

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, November 11, 1858.

BRETHREN: READ THIS!!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our New Steam Press, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or job work, to forward their dues at once. In order to meet the present exigency, we again reiterate our proposition to all who are in arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENT, and at the rate of two dollars per annum, no matter how long they are behind. We must have this New Press, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from ONE to TWO NEW SUBSCRIBERS between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

We received the following a few days since enclosing a "red" which we have concluded to plant, and see what kind of a harvest it will produce:

To the Friends of S. W. Baptist.

Messrs. Editors:—The editors in their last issue say they need a New Steam Press, costing above two thousand dollars, so as to enlarge their paper. I propose we make them a present of this new press. They need it, they deserve it.

Let each brother forward immediately what he is willing to give for this purpose.

Messrs. Editors here is my mite \$10. Yours truly, MERCHANT.

COVINGTON COUNTY.—Brother J. W. McLEON continues to send us new subscribers from the above county, for which he has our thanks, and informs us that at a late meeting conducted by elder Oswald, six were received. The cause is improving in that region.

Elder Wm. LEE, in his communication, speaks of a "Twelve Month's Revival" at a certain Church. We love that kind of revival. Why should not all churches have them? God is not a protracted meeting. God alone, he is unchangeable and is ever willing to bless when Christians obey him in the use of means of grace.

Indian Mission.—Rev. H. F. Buckner.

In another column will be found "Telegrams" from the Indian Territory, and also a little "tete a tete" chat with the senior. Our good brother "Freeland," as we used in our boyish days to call him, knows our weak point. He has opened a spring in our "heart of hearts" which has been running these several days. O, those early happy days of Christian enjoyment! How we wept and prayed, and sang together in our first love. Memory cannot summon from the past happier seasons than we spent together. When we were but boys, his honored father, the Rev. Daniel Buckner, now of Ky., led us both down into that "pool" hard by the home of our childhood, and buried us with Christ in the holy ordinance, within one week of each other. Since then, our paths have diverged. He has been far more honored by the Master in having been sent "far hence among the Indians" to preach the unsearchable riches of Christ—while we have labored in the humbler sphere of a village pastor. Well, bro. "Freeland," we will "hold the rope" for you. Your kindly advice at the close of your letter are received in the spirit that dictated them. God bless you! S. H.

See advertisement of a "Teacher," headed "WANTED." See also, the advertisement of Messrs. MIDDLETON & McMASTER.

We assure our brother W. C. Adair, of Mulberry, that we mail a paper weekly to every subscriber at that Post Office, and that is all we can do. The fault is somewhere on the route. We hope our brethren will not blame us.

BAPTIST CIRCULAR.—We are in receipt of a little Baptist paper with the above title from California, published monthly, at Sacramento city. It is a neat sheet, and we wish it success. It will doubtless succeed, unless the publishers should undertake to publish too large a sheet before they have sufficient patronage.

Dr. CLOUG'S COTTON PLANTER for November is full of interesting matter to Farmers and Horticulturalists.

RUSSELL'S MAGAZINE, Charleston, S. C. for November sustains its former neatness, with an increasing interest in its matter.

Open Communion.

We find the following in the correspondence of (Memphis) Christian Advocate, of the 28th ult.:

OPEN COMMUNION.—The subject of open communion is now being discussed among our Baptist friends, and we doubt not the discussion will lead to most beneficial results. Many of them are getting their eyes open to the subject. They find that close communion is both unscriptural and opposed to the spirit of Christian liberality of the age. The editor of the "Morning Star," a leading paper among the Free Will Baptists, speaks on the subject thus: We believe in free communion; we practice it. We know that many of our Baptist friends believe in it, and wish to practice it. We are assured that some of them do practice it, and others are earnestly debating the propriety of doing the same thing. We rejoice that what has been done at Newport (a Conference of the denomination had recently been held at this place) in this direction, and are confident that the heaven is working and will still work. We bid our Baptist friends God-speed in this noble work, and hope they will not stop till close communion is driven from their Church.

