

SOUTH WESTERN BAPTIST.

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

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

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Belief and Baptism before Com- munion.

The following pages were adopted as
the Circular Letter of the 151st Anni-
versary of the Philadelphia Baptist As-
sociation, and recommended by the As-
sociation to American Baptist Publi-
cation Society for publication. This dis-
cussion is timely, of vast scriptural im-
portance. In order to have it reach as
many as possible we insert it in our
columns.

We propose to submit, says Dr. Brant-
ley, for our consideration at the present
time, a few reasons why our churches
should adhere to the practice of inviting
to the Table of the Lord only those persons
who believe to be baptized, and orderly
followers of the Lord Jesus Christ.

At a time when, in consequence of
our views on this subject, we are con-
stantly assailed with the charges of ex-
clusiveness and illiberality by Christian
brethren with whom we love to co-oper-
ate in prayer and other efforts intended
to advance the Kingdom of Christ it is
proper for us to review the reasons for
our practice. If those be found suffi-
cient let us maintain with renewed zeal
the rules by which we have heretofore
been governed. But if we have been
defending a position which a maturer
and more searching investigation dis-
covers to be untenable, let us as honest
people abandon it, and relieve ourselves
from the imputations under which we
have so long labored.

I. Our first reasons for restricting
these invitations to the persons whom
we have designated is, that the practice
accounts with the law and the testimony
of the Holy Scriptures. We mention this
as our first reason, because we hold it
to be the foundation on which all argu-
ments, entitled to our respect on this
subject, must be built. Whatever may
be urged in favor of the practice by other
considerations, we should not insist
upon its retention unless it be enforced
by the command of Jesus Christ and
the practice of the Apostles. It espe-
cially becomes us, dear brethren, who pro-
fess to discard all merely human tradi-
tions and superstitions, to inquire, when
seeking the truth on this subject,—
"What is taught in the Sacred Oracles?
and to cleave only unto that doctrine
which has been delivered by "holy men
of old, speaking as they were moved
by the Holy Ghost."

1. Let us begin our inquiries on this
head with the institution of the ordi-
nance. It can be shown, beyond a rea-
sonable doubt, that all the persons who
participated on this occasion had been
previously baptized. The administra-
tor certainly had submitted to the ordi-
nance. There is not the like mention
of the baptism of each of the apostles.
It would be unreasonable to expect re-
cords which would embrace those par-
ticulars of their history which, from the
circumstances of the case, may be very
properly taken for granted. We be-
lieve that they were baptized:

(1.) Because a rite which their lead-
er deemed so important, that he submit-
ted to it in his own person, could not
have been neglected by any of those
whom he recognized as his followers.

(2.) Because those who baptized many
of the converts of the Lord, must them-
selves have been baptized.

(3.) Our Lord would not, after his
resurrection, send forth men to "baptize
in the name of the Father, and of the Son,
and of the Holy Ghost," who were living in the neg-
lect of that which he enjoins on others.

(4.) As some of the apostles had
been baptized by John, and as the dis-
ciples made by the personal ministry of
the Saviour were baptized, all of his
apostles must have been baptized.

(5.) When an apostle was to be elec-
ted in the place of Judas, one of the
qualifications of the candidate for the
vacancy was (we may justly conclude,)
that he had been baptized; and refer-
ence is made to this qualification in
such terms as to carry with it the strong
implication that they had all been bap-
tized. "Wherefore of these men which
have companied with us all the time
that the Lord Jesus went in and out
among us, beginning from the baptism of
John . . . must one be ordained," &c.
Acts i., 21, 22.

(6.) If a requisition was laid upon
the converted Saul to be baptized be-
fore he could enter upon his work, a
similar requisition must have been laid
upon the other apostles.

(7.) When our Lord was preparing
to receive baptism from John, he said:
"Thus it becometh us to fulfill all right-
eousness." We cannot suppose that
he would have chosen, as the depositaries
of a most important trust, those
who were wilfully neglecting their duty
with regard to this righteousness.

Can there be, then, a reasonable doubt
that the first Supper was celebrated by
a baptized company? Whether you
choose to call it John's baptism, or
Christian baptism, it is the baptism
which God appointed; and all present
on this memorable occasion had submit-
ted to the divine command.

2. The terms of the Great Commis-
sion show that baptism precedes the
Supper. This is the law by which we
are to be governed on this subject.—
(See Matt. xxviii. 19, 20; Mark xvi. 15,
16.) By this charter we are directed,
1. To make a proclamation of the Gos-
pel; 2. To administer baptism to be-
lievers; and 3. To instruct the baptized
in their duty to Christ. If we suppose,
as we have sufficient reason for doing,
that the Lord's Supper was one of the
things to be taught the baptized con-
verts, then we find the Commission
clearly establishing baptism as a pre-
requisite to the Lord's table. It will
not do to say that the Commission pre-
scribes no particular order in which we
are to proceed. This argument would
prove too much. For if we are at lib-
erty to make a transposition and to
teach men to observe the Supper before
they had been baptized, we might by
the same liberty transmute a little fur-
ther, and administer baptism before
there had been a profession of faith.—
But as no one among us will, we pre-
sume, deny that faith is an indispensa-
ble preliminary to baptism, so no one
ought to dispense with baptism as a
pre-requisite to the table of the Lord.—
The order of the Commission, reported
in the same way by both the Evange-
lists, is not a matter of accident, but of
design, and should be conscientiously
observed by all who loved the great
Lawgiver. We most cordially con-
cur in the views of Baxter, that "The pa-
ramount law of the great Instructor, the
Commission, is not like some occasion-
al historical mention of baptism, but is
the very command of Christ, and pur-
posely expresseth their several works
in their several places and order. Their
first task is, by teaching, to make dis-
ciples, which Mark calls believers.—
The second work is to baptize them.—
The third work is to teach them, all other
things which are afterward to be
learned in the school of Christ. To
contemn this order is to renounce all
rules of order: for where can we ex-
pect to find it, if not here?"

