptist Union of East Alabama." It shall appear next week.

In another column it will be seen that Elder J. D. WILLIAMS proposes publishing the "African Advocate and Southern Expositor of Slavery." As the objects of the proposed work are clearly stated in the Prospectus, we refer the reader to it for information. He wishes all who intend to patronize the work, to send their names, so that he may send them a specimen number, which he proposes issuing in June or July. If they are not pleased with the specimen, return it, and their names will not be transferred to the subscription book.

Generous.

Elder A. ANDREWS, of Burnsville, is ready for every good work. We publish the following private note, to "provoke" others to aid in the same cause. We are not in the habit of publishing every appeal made to us. The one which we published, and to which brother Andrews has so nobly responded, should be answered by generous donations. Who will meet his proposition? Small sums will be thankfully received. Read the "Appeal" again, signed "Fr. Rice," in another column.

BRETHREN EDITORS:—Returning this evening from a little trip up the country, I found the "South Western Baptist" waiting to welcome me. Casting my eyes over its columns, I soon noticed a plea for assistance, in refunding to brother Hunter the money advanced by him for the establishment of a Church in Trenton, Jackson county, which liberal act, on his part, has embarrassed him considerably.

My brethren, I do not belong to a rich church, nor am I a rich Baptist, (though I do trust I am rich in the spirit of benevolence, for I am a "cheerful giver," but I pledge myself to be "one of twenty-five to raise the sum you mentioned," and here is \$10 enclosed—my voucher for this pledge.

Your friend,

BURNSVILLE, Dallas County, Ala.
April 19th, 1887.

Mariano, Fla.

We extract the following from a private letter, under date of April 4th:

I am happy to state to you, that our little Church, Salem, five miles from this place, is in a prosperous condition. I baptized four last month, and I think there are several others that will soon come forward, to walk in the steps of their Savior. We are watched closely by the Methodists; two of the four mentioned above were of that society. The Methodists have long had the sway in this country, but now Baptist principles are beginning to spread, Methodism is losing ground. May the time soon come when men shall renounce error, and receive the truth as it is in Christ.

Yours, in the bonds of Christian love,
R. C. B. LAWRENCE.

Notice.

Passing through Montgomery from the Baptist Convention held in Marion, I laid my carpetbag upon some trunks in a hotel. When I looked for it, it was not to be found. The presumption is, that it was taken through mistake. There were some clothing, papers, and valuable notes in it.

Should it have fallen into bad hands, this is to request those who gave notes for the benefit of the South Western Baptist at the Baptist Convention in LaFayette, in 1886, not to pay them, if presented, till they hear from me.

H. E. TALIAFERRO.

The Baptist Union of East Alabama, will convene at Oxford, Benton County, on Friday before the 5th Sabbath in May next, for the transaction of business.

Elder Wm. McCain will preach the Introductory Sermon. Elder HUGH CARMICHAEL will preach the Missionary Sermon.

The Brethren at Oxford extend a cordial invitation to all the friends of the enterprise, and a full attendance of Delegates is respectfully urged and requested.

By the order of the Baptist Union of East Alabama.
W. W. MASON,
President B. U. E. A.
J. J. BULLINGTON, Rec. Sec.

Read This.

This issue ends the 8th volume of our paper. This is a proper time to say a word to our readers.

I. We wish them to increase our circulation. This can be easily done. Let each subscriber make a vigorous effort to obtain another, and the work will be done. But one waits for another, and the work is not done. A little effort from our present patrons would relieve us of all financial embarrassments, and greatly enlarge our sphere of usefulness.

If we now had paying patrons enough to pay all expenses, and to bring us an income, we should still insist on a larger circulation. The absolute necessity for, and the usefulness of a well conducted religious newspaper is now conceded by every unprejudiced and thinking man; and the wonder with us is, that every Christian does not exert himself to the utmost, to introduce one into every family. While there is a general appreciation of a religious weekly yet it is not sufficiently strong to call forth the energies of all, to widely diffuse them. Most men think they do well if they subscribe for, and read them.