Now, be it known at the start, that we do not introduce this extract because we have any confidence whatever in the truth of the impression sought to be conveyed in it. Our objects are, first, to correct this correspondent of the Advocate as to the source of this authority, and secondly to offer some thoughts upon that subject, by way of vindicating the Baptists from the charge of bigotry in refusing to commune with Christian people of other denominations.

First, then, as to the source of our Methodist brother's authority, we must apprise him, that the 'Free Will Baptists' as they are called have all along held to "Open Communion." They are a distinct denomination from the Regular Baptists, and hence to quote the "Morning Star," a leading paper among the Free Will Baptists, by way of showing any open communion tendencies among the Baptists, is just as absurd as it would be for a Baptist editor to quote the "Methodist Protestant," a leading paper among the Protestant Methodists by way of showing the tendencies among Episcopal Methodists to a mere liberal form of Church government. We suppose if we were to do this, we should get some pretty sound raps for our want of accurate information.

"Many of them (the Baptists) are getting their eyes open to the subject." With modesty we submit, that their eyes have been open for lo! these many years. They think they act intelligently and conscientiously in regard to their views of sacramental communion. And while they freely grant to all others the right to judge for themselves, they claim the same right in return, and that what they do, they do with both "eyes" wide open.

But then "they find that close communion is both unscriptural, and opposed to the spirit of Christian liberality of the age." Well, now, what shall we say to this? Why thus much—That the Baptists agree with all denominations of Christians, of which we have any account from the Apostolic age to the present, in saying, that it is not lawful to commune at the Lord's Table with an unbaptized person. Dr. Wall, in his History of Infant Baptism, says,—"No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before they were baptized." If, therefore, the whole religious world from Christ until now have been, and are, right upon this point, that baptism is a necessary pre-requisite to communion, then it changes the contest from the communion table to the baptismal rite. And that springs the question, what is baptism? And this single consideration must forever make every consistent Baptist a restricted communionist. He has no alternative in the case. The law of his God binds him to this line of obedience, and he has no more right to invert it than he has to invert belief and baptism. No Baptist ever can recognize sprinkling or pouring as baptism; and until this is done, mixed communion, as it is called, is a moral impossibility. The very moment we adopt it, that moment we practically declare there is no necessity whatever for the Baptist denomination. It is a significant fact that while the "Free Will Baptists," of this country, who practice open communion, have decreased in membership for the last fifteen years, the Regular Baptists who practice restricted communion have increased in the same length of time about 300,000, or about fifty per cent.

And then, we shrewdly suspect our Methodist brother has inverted the order of things again, when he says, that close communion is also "opposed to the spirit of Christian liberality of the age." We thought the Bible was given to correct the spirit of the age, and not the spirit of the age to correct the Bible.—Is the Bible a mere chameleon that changes its hues so as to suit the whims of every age? Is Christianity so perfectly malleable as to accommodate itself to every change of popular sentiment and fashion? "To the law and to the testimony," we say. When Christ gave law, he gave it to all coming time. When he spoke, he spoke as much to us, to the people of this age, as to the audience that immediately surrounded him.

We have just received a neatly printed Tract from the American Baptist Publication Society, of 35 pages 18 mo. entitled "The Ancient Landmarks; or Belief and Baptism before Communion," by Rev. Wm. T. Brantly, D. D., pastor of the Tabernacle Church, Philadelphia. It was adopted as the Circular Letter of the 151st anniversary of the Philadelphia Association.—We cannot do our readers a better service than to publish the tract entire in our next issue. It is a masterly production.

A Great Perplexity.