4. The practice of the apostles shows
that they understood baptism to be the
first duty of every believer, and there-
fore antecedent to the Supper. Any
one who will read the Commission, and
observe the action of the apostles un-
der this law, must be struck with their
constant adherence to the order which
their Divine Master enjoined. On the
day of Pentecost, "when they heard
this (i. e., Peter's discourse,) they were
pricked in their hearts, and said unto
Peter, and to the rest of the apostles,
Men and brethren, what shall we do?
Then Peter said unto them, Repent and
be baptized every one of you in the
name of Jesus Christ. . . . Then they
that gladly received his word were bap-
tized. And they continued steadfastly
in the apostle's doctrine and fellowship,
and in breaking of bread and in pray-
ers." Here then we have, 1. The preach-
ing of the Gospel; 2. The belief of the
hearers; 3. Their baptism; 4. Their
participation of the Lord's Supper; be-
ing one of those things which they

were taught after their compliance with
the preliminaries of faith and baptism.
All this is in exact conformity with the
terms and order of the Commission
which Peter had received from his di-
vine Master. Again, "Philip . . . preach-
ed unto him Jesus. . . . And the Eunuch
said, See, here is water, what doth hin-
der me to be baptized? And Philip said,
If thou believest with all thy heart thou
mayest. And he answered and said, I
believe that Jesus Christ is the Son of
God. . . . And he baptized him." Here
again we have the same order rigidly
observed. Philip first preaches Jesus
unto his hearer. The latter then express-
es his belief. Next he is baptized.—
Was the practice of Philip an unde-
signed coincidence with that of Peter,
or did it spring from the same interpre-
tation of the Commission? Who can
doubt that they understood the order to
be authoritative?

When Ananias addressed the convert-
ed Saul, he did not first direct him to
commemorate the sufferings and death
of his Lord: there was a duty which
took precedence of this requisition.—
He must be buried in the same watery
grave in which his Saviour had been
laid. He had already heard and believ-
ed the Gospel. In those memorable
words which entered his soul, "I am
Jesus whom thou persecutest," Saul had
heard a sermon from the skies. When
his belief followed this preaching, there
came the command: "And now, why
tarriest thou? Arise and be baptized,
and wash away thy sins, calling on the
name of the Lord." Having been bap-
tized, the same Jesus who had preached
the sermon under which he was convert-
ed, teaches him, among the many things
which he learned, that he must cele-
brate his sufferings and death. And
when he writes to the Corinthians, en-
joining this duty upon them after they
had been baptized, he can speak with
effect, when he says: "I have received
of the Lord that which also I delivered
unto you, that the Lord Jesus the same
night on which he was betrayed, took
bread," &c. Here we see the Son of
God co-operating with his apostles in
carrying out his own commission in the
order in which he delivered it. Paul
hears, believes, is baptized, and learns
that he is then to "show in the Supper,"
the "Lord's death, till he comes," and
so teaches the churches.

And when this Saul, afterward a min-
ister of the Cross, hears from the jailor
the anxious cry—"What must I do to
be saved?" he first directs him to be-
lieve on the Lord Jesus Christ. As the
next step he does not receive the Sup-
per, though this would have been much
more convenient, in the judgment of
some of our friends, than what was re-
quired, but he is baptized; and one act
of obedience in this case follows another
so rapidly, that we see the close
proximity in which Paul placed belief
and baptism.

But perhaps some may say: Grant-
ed that the apostles invariably adminis-
tered baptism before communion, their
example in this particular, is not bind-
ing upon us. We answer: When the
apostles acted officially, they acted un-
der divine direction, and their conduct
and teaching when so acting, are invest-
ed for us with all the authority of law.
It is, in fact, Jesus speaking to us
through his servants and illustrating
by their teaching and practice his own
requisitions. Why do we feel safe in
saying to every inquirer after life,—
"Believe on the Lord Jesus Christ, and
thou shalt be saved?" Because an in-
spired apostle once gave that direction
to an inquirer. Why do we resist the
doctrine of celibacy, as held by the
Romish church? Because an apostle
has pronounced marriage to be "honor-
able in all." Why would we feel no
hesitation in excommunicating a person
charged with the offence for which the
apostle recommended excommunication
in the Corinthian church? Because we hold
his directions to them to be inspired,
and therefore incumbent upon us. No
one questions that the instructions of
the apostles on these subjects are rules
by which we must be governed; and
when we find these apostles uniformly
insisting on baptism before believers
are invited to approach the table of
their Lord, we should hold this to be
obligatory upon us as though we had an
express command, in every instance,
from our great Lawgiver.

4. The incidental references to bap-
tism in the Epistles confirm what we
are taught by apostolic practice, viz:
That the first visible act of homage
which believers paid to Christ was bap-
tism. Writing to the Corinthians, Paul
addressed them in these terms:
"Were ye baptized in the name of Paul?"

I thank God I baptized none of you but
Crispus and Gaius. And I baptized also
the household of Stephanas: besides I
know not whether I baptized any other."
The question in this passage as-
sumes that every one connected with
the Corinthian church has been bap-
tized. Paul does not ask, "Have you
been baptized?" but taking this as
granted, he inquires whether they had
been baptized in his name. Next, he
mentions several persons whom he had
baptized, and though he is not advised
of the baptism of other members, his
language implies that they had all sub-
mitted to this ordinance. Who, in read-
ing this Scripture, can resist the con-
clusion that the church of Corinth was
composed of believers who had been
baptized in the name of Christ? Now
it was to those who had paid the act of
homage which baptism implies, that the
apostle delivered the command of his
Lord respecting the Supper, "This do
in remembrance of me."

In the Epistle to the Galatians we
find this language: "For as many of
you as have been baptized into Christ,
have put on Christ." They must there-
fore have been all baptized. But when
did this symbolical putting on of Christ
occur? Was it before or after their
partook of the Lord's Supper? If after
they had received the Supper, why is
the fact ignored? Why is the apostle
so careful to mention the second rite
while he omits the initiatory ordinance
of the Supper? As baptism was the
putting on of Christ, surely we may
conclude that the symbol was indicated
so soon as the faith symbolized existed
in the heart. The putting on of Christ
was the act by which they proclaimed
their allegiance to the Son of God.—
This would very naturally and properly
take precedence of all those acts which
are prescribed for those who have taken
the oath of allegiance.