But we must not occupy space to argue this question. We want more readers, that's the subject. And we appeal to our present patrons to secure them. You can do it. You have only to try, and the work will be done. If you will make the effort you will be astonished to find that many of your neighbors whom you now think take our paper, actually do not. Enquire and you will find it so. We can appeal to the Searcher of hearts, that we want to do good to souls; and when we write or publish an article that would accomplish such a noble end, we wish it read by many thousands. We have not time to take the field and procure subscribers, nor are we able to pay an agent for the whole of his time to do it for us, we must then appeal to our friends to work for us.

We want to gain one thousand subscribers during the publication of volume 9, above our discontinuance. This is a small estimate. It could be done in a month, if all would put forth that energy which men call try. Brethren and sisters help! We are laboring hard for the cause of Christ. Will you help us?

2. One more want we now make known—This paragraph some of you need not read. We want every man who is in debt to us to pay up forthwith. We would say it if we did not need the money. Any economist will tell you it is bad policy to let debts accumulate. The subscriber who pays annually does not miss the sum, but the one who pays not for years, when he does, if a poor man, he feels it. We purchased this office with many old debts upon it. These, we have paid as fast as possible. We have kept the paper regularly going, and have not stunted your ears with duns and complaints. We have paid but little on the purchase for the office. Now all we ask on this score is, for every one who is in arrears to us to pay up, and we can pay all we owe.

There is no music nor pay in the old song, "Brethren, if you don't pay up the paper will go down." The S. W. Baptist will not shut its doors down. If many do neglect their duty to it, others will aid, and it will go forward in its noble work. It never was in so prosperous a condition—never had so many firm friends. Our trust is in God and his people to extend its usefulness far and wide.

Monument to "Harry."

It will be recollected that the servant boy, HARRY, belonging to Dr. Talbird, lost his life in his efforts to save the students of Howard College in the fire that consumed the College building. The students of the College and the members of the Convention resolved to erect a monument to his memory; and certainly if any man, white or black, bond or free, ever deserved such a testimonial of gratitude, it was HARRY. Such heroic virtue—such noble daring—such oblivion of self in an hour of the most fearful peril to others—deserves to be chronicled and commemorated, and cherished in everlasting remembrance.

On Sunday evening, during the session of the Convention, the students of the College, in the presence of a large attendance of citizens, members of the Convention, and strangers, repaired to the cemetery, to erect the monument. Elder J. C. WAGGONER, whose thrilling account of the fire is perhaps yet remembered by our readers, now pastor of the Baptist Church at Newbern, delivered the address, which, by vote of the Convention, we will soon publish. After which, a neat and tasty obelisk was raised, bearing the following inscriptions:

(FRONT.)

"HARRY,
Servant of H. Talbird, D. D., President of Howard College, who lost his life from injuries received while rousing the students at the burning of the College building on the night of Oct. 15th, 1854. Aged 23 years."

(REAR.)

"As a grateful tribute to his fidelity, and to commemorate a noble act, this monument has been erected by the students of Howard College, and the Alabama Baptist Convention."

(SIDE.)

"He was employed as waiter in the College, and when alarmed by the flames at midnight, and warned to escape for his life, replied, 'I MUST SAVE THE BOYS FIRST,' and thus saved their lives at the cost of his own."

(SIDE.)

"A consistent member of the Baptist Church he illustrated the character of a Christian servant, faithful unto death."

Many a stranger will pause at the grave of HARRY, and pay his memory the tribute of a tear. But more and better than all, "a book of remembrance is written" for him before the throne, and the blessed Master has said, "He shall be mine in that day when I make up my jewels." In a grave more truly honored than Napoleon or Caesar fills, the faithful HARRY sleeps, awaiting that summons which shall raise him to the dignity of a king and priest unto God forever!

ECCLASIA BAPTIST CHURCH.—A private letter from Bro. VAN HOOK, pastor of this Church, informs us that he baptized three young ladies on Sabbath, the 12th inst.

Elder W. W. B. WESTON, has removed from Clayton, Barbour County, Ala., to "Central Institute," Coosa County, where he wishes his correspondents to address him.

A Request.

A correspondent says: "I now ask you to give light on a very important subject. Commence, and do not stop till you fully convince the Church that the heathen cannot be saved without the Gospel."