Protestants have been greatly perplexed for good reasons for the design of Infant Baptism. When their opponents demand a clear and rational reason from the Scriptures they respond variously. Roman Catholics have no embarrassment on the subject; they are uniform in their teaching on that subject. They believe that the baptized infant, dying in its infancy, will be saved—that baptism is a saving ordinance to the infant. This is a plain, positive dogma, though an erroneous one. Protestants deny, theoretically, the Catholic dogma, and when pressed for other reasons there is a great want of uniformity in their answers. We cannot give a type of their various responses. In reading "The New England Theocracy," we find the subject was often discussed by the Congregationalists, and the most rational reason we saw assigned, is in the "Cambridge Platform," adopted in 1648. It says:

"These church-members that were so born, or received in their childhood, before they are capable of being made partakers of full communion, have many privileges which others, not church-members, have not; they are in covenant with God, having the seal thereof upon them, viz: Baptism; and so, if not regenerated, yet are in a more hopeful way of attaining regenerating grace."

Here is a definite and tangible reason for Infant Baptism. Infant salvation is not assumed from baptism; but baptized children have an advantage over those that are not, in this: they are in covenant with God, and so, if not regenerated, yet are in a more hopeful way of attaining regenerating grace.

If you "bang" at me, publish these scraps; (except what relates to domestic matters,) though written in advance, they will answer you; and our old brethren may have something to smile at. Well, my pot of ointment always had "a dead fly" in it:—"a little folly."

An Old Fashioned Marriage.

Fashions change more than the people. The custom of one age, is seldom the custom of another. Even the manner of conducting weddings has been subject to endless changes in this western world. When men change the forms and ceremonies, and the manner of behavior, pertaining to the oldest institution in the world, they will not be deterred from changing the modes and habits of the common relations of life.

We are now reading "A Memoir of the Life and Times of Rev. Isaac Backus," by Prof. Hovey, just issued from the press of Gould & Lincoln, Boston, and among the many interesting matters contained in this unvarnished Memoir, we were forcibly struck with the account Mr. Backus has given of his own marriage which occurred in 1749. The plain, artless and pious account he has given of the matter is quite suggestive, and we extract it, and commend it to all whom it may concern. Mr. Backus had made his marriage a subject of much prayer, and he believed the Lord gave him a wife in answer to prayer.—Here is his account of the wedding.

It took place at Miss Susan Mason's own home, where a goodly company of friends and neighbors assembled. A psalm was read by Rev. Mr. Shepard, of Attleboro; a hymn was sung and prayer offered. "Then," says Mr. Backus, "I took my dear Susan by the hand and spoke something of the sense I had of our standing and acting in the presence of God, and also how he had clearly pointed out to me this person to be my companion and a helper for me. Then I declared the marriage covenant, and she did the same. Thereupon Esquire Foster solemnly declared that we were lawfully husband and wife."

The wedding was described in the following manner: "Brother Shepard wished us a blessing and gave us a good exhortation, and so did some others." Another prayer was offered, after which all united in singing the one hundred and first Psalm; this was followed by a short sermon from Mr. Backus himself. The account closes thus: "I think I can truly say that Jesus and his disciples were at the wedding. My soul is astonished at the goodness of God. Oh, that I may never forget his benefits."

A wife given in answer to prayer,

We addressed a short letter to "Enquirer," whose communication we published last week in which we threatened to "bang" him a little for not being "sound" in the faith upon the subject of "Baptist Church Sovereignty." Whereupon he comes back at us in the following chivalrous style. We beg to say, that whenever our brother shall prove to us how a given number of dependents can become independent, we will show how a given number of servants can become sovereign. Meanwhile, we are quite anxious our readers shall enjoy the quiet vein of genial humor that pervades the piece as well as we. Here it is:

This Word Sovereign-ty. [I want to put the tin, to make it sound soon.] It is not in the canonical Scriptures, at all; nor any of its cognates or derivations. It occurs only once in the Apocrypha (Wis. 6, 3). This is the first time I remember to have quoted the Apocryphal books. But this passage will not serve you.