The interpretation which we have
now given of the Commission, and of
the practice of the apostles, is accepted
by the Christian world at large.—
Though some now deny that baptism is
a pre-requisite to communion, there has
heretofore been very great unanimity
among our Pedobaptist brethren on this
subject. Those who deem us so exclu-
sive, recognize, in the standards of
their churches and in the opinions of
their accredited expositors, the neces-
sity of baptism before communion. "Let
none be received into the church
until they are recommended by a leader
with whom they have met at least six
months on trial, and have been bap-
tized." In the Order of Confirmation in
the Episcopal prayer-book, baptism is a
pre-requisite to confirmation, and con-
firmation is a pre-requisite to the Supper.
According to the Presbyterian Confes-
sion of Faith: "Baptism is a Sacrament
of the New Testament, ordained by Je-
sus Christ for the solemn admission of the
party baptized into the visible church." The
Lord's Supper is an ordinance "in the
church;" hence an ordinance for those
whom Presbyterians believe to be bap-
tized. It would be easy to quote from
standards and individuals in corrobora-
tion of the view which is now present-
ed. The limits prescribed for this pa-
per forbid. We submit, in addition, only
the testimony of Dr. Griffin, a learn-
ed and eminently useful minister of the
Congregational Church. "I agree with
the advocates for close communion on
two points: 1. That baptism is an ini-
tiating ordinance, which introduces in-
to the visible church. Of course, where
there is no baptism, there are no visible
churches. 2. That we ought not to com-
mune with those who are not baptized,
and of course are not church members,
even if we regard them as Christians.
Should a pious Quaker so far depart from his principles
as to wish to commune with me at the
Lord's table, while he yet refused to be
baptized, I could not receive him; be-
cause there is such a relation establish-
ed between the two ordinances that I
have no right to separate them; in other
words, I have no right to send the
sacred elements out of the church."

Thus, from the "law and the testi-
mony" as understood both by ourselves
and by Pedobaptist commentators, sub-
mission to the ordinance of baptism is
an indispensable preliminary to an or-
derly participation of the Lord's Supper.
If this point be made out, (and we
humbly conceive that it is established
beyond successful assault,) it is not
really necessary for us to add anything
more. Having a "thus saith the Lord"
for our practice, we may submit quietly
to whatever of opprobrium it may in-
volve. Though it cuts us off from sacra-
mental fellowship with multitudes
whom we believe to be the children of
God, and whose zeal in the service of
our common Lord awakens our constant
admiration and gratitude, and though it
constrains us to dwell in a painful iso-
lation, making us the "sect which is
everywhere spoken against," yet we
must adhere to that rule which we hon-
estly believe to have been prescribed by
our Lord and his apostles. "Let it be
once admitted," says the gifted Hall,
"that baptism is, under all circum-
stances, a necessary condition of church
fellowship, and it is impossible for the
Baptists to act otherwise. The recol-
lection of this may suffice to rebut the
ridicule and silence the clamor of those
who loudly condemn the Baptists for a
proceeding which, were they but to
change their opinion on the subject of
baptism, their own principles would
compel them to adopt. They both con-
cur in a common principle, from which
the practice deemed so offensive is the
necessary result." The hypothesis of
this writer is, we humbly conceive es-
tablished. "Baptism is, under all cir-
cumstances, a necessary condition of
church fellowship." It is therefore im-
possible for Baptists to invite to the
Lord's Supper those who have not com-
plied with the Lord's preliminary.

II. The next reason which we offer
for adhering to our practice on the sub-
ject in question, is because, in so doing,
we bear our testimony against those
who depart from the Scriptural law of
baptism, both as to its mode and sub-
jects. Holding baptism to be a pre-
requisite to the Supper, it is plain that,
if we invite those who have not been
immersed in a profession of their faith
to partake, we recognize something else
besides immersion to be baptism. Most
of the members of Pedobaptist churches
have not, in our view, been baptized;
many others have not received even
that which they hold to be baptism, on
a profession of their faith—the rite
having been administered at an age so
tender that it made no impression on
their minds. To invite such persons to
the Lord's table, would be in effect, to
say, We believe that you have complied
with the terms of the Commission and
with the practice of the apostles—an
assertion which no Baptist could con-
scientiously make. In withholding our
invitation we express the convictions
that their custom of adopting infants
into the church, by what is termed bap-
tism, is without a warrant in the Word
of God; and that their refusal to sub-
mit to the baptism which Christ ap-
pointed, disqualifies them for a Scriptu-
ral participation of the Supper.

If our Pedobaptist brethren should
say, this surely is magnifying the rite
of baptism into very great consequence;
can the question of the application of
water in a particular way, whether be-
fore or after believing, be a matter of so
much moment as to produce a separa-
tion at the communion table, of those
who are the regenerated friends of
Jesus? We answer, that we make no
more of this ordinance than did our Di-
vine Exemplar—we dare not make any-
thing less. If he deemed it so important
as to submit to it, in his own person,
and that in a particular way, and when
he was in the full maturity of his
powers; if that baptism was hallowed
and made forever memorable by the first
simultaneous appearance of the whole
Godhead, the Father, the Son, and the
Holy Ghost, to men; if the Son of God
gave this ordinance so conspicuous and
well-defined a place in his valedictory
charge to his apostles; and if these
apostles invariably enjoined baptism on
those who believed; and if the rite be
so important that they deem the fact of
its observance worthy of especial record
in so many instances; it is not easy for
us to magnify it into an undue conse-
quence, so long as we only insist upon
it as the first duty of all who "believe
on the Lord Jesus Christ." Nor do we
lay a greater stress upon this ordinance
than do our brethren who differ from us
as to the circumstances. We would re-
spectfully ask, What Pedobaptist con-
fession of faith ignores it? We have
seen that in the standards of these

churches. Which one of these churches,
in practice, dispenses with it as a mat-
ter of too trivial a nature to be insisted
upon? The truth is, that in their esti-
mate of the ordinance, they attach to
it a value greater than that which we
accord. We are satisfied if it be ad-
ministered to believers—they adminis-
ter that which they regard as baptism
to unbelievers—to persons at an age when
belief is an utter impossibility.