In one respect our correspondent has imposed an easy task upon us, but in another, a hard one. It is an easy task to prove from the Scriptures, that the heathen cannot be saved without the Gospel, but a herculean task to remove prejudices against such a position, which are founded in avarice, or created by false teaching. All we can do, is to, in as little space as possible, embody the testimony of the Word of God upon the subject, and if the cavalier will cavil, let him come in contact with the Bible.

Then what saith the Scriptures? As we live under the New Covenant, we will take the proof from the New Testament Scriptures. Take the following:

"Ye must be born again." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." I am the way, the truth, and the life. "Whosoever believeth that Jesus is the Christ is born of God." "He that believeth on the Son of God hath the witness in himself." That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. "Without faith it is impossible to please Him."

Let the above passages suffice to show, that there is no salvation without faith in Christ. If any one controverts it, he opposes the Bible. And we wish the reader to bear in mind that the heathen are not excepted in these quotations. God has but one plan of saving men. If all men in order to be saved must believe in Christ, what saith the Divine Record, as to the production of faith in the heart?

"Faith cometh by hearing, and hearing by the Word of God." "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Upon these passages we ask, who can have faith without testimony? Who can believe or disbelieve a thing about which, he has no testimony—knows nothing? It is absurd in any department of life. For the heathen to have faith in Christ, they must have the testimony that God has given concerning his Son to predicate it upon. Paul says, "faith cometh by hearing, and hearing by the Word of God," and we will not have the presumption to deny it, nor to modify his language. If Paul is correct, have the heathen got the "Word of God," by which faith is produced, through the Spirit's influence? No one will affirm that they have, only as it has been given them by the Missionaries.

Again Paul asks, "How shall they hear without a preacher?" And have they any preachers of the Gospel but Christian Missionaries? If then, without faith it is impossible to please God; and if faith comes by hearing, and hearing by the Word of God; and if they cannot hear without a preacher, and he cannot preach except he be sent, surely the Missionary enterprise is according to the Gospel, and to save the heathen in any other way, is "another Gospel."

On this point, Paul affirms again, "Whosoever shall call upon the name of the Lord shall be saved." Who can imagine a soul saved without his "calling upon the name of the Lord," in prayer? But no one can do so without his views of God are essentially correct. Then, in its application to the heathen, how pertinent is the Apostle's inquiry, "How then shall they call on him in whom they have not believed?"

We shall introduce but one more argument in this article, and lay the subject over for another week. It is this: John, in Revelations, had a view of the end of time, and saw the redeemed, "which no man could number, of all nations, and kindreds, and people, and tongues, who had washed their robes, and made them white in the blood of the Lamb." All these were washed and saved in the same way, in and through the blood of the Lamb. And as the blood of Christ is applied by faith, and as there can be no faith without hearing of the Savior, the "Gospel," which is the power of God unto salvation, must be preached in order to save the heathen.

In our next, we will examine some passages relied upon by those who plead for the salvation of the heathen without the preached Gospel, and also some of their arguments for it.

Russell's Magazine, CHARLESTON, S. C.

The first number of this monthly has made its appearance, for April. It is issued with the best appliances which the talent and art of this city can command; and we venture to say that it will compare favorably with the leading series of the times. Its editors are two of our most

gifted and practical writers; the business basis of the work is supported by a house whose resources of trade are great; and its mechanical execution is in the best style of the age. This first number contains 96 pages; so that a year's series will make nearly 1200 pages of reading matter. It is 25 cents per number, or \$3 per year. The page is in double column, like Blackwood, and the type is much fairer, and the paper more attractive to the eye than that Magazine.

The auspices under which this monthly now comes out, would seem at once to ensure its success. And the literary tone and execution of its articles will give it a position which must command a very general acceptance. We should be happy to particularize its contents; but our space forbids. The best that any one can do who wishes to form any impression of it, will be to send the price of a number, and have it remitted to him by mail if he is not near any of the principal cities in the South, in all of which there are regular agencies for the work.

We clip the above from the Southern Baptist; and having received a copy of the same, we endorse the editorial.