We do not differ as to substance of doctrine—it is only about the word.—What I call independence you will call sov-eign-ty. (There, now, the tin is in, "nolens, volens;" and the latin, too.) Well, take up "Webster." I will leave the decision to him. What sort of sound would it have, if I were to take up an Epistle and read "Paul—to the sovereign church at—?"

You may say "independent" is not in the Bible, neither. Granted—but the idea is there as applied to the churches of Jesus Christ, which are truly independent of each other. Whereas, neither the idea nor the word sovereign is there, in any such application. As individuals, we are servants of the Lord Jesus; fell our servants, as to each other; each under his own orders, and each ordered not to interfere with another. That is all. Does a collection of servants become sovereign? The idea is laughable—how the poor things could ever swell, and strut, and cock their hat, till they should think so.

Give it up, brother, give it up! "Acknowledge the corn."

By the way, take care how you "bang" at my article. If you should make a great kick, and "I said that," you would swing your leg out of joint.

That is what will happen to you; for there is nothing in my article (for substance) that you object to. It is hard to kick against some things, but to kick at nothing, hurts worst of all.

If you "bang" at me, publish these scraps; (except what relates to domestic matters,) though written in advance, they will answer you; and our old brethren may have something to smile at. Well, my pot of ointment always had "a dead fly" in it:—"a little folly."

Social converse with the Senior.

MY DEAR BROTHER: We cannot now recline under the wide-spread beech as in our boyish days; nor can we walk out at early dawn under the glorious blaze of the present magnificent comet, and renew our affection in whispers which an uninterested world cannot hear. But now we must put our thoughts on paper with pen and ink; and I will allow you to decide whether or not the world shall see them. I now hold in one hand a letter which I wrote to my mother more than twenty-two years ago, when I was only a lad, from which I send you the following extract. Perhaps you have not preserved any letter of yours of so early a date:

"I received a letter to day from my beloved and respected friend Samuel Henderson, which was three pages in length, and the most interesting letter that I have ever received in my life. In the close he says: 'We still hope to meet in that kingdom where hope cannot wither and love cannot die; where the pangs of parting cannot be experienced any more, and where the keen sensation of FAREWELL shall no more dimly smite our ears. There we shall meet where we shall not be separated any more. Then the glory of all the celestial worlds shall burst upon our visions, to gaze and wonder upon, while the pendulum of eternity vibrates.—And now, my dear brother in Christ, let us pray that we may meet there with all our friends!'"

I have given you the above extract as a reminiscence of our early Christian friendship; and I do not fear that time or distance of place, or any other thing has sullied this friendship, or chilled that hope which once animated our youthful breasts.

Affectionately and truly yours, H. F. BUCKNER.

For the South Western Baptist.

Ordinations.

A Presbytery convened at Ebenezer Baptist Church, according to appointment, and was organized by calling Elder Samuel Henderson to the Chair, and requesting Elder A. T. M. Handey to act as Secretary.

The Church presented brethren Jem J. Cloud and W. E. Lingo to the presbytery as candidates for the Gospel ministry. The examination of the candidates as to their Christian experience, call to the ministry and views of Scriptural doc-

trine was conducted by elder HENDERSON, assisted by the Presbytery. At the close of the examination, it was unanimously resolved that the presbytery concur with the church; and that Saturday 11 o'clock be set apart for their ordination. The following order was observed:

Sermon by elder I. T. Tichenor. Prayer by elder J. Robertson. Imposition of hands by the Presbytery. Charge by elder J. J. Harris. Presentation of Bible by elder J. M. Newman. Charge to the Church by elder S. Henderson.

Right hand of fellowship by the pastor, elder A. T. M. Handey.

SAM'L HENDERSON, Ch'n of Council. A. T. M. HANDEY, Sec'y.

For the South Western Baptist. BROOKLYN, CONECH CO. ALA. October 22d, 1858.

Messrs. Editors:—In order to understand the written language of past ages, it is necessary to become acquainted with the manners, habits, and customs prevailing at the time of writing.