If our brethren with whom we differ
on this subject should say, We have
submitted conscientiously to what we
believe to be baptism, and we therefore
claim our place at the table; we answer,
That it is Christ's table, and we have
no authority to invite there any other
persons than those whom we believe
to have complied with Christ's con-
ditions. We rejoice, dear brethren, in
the evidences of piety which you ex-
hibit; we love to hold spiritual com-
munion with those whose lives abound
in so many good works; but Christ has
not taught us how we may hold sacra-
mental communion with those who re-
main, in our view, unbaptized. It is
painful to us not to meet you at the
table; we esteem you for your works
of faith, and labors of love, but we love
the Lord Jesus Christ more. Loyalty
to his commands, devotion to the truth
as it is in Jesus, compel us to withhold
our invitation to the supper. By this
act we say to you, We believe, in the
matter of baptism, you include subjects
for which you have only the command-
ments of men, and are satisfied with an
administration which the Scriptures do
not recognize.

III. Another reason for our position
is found in the fact that we thus express
our dissent from the practice of those
churches who do not insist upon re-
pentance and faith as a condition of ad-
mission to the table of the Lord. That
multitudes of our brethren who have
not complied with the other preliminary
on which we have insisted, possess,
notwithstanding, the fundamental requi-
sites of which we now speak, we re-
joice to believe. But at the same time
there are churches in which satisfactory
evidences of spiritual regeneration are
not required as terms of admission to
the Lord's Supper. In some of these
churches all that is required after the
baptism of the candidate in infancy, is
his confirmation by the proper officer.—
This rite introduces him into full com-
munion. Many of those who are thus
introduced do not even profess to be
converted. That we do not speak harshly
on this subject, appears from the testi-
mony of Archbishop Whately, who says:
"Confirmation is too often so mis-
taken and perverted, as to become an
empty and unmeaning form, or a dan-
gerous snare." ("Charges and other
Tracts," Lond. 1836, p. 93.)

Says Dr. Smyth, an eminent minister
of the Presbyterian church, when speak-
ing of this prelatical rite of confirma-
tion, ("Conf. Examined," p. 115), "As
to any serious belief in the necessity of
regeneration as a prerequisite qualifica-
tion, they dream not of it. They have
been taught, as Bishop Mant words it,
to 'believe in baptismal regeneration,'
and that there is no other regeneration,"
and they now therefore conform their
belief that there is no other, by be-
coming communicants while impenitent
and unconverted."

So again, it is well known that there
are other churches in which persons are
invited to the Lord's Supper, that they
may be converted by the ordinance. In
the terms which they prescribe for ad-
mission to the Supper, though baptism
may be specified, there is no distinct in-
timation that the candidate must have
experienced the renewing power of the
Holy Spirit.

To invite such persons to the com-
munion table, with our principles, is to
say to them, "We believe that you have
been converted: when thanks were re-
turned for your regeneration in baptism,
we believe you passed from death unto
life; in connecting yourself with a
Christian church, you became a Chris-
tian." We are not prepared to sanction
a violation of that law which, (as we
have seen), requires belief and baptism
to be antecedent to communion; and as
we spread the table, we must throw
around it the fence which the Lord Jesus
has constructed, and say: "This is for
baptized believers in his holy name."

IV. The last reason which we assign
for adhering to our practice is, that by
such a course we advance most effec-
tively, under the Divine blessing those
great principles for which we contend.
If we believe our practice with regard
to church communion to be Scriptural,
we should be obliged to conform to it,
whether our views be acknowledged by

multitudes, or by a very limited number
of adherents. But when the policy we
adopt is obviously the most favorable
for the dissemination of those doctrines
which are taught in the Word of God,
this surely supplies an additional reason
why it should be faithfully observed.—
It has often been said that, if restricted
communion were abolished, our prin-
ciples would achieve a more speedy tri-
umph. But the question of success or
of defeat, should not affect our action.
We have but one inquiry—What is
right? What is according to the "law
and the testimony"? Better is it for us
to fail whilst clinging to the truth than
to triumph (as men count triumph)
whilst submitting to an error.

But facts demonstrate that our views
have always been most successful when
we have adhered most uncompromising-
ly to the practice of inviting to the
table of the Lord only those whom we
believe to be scripturally qualified. If
we institute a comparison betwixt the
United States, where strict communion
prevails, and Great Britain, where to a
great extent our brethren recognise
mixed communion, we shall discover
that our principles have progressed
much more rapidly in the former than in
the latter country. e. g.: In the year
1850, the number of communicants in
the United States, of Baptist churches
holding our views on the communion
question, was 754,652. In Great Brit-
ain and Ireland, the total number of
Baptists is reported in the same year,
to be 132,719. From this statement,
copied from the Baptist Almanac of
1850, it appears that the number of
Baptists in the United States is nearly
six times as great as their number in
Great Britain and Ireland. Difference
of population does not account for the
difference; for at the time of the com-
parison, the population of the European
countries was a little greater than that
of our own country. Nor is the dispro-
portion explained by the earlier intro-
duction of Baptist principles into this
country. In this respect Great Britain
has enjoyed a decided advantage. Nor
can anything be assigned in the differ-
ent governments of the countries as an
adequate explanation of the fact, though
we believe our government to be the
most favorable for the spread of a
spiritual Christianity. We believe the
chief cause to be that which has been
mentioned. Nor are we alone in this
judgment. After a fair statement of
the relative advantages and disadvan-
tages which the denomination has ex-
perienced in both countries, Prof. Curtis
well concludes, in view of the superior
progress of our churches in the United
States, that, "under God, this has origi-
nated in their assuming an independ-
ent and uncompromising basis; their
churches being formed, not on Robert
Hall's plan of mixed membership, but
upon that derived from the apostolic
practice of making baptism a prerequi-
site to membership in their churches."