We add further that the articles are written with no ordinary ability. We greet with a hearty good will American Literature, worthy of the name, every where, but particularly in our beloved South. Let Southern readers patronize Southern Publications and the pent-up energies of Southern intellect will burst forth.

We are much pleased with the criticism upon Putnam's Monthly. The day will come in the history of American Literature, when there will be no place for the Putnams, Harpers, Goddards, Sartains, Grahams, &c. only among the moles and the bats.

Christian Baptism.

No. 8.
JOHN'S BAPTISM, AGAIN—PEDOBAPTIST DEPOSITION.

As our cotemporary, the Presbyterian, an True Witness, persists in regarding our views as "novel" on the relation of John's baptism to Christian baptism, we proceed with our task of "enlightening" him still further. We hope that the "biblical knowledge and logical deductions" contained in the following extract, will contribute "somewhat to his amusement." Of course he must be ignorant of the author from which we quote, or he could not characterize our views as "novel." Be it known, therefore, to our worthy cotemporary, that between the years 1775 and 1825, a period of fifty years, there was connected with the "University of Halle," as professor of Theology, one GEORGE CHRISTIAN KNAPP, D. D.—that within that period, the said Dr. KNAPP composed a body of divinity entitled "Lectures on Christian Theology"—that in the year 1831, one Leonard Woods, jun. D. D., President of the Bowdoin College, Brunswick, State of Maine, translated said "lectures" into the English language; and that on page 485 of the aforesaid book, said Dr. Knapp, a pedobaptist divine, proposes and discusses our subject in words and figures as follows, to-wit:—

IV. Was the Baptism of John different from Christian Baptism?
Many theologians of the Romish church formerly maintained that there is a difference, but protestants usually take the opposite side, although some, especially the more modern, have again adopted the former opinion. The following observations may serve to settle the matter:

1. The object of John's baptism was the same with that of Christian; and from this it may be at once concluded that it did not differ essentially from the latter. John exhorted the persons baptized by him to repentance (*metanoia*) and to faith in the Messiah who was shortly to appear, and made these duties obligatory upon them by this rite. Matt. iii. 11; Luke, iii; Mark, i; John, i; Acts, ii, 38. And as soon as Jesus publicly appeared, John asserted in the most forcible manner that he was the Messiah, and so required of all whom he had then or before baptized, that they should believe in Jesus as the Messiah. Now in Christian baptism, repentance and faith in Jesus as the Messiah are likewise the principal things which are required on the part of the subjects of this rite.

2. The practice of the first Christian church confirms the point that the baptism of John was considered essentially the same with Christian baptism. For those who acknowledged that they had professed, by the baptism of John, to believe in Jesus as the Christ, and who in consequence of this had become in fact his disciples, and had believed in him, were not, in a single instance, baptized again into Christ, because this was considered as having been already done. Hence we do not find that any apostle or any other disciple of Jesus was the second time baptized; not even that Apollos mentioned in Acts, xviii, 25, because he had before believed in Jesus as Christ, although he had received only the baptism of John.

3. But all those disciples of John, truth, and had received the baptism of John, or his successor in an entirely different signification, were properly considered at the time of the apostles as not being baptized, or as wrongly baptized, and all such were therefore required to be baptized expressly into Christ as the Messiah. This was the case with the Jews, who, according to Acts, ii, 41, were baptized into Jesus, among whom were many whom John had baptized, but who had not then recognized Jesus as the Messiah, and had even taken part in his crucifixion. This was likewise the case with those persons whom Paul (Acts, xix, 1-5) permitted to be baptized at Ephesus, although they had already received the baptism of John. There is in this place nothing that needs to be artificially explained. The meaning is, "That when they heard from Paul that it was essen-