For in every age frequent allusion is made in writing to things well known and understood at the time, but which during the lapse of ages become either unfashionable or entirely obsolete, if this were borne in mind in regard to matters of religion, and persons would more carefully search the Scripture for information, instead of forming theories of their own, and then seeking to establish them by severing portions of Scripture from their connection, and forcing a meaning on others, which they were never intended to bear, there would not be so many bitter and useless controversies and there would be more genuine piety and vital godliness, which is more acceptable in the eyes of God than a mere ceremonial observance of ordinances.

But to proceed more directly to the subject under consideration, viz: Foot washing—the wearing of sandals, which was the customary appendage for the feet (for it cannot be called a covering since it left the whole foot except the sole exposed) rendered it necessary, frequently, to wash the feet. Accordingly it appears from the Scripture that it was considered a mark of kindness to offer water for the feet to a visitor on his entering a house. The office of washing feet was usually allotted to the lowest menials. The volunteer to wash another's feet was therefore an indication of great humility as well as kindness. From a careful perusal of the example of our Lord as recorded by John, and an examination of the practice of the Apostles so far as known to us, it does not appear that foot-washing was so much intended as a church ordinance, as to set forth the spirit which the followers of Jesus Christ are to cherish and practice. They exhort in honor to prefer one another and to be finally affectionate to each other. There is much more need in the Baptist church for vital godliness, than the introduction of new ordinances or the mere ceremonial observance of those already existing. In the old dispensation God's controversy with his people was not so much that they did not offer a sufficient number of sacrifices, as that they did not offer them in the right spirit, a broken and a contrite heart God will not despise. J. F. B.

For the South Western Baptist. COLUMBIA, HENRY CO. ALA. October 22d, 1858.

Messrs. Editors:—Judson Association held its session with the Church at Daleville, Dale county, commencing Saturday, 16th October. Elders E. Cody, Moderator, and W. B. Lacy, Clerk.—Thirty-four churches represented and two new constitutions. Six withdrawn to attach to Zion Association. This leaves the boundaries of the Judson confined to the counties of Dale and Henry; except Shilo church from Barbour. From the West Florida Association Elders Joshua Mercer, D. P. Everett and G. Underwood appointed as correspondents; from Zion Elders Lockheart and Rogers. No correspondents from Enfield, Salem, or Tuskegee, Ala., or Bethel, Geo.; Bowen, Geo., represented by bro. Sellers.

The reports from the churches show that the Lord has largely blessed Zion in their bounds. An excellent religious feeling seemed to pervade the meetings held during the session and two were united with the Daleville church and baptized by the pastor on a profession of faith in Christ.

The West Florida Association commenced its session with the Greenwood Baptist Church on Saturday, 23rd October, re-electing its Moderator and Clerk, Elders Joshua Mercer and Rowe.

The letters from the churches here also showed the gracious out-pouring of the Spirit throughout the bounds of the Association. The congregations in attendance on Saturday and Sunday were larger than any in that section within a memory of more than twenty years. Two were received into the communion of the church at Greenwood, being baptized by Elder Everett, on Sabbath-

morning at the Chipola Big Springs. Enfield Association was represented by brethren W. W. Battle, Bethel (Geo.) by Elder Ebenezer Warren, who preached the farewell sermon on Tuesday, other invitations being declined by him on account of his health; Judson, was pretty largely represented; Elders Lacy, A. L. Martin and Taylor, besides a number of brethren, sisters and friends, all of whom were welcomed with Christian hospitality, which the church and citizenship of Greenwood, knew so well how to exercise.

I send you these barren memoranda, not knowing of any correspondent of the S. W. Baptist being present at the session of either Association.

Yours sincerely, JOHN B. TAYLOR.

For the South Western Baptist. LOUISVILLE, ALA., BARBOR CO., October 30, 1858.