In our own country, our Free-will
Baptist brethren practice upon com-
munion. Does this promote their pros-
perity? Let us see. In 1844 the whole
number of Free-will Baptists in the
United States, was 50,634. In 1858
they report 50,312. Thus it appears
that in the course of fourteen years, in-
stead of increasing, they have really de-
clined in number. (See Baptist Al-
manac.) It will not do to say that this
decline is due to their Arminianism; for
our Methodist brethren, who agree with
them in this view, do not appear to have
been much hindered on this account.—
But whilst the mixed communion Bap-
tists of our country have lost 322 mem-
bers in fourteen years, those who insist
on the New Testament requisition have
gained in the same period nearly 200,
000 members. If we institute a com-
parison betwixt England and Wales, we
shall have a like result. The number
of those who hold our sentiments in
Wales is greatly larger, in proportion
to the population of the country, than
the number of Baptists in England.—
The Welsh Baptists it is well known,
insist upon inviting to the communion
those only who have been baptized on a
profession of their faith. Thus it ap-
pears, that whether we compare the de-
nominations holding different views on
this subject; and found in different
countries, or whether we compare those
pursuing these different practices in the
same country, the result abundantly
confirms the position which we have
taken.

Yes, brethren, God has blessed us
whilst we have been contending for
what we believe to be the truth on this
important subject. Never have our
principles been so triumphant as in this
country. Look at your own Association

Though you have been frequently dismissing churches to join other Associations, your number to-day is nearly three-fold as great as it was twenty years ago. We believe that one source of our prosperity has been, under God, our steadfast adherence to the teaching of Christ and his apostles, respecting the ordinances of the Christian church. And "as we have received Christ Jesus the Lord, so let us walk in him;" let us continue to contend for the faith on this subject, which we believe to have been delivered to the saints; asking on this, as on all other questions, Lord, what wilt thou have us do?

In the meantime let us endeavor to cultivate a closer spiritual communion with our brethren of every name. Let us emulate the earnest piety, the enlarged benevolence, and the self-sacrificing zeal, which they so beautifully exhibit in the service of that same Jesus for whom we toil. Let us, as far as we possibly can, co-operate with them in their efforts for the extension of the kingdom of Christ. And when they say to us, that as you expect to commune with us in heaven (as most assuredly we do), you ought to welcome us to the table now; let us remind them that there will be no table spread in heaven; and that we can have, and do have the same communion with them on earth which we hope to enjoy, in a higher and holier degree, in that bright world where

"Perfect love and friendship shall reign
Through all eternity."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, November 18, 1858.

BRETHREN! READ THIS!!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our NEW STREAM POWER 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 renew our proposition to all who are arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENTS—that is, 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?

A SURPRISE.—We have received from a distant State the accompanying note: "A surprise! See, enclosed \$10 00, which is my contribution to the purchase of your new press. It is a seed; I plant it, with the prayer that God may consecrate your enterprise—"speaking the truth in love." This is the great object; and this the spirit in which it should be pursued."

We are willing to be surprised in this way often. We accept thankfully the \$10, and the kind and good hints contained in the note.

A New Baptist Paper.

We are in receipt of the first number of a beautifully printed and ably edited paper entitled the BAPTIST STANDARD, published at Nashville, Tenn., and edited by L. B. WOLF. It is useless to raise the question "why another Baptist paper in Tennessee?" Our conservative, missionary, working brethren in Middle and West Tennessee were compelled to have a paper; they have united their heads, hearts and money, and have started the enterprise, and heartily do we greet it. Let no one lay the flattering unction to his heart, "that this paper will have a mushroom existence." Let such an one but think of the men engaged in it; the cause they plead; the intellectual and moral resources at their command, and he must come to the rational conclusion, the Standard will live and flourish. The first number is full of pith and power, and we shall expect an increase of the same forces. For years there have been pent up intellectual forces among a class of Baptists in Nashville, which will find vent through this paper, all of which will advance the cause of Christ in that section. We unhesitatingly commend this paper. Price \$2 per annum, in advance.

We publish the following extract from a business note, as it contains good news. It is from the vicinity of Oxford, Calhoun Co., Ala.:

"There have been considerable additions to some of the churches in our vicinity this fall. Antioch church, S. G. Jenkins pastor, has received about twenty by baptism; Bethlehem, M. Garrett pastor, four. The missionaries of the E. A. Convention make a cheering report. May the Lord smile upon you in all your endeavors to establish the truth. Yours respectfully, &c.,
L. PYLE."

A Request.

A correspondent says "you will confer a favor on many by giving your views on 19th verse of 1st Peter, chap. 3, in connection with the 4th chap. and 6th verse of the same book."

The first passage referred to reads thus: "By which also he went and preached to the spirits in prison." In the preceding verse we have a brief statement of the sufferings of Christ and his resurrection. He "was put to death in the flesh, but quickened by the Spirit"—or raised from the dead by the Spirit. The "spirits in prison" alluded to, are the antediluvians—Christ is represented as going into their prison and preaching to them; he did this not in his own person, but by inspiring Noah, who is called "a preacher of righteousness," with his Spirit, the same Spirit that raised him from the dead. It is not uncommon to attribute the preaching of the prophets and apostles to Christ, clearly proving that it is all done under his authority and by his Spirit. Hence Noah being inspired by the Spirit of Christ to preach to the antediluvians, Peter speaks of it as having been done by Christ. Let it be observed that Christ preached to no one after his resurrection, and this preaching to the spirits in prison is represented as having been done after his resurrection, or after his being "quickened by the Spirit." And let it be further observed, that these "spirits in prison" were "sometime disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing," and the apostle must refer to that age and to that people. He went and preached to them, not by local motion, but by his Spirit striving with them, and inspiring and enabling Noah to preach righteousness unto them. When Christ preached to them by his Spirit, inspiring and qualifying Noah they were in the flesh; but when Peter wrote they were "spirits in prison," detained like the fallen angels "unto the judgment of the great day."