tial to baptism that one should believe in Jesus as the Lord and Christ, (which they hitherto had not done, since the disciples of John who baptized them had said nothing to them about it,) they were then willing to suffer themselves to be solemnly obligated by baptism to the acknowledgment of Jesus. Vide Bengel's Gnomon, ad h. l. and Semler, Diss. ad Acts, xix, 1, seq. This was the more necessary at that time, as many of the disciples of John had entirely separated themselves from the Christians. These false disciples of John still continued to practise John's baptism into the approaching Messiah, but denied that Jesus was the Messiah. Even to the present day there are remnants of this sect in Syria and Arabia. Vide Norberg, Von der Religion und Sprache der Zabier, und Walch, De Sabaeis, in the Comment. Soc. Gott. 1780 and 1781. There is much directed against the false disciples of John in the accounts given by the Evangelists respecting John the Baptist. Vide Stor, Ueber den Zweck der evang. Gesh. und der Briefe Johannis; Tübingen, 1786, 8vo; 2d ed. 1809. There is nothing therefore in the passages Acts ii, and xix, which favors the doctrine that those who had been baptized by John were required to be re-baptized, in order to admission into the church of Christ.

BAPTISTS—A TROUBLESOME PEOPLE.—A Methodist minister, after immersing two or three persons, "on Sabbath morning, said to a Baptist, 'If it were not for your folks, I would not be put to this trouble.'" So states a correspondent of the Christian Index.

Without doubt the man told the truth. Were it not for Baptists, both the Scriptural subjects, design and action of Baptism would be supplanted by the Papacy and her descendants.—But the "Witnesses" will proclaim against all innovations upon God's word, and their testimony is giving reckless innovators great "trouble." Their tribulations are not ended. The "troubled" of Pedobaptism are just getting their hands in, in good earnest. Elijah never troubled Ahab and his idolatrous court more than Baptists are annoying Pedobaptists. Baptists, "trouble" them because they have introduced Popish inventions into the Christian Church, and affirm that they are in the Bible. We hope these troubles will continue to "trouble" our hydrophobic friends till they are cured of their Popish mania.

The following communication, details an incident, which, in the estimation of the writer, involves the question of "pulpit union." We publish it with great pleasure, first, from our respect for the writer; and secondly, from the kindly spirit that pervades it. With all deference, however, we must think that our brother "surrendered" before he was "conquered." He reminds us somewhat of an anecdote we once saw going the rounds of the newspapers to the effect, that a certain lass in her teens in a certain negotiation with "John" which was to result in making "them twain one flesh," very coyly said to him in one of his visits: "I know what ye've come for—ye've come to kiss me;—but ye can't do it unless ye're stronger than me—and I know ye's that!" Has it never occurred to our brother, that there is a real and practical difference between Church fellowship and Christian fellowship? Could he not have plied his pedobaptist friend with a few rounds from this entrenchment? Surrender such an entrenchment as this without an effort to defend it? Why, we thought our brother was made of sterner stuff. He might have "fired" but certainly had he used the dexterity in this, he uniformly does on other occasions, he never would have "bled and died, in his tracks." How easily could he have answered—"church organization and church privileges are secured by positive law—Christian union and fellowship are based upon the great moral law of love. In the one case, the will of God is law—in the other, Christian love is law:—and the one is no less obligatory than is the other a privilege. In the one instance, we sing, pray, converse, and on suitable occasions preach a common gospel with you, because we worship a common Lord, share 'the common salvation,' and hope to enjoy a common heaven—in the other, the King of Zion has erected a barrier which neither men nor angels dare subvert." Should our good brother continue "whizzing" in the direction indicated, he will most assuredly reach "a cooler climate;" but whether it will be adapted to nourish and expand "the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law," in God's Word, nor should there be in the Churches of the saints by the setting up of "old" or new "landmarks"—remains to be seen. Is it true that the mere symbols of religion are to set "meets and bounds" to the whole moral habitudes and impulses of the regenerated man? If so, we have sadly mistaken the whole animus of the Christian religion. But here is the communication. Our brother wields a spicy and nervous pen. We hope to hear from him often:

JOHN'S BAPTISM, AGAIN—PEDOBAPTIST DEPOSITION.
The time spent with the Creeks, has enabled the writer to know their wants and to speak of their progress. I do this now, because the Board are making an effort to strengthen their missions. It is to be hoped, that the Board will secure even more the number they have named for Indian Missions, and that the churches will fully sustain those willing to go. I would not have a Mission school closed, for I know what it is to see Indian youth leave these pleasant homes, just as progress becomes so manifest. I closed a Mission school among the Creeks, the children greatly desiring to remain; and while that school went on, many came and had to be sent away, because of the very limited means of sustaining the mission. The children were scattered, and not gathered again into a Baptist Mission school.