Messrs. Editors:—I judge you have heard of the state of churches, and the work of the Lord, from any section. I am trying this year to supply the Churches, some of them the Lord wonderfully blessed of late. To the och Church, Dale county, there have been 27 added by baptism. The members are built up, and are working in good faith; they delight to sit in heavenly places in Christ Jesus. At Mt. Zion, Barbour county, the Lord has done great things for us, whereof we are glad. Wives could receive their husbands, parents their children; it was a jubilee, 33 baptized. At Cornish, 4 baptized. At Friendship, 7 baptized.

At Mt. Zion Church, Pike county, there has been a twelve month's Revival. The Church meets Saturday, Saturday night, and Sunday, and sit down at the table of the Lord, and eat, and go on their way rejoicing. There has been about 45 added to this Church by baptism and letter in the last 12 months. The most of these Churches keep up a regular prayer-meeting, and Sunday School. In many places there is a great Methodist influence exerted against me, but I occasionally baptize some of them. Truly, "The Lord has hitherto been my helper."

Yours, Wm. Lax.

For the South Western Baptist.

Ordination.

Messrs. Editors:—The Baptist church at Providence, Dallas co. Ala., convened on Saturday before the 4th Sabbath in Oct., A. D., 1858, for the purpose of ordaining to the full work of the gospel ministry, Rev. William N. Reaves, graduate of Howard College, Ala., and of Rochester, N. Y. H. Talbird, D. D., preached the ordination sermon. Subject: "Importance of an able ministry." After preaching, a presbytery of ministering brethren, consisting of Dr. H. Talbird, Rev. W. H. McIntosh, Rev. J. S. Abbott, Rev. L. Parks, Rev. J. Dennis John T. Caine were called.

After a thorough examination, conducted by President Talbird, the candidate was pronounced qualified, in faith and doctrine, for the imposition of hands. Whereupon the solemn prayer of ordination was offered by bro. Dennis. Bro. McIntosh, in his smooth and interesting style, delivered a very serious and weighty charge to the bro. who was ordained, on the duties and responsibilities of the gospel ministry. The Holy Bible was next presented by bro. Parks, and the business of the Presbytery closed with a solemn charge to the church by bro. Abbott.

J. T. CAINE, Clerk. H. TALBIRD, Pres. Nov. 1, 1858.

BAD BOOKS AND EVIL COMPANY.—St. Peter Lyle made it a rule never to look at a bad picture, having found by experience that whenever he did so his eye took a tint from it. Apply the same rule to bad books and bad company.

Virtue, like a rich stone, is ever lost when plain set.

It Took a Premium!

What?

Darby's Prophylactic Fluid!

IX. To Housekeepers.

Your children are daily exposed to numberless attacks for which this Fluid is a sovereign remedy. For how it has no equal. It soothes the pain, cleanses the skin, and cures the fever. For cuts, punctures, bruises, burns, and all other sores, it gives speedy relief. For one month it is a household necessity. For one year it is a treasure. For one life it is a blessing. It is a fluid of purest water, and is perfectly safe for all ages, and in all climates. It is a fluid of purest water, and is perfectly safe for all ages, and in all climates. It is a fluid of purest water, and is perfectly safe for all ages, and in all climates.

THE PAIN KILLER.—Rev. T. Allen, writes from San Bernardino, Jan. 6th, 1857, says: "I have used your Fluid, and have found it to be a most valuable remedy. I have used it for cuts, punctures, bruises, burns, and all other sores, and it has given me speedy relief. I have used it for one month, and it has been a treasure to me. I have used it for one year, and it has been a blessing to me. I have used it for one life, and it has been a blessing to me."

Rev. Mr. Hubbard, writing from Barham to his wife, says: "I have used your Fluid, and have found it to be a most valuable remedy. I have used it for cuts, punctures, bruises, burns, and all other sores, and it has given me speedy relief. I have used it for one month, and it has been a treasure to me. I have used it for one year, and it has been a blessing to me. I have used it for one life, and it has been a blessing to me."

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