The other verse to which we are referred is as follows: "For, for this cause was the gospel preached to them that dead, that they might be judged according to men in the flesh, but live according to God in the spirit." In order to understand this passage, the phrase "the quick and the dead," in the preceding verse must be understood. The resurrection and the judgment are referred to in the passage where the phrase "the quick and the dead" is found, and refers to the judgment of all men, those who shall be alive when Christ shall appear and those who shall be raised from their graves, both of which "quick" and "dead" Christ will judge. In view, then, of the day of judgment, when all men will be raised by the Spirit, the gospel was preached to them that were literally dead when Peter wrote (had been dead, too, in sin) "that they might be judged according to (or by) men in the flesh, but live according to God in the spirit." Peter has reference to the persecutions of his age. Christians to whom the gospel had been preached, and which they had believed, had been martyred for their profession, after being judged "by men in the flesh," but "lived unto God" in heaven. And, the time would come when the Spirit of God would raise all men, and then God would reverse the decisions of their earthly judges who condemned them to death, and they would "live unto God and be kings and priests forever."

There is no direct connection between the two passages to which our attention has been called. Sania is the only author which we have examined who pleads for any connection. Both verses are difficult of explanation, and our views may be incorrect. The various opinions given by expositors on these passages cannot be given; they would swell this article to great length. If our correspondent is not satisfied, any brother is welcome to show him "a more excellent way."

After writing the above we looked into "Sherwood's Notes on the New Testament," and we extract the following in confirmation of the views given above. His views are the same as those given on the "spirits in prison."

"The gospel preached unto them that are dead, i. e., those now dead, but who were deprived of life by unjust judges on account of their religion; these had heard the gospel and were made subjects of grace and salvation, though condemned by men to death; but by the power of God they will live eternally with him in heaven."

It is due KIFFIN to state that his article on "Church Independence" was written before he saw the articles of "Vindex" and "Enquirer."

If "A Well-wisher" will make his queries more definite, and inform us what he means by the "Institutions" and the "Resolutions," we will answer them.

KIND WORDS.—We love encouraging words. They help one on in duty's path. We take the following from a private note to this office by Hon. J. L. M. CURRY, of Talladega:

"I received yesterday a package with three 'Baptists.' I thank you for your kindness and attention to my wants. I love the paper. Its face does my heart good. Its absence is a cause of sorrow."

Baptist "Future."

There are so many educated Baptist ministers now it looks as though it has been so all the time. The deception will vanish when examined. Rev. Isaac Backus, of New England, in writing to Dr. Gill, of London, in 1756, uses the following language:

"One grand objection made use of against believer's baptism, has been that none but illiterate men have embraced Baptist sentiments. And there was so much color for it as this, namely, that ten years ago, there were but two Baptist ministers, in all New England, had what is called a liberal education; and they are not sound in the doctrines of grace."—Memoir of Backus by Hovey.

How different now; and yet some closeheads, who have more prejudice than brains, keep up the old clap-trap of "ignorance in the Baptist church and in its ministry." Those who ring this gong are such men as cannot meet Baptists in argument. It is to supply the place of logic. There is now, thank

God! no section of our country but what Baptists have men of sufficient learning to defend the truth from the foul aspersions of errorists, and to meet, from the pulpit or the press, and their adversaries. Of this our opposers have had full evidence. Let Baptists thank God, and take courage.

EXPRESSIVE.—Mr. Backus makes the following entry in 1749:

"Thursday, Feb. 9. Two couples were married at Raynham; I was there and preached, and was remarkably straitened in spirit."

"Straitened in spirit." This is no strange language to ministers of the Gospel. 'Tis full of meaning to them. Better for them to be "straitened" for want of money or anything else than to be straitened in spirit in preaching the Gospel of Christ. Ministers now, some of them, call it "bring in the bush." Save us from either!

A Sensible View.

The counsel of Jehovah will stand, and he will do all his pleasure. He put his mark upon Ham's posterity as slaves for the red and white races, the descendants of Shem and Japheth, and it can not be obliterated—the decision can never be reversed. The following facts contained in a brief extract speak volumes on the subject. "Facts are stubborn things" is a trite proverb, but a true one:

SHEM HAM AND JAPHETH.—Dominion's notions of the Noachian Constitution are getting out. A writer in the *West* *Telegraph* (Reformed Church) puts it so:

The Caucasian has eight cubic inches of brain more than the negro, and the Indian has two more than the negro. But why is it that the Indian, with only two cubic inches of brain more than the negro, cannot be reduced to slavery like the negro? The Spaniards tried the experiment in the West Indies and South America, and made a failure. We answer by saying that the rationale is found in the fact that the Indians are the descendants of Shem, and the right to hold them in personal bondage never was given to the Japhethites, and consequently every attempt to do so has been marked by a signal failure. Whereas God gave the right to Shem and Japheth to hold the posterity of Ham in personal bondage; and hence not only the white race, but the Indian or red, hold the Hamites as slaves.

Dagg's Manual of Theology.

A good supply of this work, two volumes in one or separately, constantly on hand at the Montgomery Book Emporium. B. B. DAVIS, Depository Agt.

Book Notice.

A MEMOIR OF THE LIFE AND TIMES OF THE REV. ISAAC BACKUS, A. M. By ALVAN HOVEY, D. D., Professor of Christian Theology in Newton Theological Institution. 12mo. pp. 369. Boston: Gould & Lincoln.

With pleasure and profit have we read this work. Roger Williams was the first man to proclaim freedom of conscience, or "soul liberty," in the New World. For this sentiment and for his opposition to Pedobaptism he was banished from Massachusetts and founded the State of Rhode Island, and there established his favorite sentiment by statute. Isaac Backus lived in the State that banished Roger Williams, and being a leading Baptist minister and holding the same doctrine of "soul liberty," he had to encounter all the opposition of Congregationalism, then established by law. Mr. Backus was born in 1724 and died in 1806, in his 82nd year, and in the 61st year of his ministry. He lived in stirring times. In his life there were two great struggles and revolutions. He labored assiduously to promote each. He saw the downfall of political and religious tyranny. Mr. Backus was the main instrument in the hands of God in developing and establishing the Roger Williams idea of Soul Liberty in other States. In the volume before us his labors in this regard are given, which will convince the reader as to how much we are all indebted for our freedom, in "setting under our own vine and fig tree," to the labors of this indefatigable man of God. To sever the union of Church and State in that age was a vast undertaking, when such men as John Adams could say to Mr. Backus in 1774, "We might as well expect a change in the solar system, as to expect they would give up their establishment." At the same interview he again said to Mr. Backus, who represented the Baptists as their agent, "that we might as soon expect they would submit to the Port Bill, the Regulating Bill, and the Murder Bill, as to give up their establishment." But they did "give up their establishment," after being forced to do so by the power of public opinion, mostly manufactured by Mr. Backus and the Baptists. All these things are detailed in this admirable Memoir. We wonder why the life of such a man as Backus has not long since been written. Prof. Hovey has done his work nobly. Incidentally he has given us information invaluable to the student of history. He has sifted the records of that age and has given us the wheat. It will have an extensive sale. We commend it to our readers. We are tempted to

say much more but space forbids. We intend at a future time to notice Mr. Backus' labors as a pastor and author.