I conducted the only Baptist Mission school among the Creeks, held since 18-

W. Baptist of April 2, an amusing account of "Ring-firing" a Methodist Preacher," it called to my mind a very feeling scene of "firing a Baptist preacher in the ring." Of this ring, your humble servant was the hero, and "monarch of all he surveyed, from centre to circumference all round." That Methodist preacher, by invitation, administered the government of a Baptist church, from point to point, until he actually received a member into that Church. This, together with his pulpit ministrations, he calls "ring-firing." Oh, that Immersion and Communion had been called for! Then had all the Baptist fires been set up in our hero's ring, giving him a grand triumphant illumination!

Of this work, the S. W. Baptist says, "Though not strictly legal," it should not be declared "null and void" and publishes it, because of its "good nature" and "pleasant description." To go along with this, I offer another piece of Methodist work which, doubtless, will appear "good-natured" enough, and even "pleasant in description," to all parties not concerned in the premises. But my man rode a "horse of another color." To the matter in hand:—

Having been unexpectedly drawn in to a controversy on Christian Baptism, by a Methodist friend, in a company of Pedoes, we discussed the subject at length to the height of our abilities.—Mean time, the best of feelings prevailed. Through the whole range of argument, the Scriptures used, seemed to stubbornly hold the truth, that Immersion is the only action in Christian Baptism. Finally, my friend took a sudden, unexpected turn in the controversy to this effect:

"You believe that nothing is Christian Baptism, but Immersion by a legal administrator?" "I do," I replied. "You therefore, believe that nobody is in Christ's visible Church, who has not been thus immersed?" "I do." "Consequently, you do not invite such persons to the Lord's table, because they are not in the Lord's Church, for which that table was instituted?" "That is the true reason," I replied. "Well, now, why don't you be consistent? If you don't invite a man to the communion table, because he is not in Christ's Church, how can you invite that same man into the pulpit, and present him to the Church, and the world, as a Christian teacher 'sent from God' when he is still not in Christ's Church?" "Sir," I replied, "your argument is conclusive and unanswerable; and I see no way to remedy the inconsistency, but to stop the practice." Meriment all round; for I was "fired in the Pedo ring." I left the "ring" on the shortest notice, by the shortest route, and have been whizzing ever since for a cooler climate.—Brethren, was I right, or was I wrong? Ought I to have "fired, bled, and died" in my tracks, or ought I to have "run away, that I might live to fight another day?"

If a Baptist brother had stuck the torch to me in this way, I could have kind o' joked him out of it; but it was a full-blooded Pedo. Taking my faith for the premises, his reasoning looked to me like a demonstration; and I saw no alternative, but a total surrender. He furthermore, convinced me, that intelligent Pedobaptists themselves, cannot understand how a man can hold the true Baptist faith, and practice pulpit union with Pedobaptists, without making his practice positively contradict his faith. Take care, my young brethren, you who are forming your ministerial character, under the joint preaching of Baptist and Pedobaptist doctrine, and under the joint administration of Baptist and Pedobaptist church government—take care, that you do not come out, the stripe of your unfortunate brother, a "motley, wishy-washy crew," in faith, practice, and church government. Yea, and "at an hour ye think not," ye may be "fired in the fatal ring," and "let off" in red hot streaks. O tempora, O mores!

If that "Ring-firing Methodist Preacher" was a "Peace-maker," surely, my man was a Firemaker.

A YOUNG MINISTER.

For the South Western Baptist.
Nine Years with the Creek Indians.

The time spent with the Creeks, has enabled the writer to know their wants and to speak of their progress. I do this now, because the Board are making an effort to strengthen their missions. It is to be hoped, that the Board will secure even more the number they have named for Indian Missions, and that the churches will fully sustain those willing to go. I would not have a Mission school closed, for I know what it is to see Indian youth leave these pleasant homes, just as progress becomes so manifest. I closed a Mission school among the Creeks, the children greatly desiring to remain; and while that school went on, many came and had to be sent away, because of the very limited means of sustaining the mission. The children were scattered, and not gathered again into a Baptist Mission school.