OUTSIDE.—Last week we promised the article which may be found on the outside. Do not fail to read it; let not its length deter you. Our Pedobaptist friends are giving way on the action and subjects of Baptism and are rallying on the subject of "close communion." Let every Baptist be posted on the subject.

Do not fail to remember our proposition under the head, "BRETHREN, READ THIS." Our new Press is ordered and will soon be here and we need the money to pay for it. And as our terms are so liberal to delinquents, they surely will forward forthwith. Brethren, give us your assistance now; we will thank you for even paying your dues to us.

ALABAMA ASSOCIATION.—In the absence of the senior editor we publish the following from the Greenville, Ala., *Southern Messenger*:

On the 8th, 9th, 10th and 11th inst., the Alabama Association of the Baptist denomination came off 91.2 miles East of this place, at Damascus church. On the 10th, there must have been in attendance at least, three thousand persons, and on arriving at the Stand, we heard a "familiar sound," which proved to be the musical voice of our old and much esteemed friend, REV. SAMUEL HENDERSON, senior editor of the "South Western Baptist," who is one of the most popular ministers in the State. His familiar face reminded us of our youthful days, which were spent in Macon county. Many a time have we sat and listened with admiration to the "lute-voice" of his eloquent voice, while doing the work of his great office, and thousands, no doubt, have been converted under his preaching. Long may he live to preach to a people, by whom he is so much beloved. We were also delighted with meeting and clasping the hand of our friend, George Bayzer, of Montgomery, who was a Delegate to the Association.

At the conclusion of the 11 o'clock sermon, dinner was announced, and a general invitation extended to the audience to retire to a beautiful grove close by, where a sumptuous feast had been prepared for the occasion. A large number, however, carried dinner, and invited their friends to dine with them at their carriages and buggies. After we had sowed away our share of the eatables, we took a prospective view of all around us, and we beheld those who looked lovely and captivating, their faces were radiated with sweet smiles, and the satisfaction and pleasures of the day was depicted in their countenances. Long will the joyous day be remembered.

For the South Western Baptist.

Church Independence.

The distinctiveness of the characteristic features of Baptist principles fills the mind of the contemplative and pious Christian with amazement and joy. In them, papacy and prelaticism, with their collaterals and consequences, find a natural and irreconcilable antagonism. In them, religious liberty has its security, ecclesiastical domination its enemy, and the purity and efficiency of private Christians, the best promoter and support. They illustrate the highest type of Christian manhood and usefulness.

They are the seeds of all that is valuable in civil or religious freedom.—Highest and most important among these—except individual responsibility to God—is the sovereignty and independence of particular churches. A blow at that is progress towards church and State, or Catholicism or Episcopacy. From church independency, it follows that each church proper—the highest ecclesiastical power, conferred by Christ, the Lawgiver, to whom and to whom alone each and every church is accountable. When a believer unites with a particular church, he acknowledges its disciplinary authority, its power to censure or exclude, and its exclusive right, under the law, to prescribe the terms, duties and privileges of her membership. From the equality of members and the want of church power in a pastor, the inference is conclusive, that to a majority is confided the government of a church and the discipline of members. This is inevitable, where all have an equal right in participating—any other theory would center all power in the hands of one or a few and make a monarchy or oligarchy. The action of a majority is the action of the church; the decision is final; there is no appellate tribunal; and King nor Bishop, Convention nor Association, sister church nor council, large nor small minority, can revise or reverse the proceedings. It is the ordinance of sovereignty, and sovereignty means that ultimate power which no other power can rightfully control or interfere with, in its limits and jurisdiction.

To apply these principles, which I assume to be Scriptural and conceded by all Baptists. If a member be excluded, can a minority set itself up as the church and restore the excluded member, or declare him innocent of charges preferred and sustained by a majority? If so, how large must that minority be; what proportion of the whole membership? If twenty can declare them

selves the church, may not ten, or five, or two? Where is the limit, and what is to hinder the twenty or ten or five or two recusants from excommunicating the majority and unchurching the church? If this power exists in the minority, to what cases will it apply? Necessarily to all, because the few dissentients, by this strange theory, become the original, sovereign church.

In the assumed case of the exclusion of a member by the majority of a church, a sister Baptist church cannot rightfully admit such a person to membership, because every Baptist church, to sustain its own individuality, must concede the independence and sovereignty of every other Baptist church and its exclusive right to judge of offenses and their punishment. The abstract power to take into its fellowship an excluded member, is not controverted, but I speak of its rightful, Scriptural power, under the economy of church government, as established by the Lord and Master.

In this discussion, no inquiry has been suggested, whether the member was excluded for sufficient cause. That, although highly probable, is not material. Each church must judge and decide for itself. That is the regulation of Him, who authorized the constitution and establishment of churches. To demonstrate that the rule is sanctioned by reason and experience, would be as easy a task as to prove that the independence of separate churches has been the best preservative of purity of doctrine and the strongest bulwark against ecclesiastical encroachments.

KIFFIN.

For the South Western Baptist.

The Bible Board, Nashville, Tenn.

The Bible Board of the Southern Baptist Convention is again in progress.—The retirement of my predecessor left this department unoccupied, and much precious time has been lost. This, however, should only stimulate us to "redeem the past," by new diligence and devotion in the future.