I conducted the only Baptist Mission school among the Creeks, held since 18-

39, and that Mission school continued but two years, and since 1850, Baptists have been without a Mission school among the Creeks, though they have doubled the number of other communicants, of the other two denominations. How important that the Board be not disappointed in their even limited number of Missions. While Baptists have neglected the Indians, by not having schools, other denominations have been active, and now have influential schools and sending out every year quite a number of educated youth. While attending these mission schools, boys are taught farming, and girls graduate, good house-keepers. Baptists certainly have forgotten, that early impressions are the most lasting, or they would have neglected the education of the youth, and given other denominations the privilege of receiving all the reward.

That Mission schools are essential, I can convince any one by the following statement. At the close of the first day of my school, all beginning with the alphabet and a new language—eight knew their letters, and at the close of five months, 22 were reading correctly, and but five in the school could speak English—all the mission schools are conducted in that language among Indians. One of my pupils found no difficulty in working all the examples in Arithmetic without any aid. He is now an ordained preacher.

The progress of the Creek Mission, should cause the denomination, to sustain much better than they have ever done, Missions to the Indians. When I went, 1847 I found less than 600 members, Churches and two native ministers, one of them, Bro. Islands, did not preach after I went, and died in four months, I visited each church once a month, and sustained a large school—making the journey to the places after night—one church 55 miles, another 45. Now, there are 12 ordained native preachers, 12 churches and 1600 communicants.

Can the denomination hesitate, and will not those who believe in missions, be willing to go? Walker can secure thousands for Nicaragua, or any field of carnage. God says, "Fight the good fight." Let me urge those who have some thought of going to the Indians, decide at once. The nine years with the Creeks were the happiest ever enjoyed by me, and now, though I have been from them but three months, I am quite anxious to see them. You will have no occasion to regret your going as a Missionary. Who will go? I hope so many will offer their services, that the churches will be called on to renew their subscriptions.

Indians in North and South America number ten million, how very few, have ever heard the gospel? Two travelers, just making the journey through much of South America, inform the world, the Priests have been a great curse to the Indians. I have seen the wild Indians of the prairie, and would sooner go among them, than the Osages; and the Priests term them Christians, but remain with them for the night, and unless you have given your horse to a leading man, the traveler will be without a horse in the morning.

I believe so fully in christian missions, and especially that Indians have sufficient discernment to know when they have a friend, a brother, that I would be one of fifty to form a mission among the Camanches. If the government would give but half of their Military posts to Mission Boards, and have Missionaries go in large companies—some as farmers, teachers, and mechanics; and go prepared to defend themselves. Let their labors of love be fully explained to the Chiefs, and in ten years, if no other white men, but such as prudent Mission Boards would send, the people would exclaim, Oh, what a change! The missionary is the only white man, that calls the Indian brother. The officer does not, nor does the trader. A greater change has taken place among the Creeks—that mission is a pledge of what great things will be accomplished.

A. L. HAY.

CAMDEN, ARKANSAS, Apr. 3, '51.

For the South Western Baptist

PRINCETON, JACKSON CO., ALA.,

April 2d, 1857.

Editors SOUTH WESTERN BAPTIST.—In the year 1854, through the exertions of Bro. Wm. Hunter, a house of worship was built for the Trenton Baptist Church, in this county. In the building of said house, he has become responsible for the payment of \$300, or upwards; a portion of which he has paid, leaving his wife and three little children almost destitute.

Bro. Hunter is, we believe, an honest, industrious Christian man. It is hard that he should be so great a sufferer in this land of plenty. Shall this little Church, built up in the midst of opposition, continue to be oppressed? Is there no eye to pity, no hand to help? There is little probability of the present congregation ever discharging the debt. You that can, will you help? More than twelve months have elapsed since Elder R. H. Taliaferro made an appeal in behalf of Bro. Hunter and the Trenton Church, through the columns of the "Tuskegee Baptist." The amount sent up (24 50,) was thankfully received, yet, so small, that he has abandoned

subordinate was too much terrified and
 umbled to deny or resent anything

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