To you, brethren and friends of the Bible cause, our land and the benighted of heathen lands are looking for the Bread of Life. Shall they look in vain? If in your contributions for this year, you have, so far, neglected this great and glorious duty of sending the glad tidings of a Savior to a perishing world, let your heart now prompt you to remit the means for prosecuting this work yet more efficiently. We believe there is a special and universal love for the Bible among Baptists. To whom then can the world more reasonably look for the Word of Life, than to us? I, therefore, enter upon this work with high hopes of a cordial, liberal and efficient response to the propositions which we shall, from time to time, present to the friends of the Bible Board.

EDWARD PAYSON WALTON,

Cor. Sec. of B. B. of S. B. Convention.

P. S.—I shall be pleased to hear from the Bible Department of our several State organizations, and from all our Bible Societies, auxiliary or otherwise. Direct to Nashville.

Will all our Southern papers please insert the above card? E. P. W.

For the South Western Baptist.

MESSRS. EDITORS: A recent writer in the "Southern Christian Advocate," writing from "Gulf Coast, Ala.," who had been reading Mr. Spurgeon's sermons, expresses considerable disappointment in not realizing the feast of mind he fondly anticipated when he commenced perusing the volume. His cause of complaint is that which Mr. Spurgeon calls "Bible truth," but which the writer denominates "Gospel of Calvinism." Among other things he says: "The marvelous achievements of this enlightened age have not astonished the writer more than the glaring absurdities of Mr. Spurgeon's theology. That there is much in his discourses to admire, we frankly admit; but that such a man, with so brilliant a mind, should labor so ardently for the conversion of souls, whose salvation according to his Gospel of Calvinism was secured by the decrees of Jehovah before the foundation of the world, is astounding indeed.—But the old men of America, who have been hearing better preaching for the last fifty years, are the more astonished that such preaching should attract England's multitude. Our acquaintance with American preachers is confined to those in South Carolina, Georgia and Alabama, among whom we could select many who would lose their reputation as able ministers of the cross, were they to memorize and preach Mr. Spurgeon's sermons or sermons of their class." He finally winds up with the following sublime expression of a thought he could not suppress:

"Here we cannot suppress the thought, that if some good old Wesleyan would approach the bird of Paradise and pluck some of the feathers from the wings of his Geneva fancy and suspend them to the tail of his English judgment, he would cease to soil the pinions of his piety in the dust of his Calvinistic divinity, and thus prolong his usefulness, and save his brilliant career from an early grave."

Now, Messrs. Editors, I suppose this writer from "Gulf Coast," as well as many others, would be highly gratified if some good old Wesleyan would arise and silence this Calvinistic theology of Mr. Spurgeon. I presume there is none now extant who could so well accomplish the work as the father of all Wesleyans. Mr. Wesley himself, I propose that we hear him. In vol. 3 of his sermons, upon the text, Rom. 8: 29, 30, "For whom he did foreknow, he also did predestinate," &c., he says: "The first point (in the salvation of man) is, the foreknowledge of God. God foreknew those in every nation who would believe from the beginning of the world to the consummation of all things. But in order to throw light upon this dark question, it should be well observed that when we speak of God's foreknowledge, we do not speak according to the nature of things, but after the manner of men. For if we speak properly, there is no such thing as either foreknowledge or afterknowledge in God. All time, or rather all eternity, (for time is only that small fragment of eternity which is allotted to the children of men,) being present to him at once he does not know one thing before another, or one thing after another; but sees all things in one point of view from everlasting to everlasting. As all time with everything that exists therein, is present with him at once, so he sees at once whatever was, is, or will be to the end of time. But observe, we must not think they are because he knows them. No; he knows them because they are. Just as I now know the sun shines.—Yet the sun does not shine because I know it, but I know it because he shines.

In a word, God looking on all ages from the creation to the consummation, as a moment, and seeing at once whatever is in the hearts of all the children of men; knows every one that does or does not believe in every age or nation. . . . "Whom he did foreknow, then he did predestinate," &c., . . . in other words, God decrees from everlasting to everlasting that all who believe in the Son of his love should be conformed to his image. . . . "Whom he did predestinate them he also called." . . . To express it a little more largely: According to his fixed decree, that believers shall be saved. . . . And who are they that are thus called of God, but those whom he had before predestinated or decreed to "conform to the image of his Son?" This decree precedes every man's calling; every believer was predestinated before he was called. For God calls none, but "according to the counsel of his will," according to this plan of acting, which he had laid down before the foundation of the world.

Messrs. Editors, I believe I will stop lest we all become hard shells, and Mr. Wesley's reputation suffer. J. I. L.

For the South Western Baptist.

MESSRS. EDITORS: I send you these lines with the accompanying extract, which, if you think proper, you may give a place in your paper. I cut the extract from the New Orleans Christian Advocate. It purports to be written by J. W. LANEY, the preacher in charge of the Oak Bowery circuit. I send it to you that the readers of the S. W. Baptist, and especially those of East Alabama, may know how some self-important circuit riders misrepresent, and attempt to defame us as a denomination, and then desire to commune with us. This man is the same one who said, that brother McDANIEL, who came over to the Baptist last year from the Methodist, was crazy, &c. I have also been credibly informed that this same circuit rider was written to not to come to a protracted meeting that was going on in a church of which he had the charge. But to the extract. Here it is. Among other things he says:

"During the year eight or ten have been converted, that united with the Baptist society; indeed, they have had but few accessions, only as they came to them through the instrumentality of the Methodist Church. It seems that our antipedo-baptist friends are dependent upon the labors of others, to build up and keep up what they say to be the only Church of Christ. Is it not strange that they have such high pretensions to the Apostolic Spirit, and yet God does not seem to bless their labors? There must be something 'rotten in Denmark.' They live mostly in this part of the country by proselyting, most of their old members were converted among the Methodists. I think the course they are pursuing will bring the curse of heaven upon them. It is water, water, more than the blood of Jesus; I trust they may become enlightened on the subject of baptism, regard it in the proper light, and love God more than water baptism."

Now, as I suppose, from the foregoing extract, that the writer has reference to myself in particular, as well as Baptists generally. I feel it somewhat incumbent on me to say that so far as the Baptists of this region are concerned, his allegations are false, and I challenge him, or any that are disposed to defend his groundless assertions, to produce the proof. If it were required, or were it necessary, to prove a negative, I could easily do so. I will state a few facts, however, bearing on the matter. I have baptized seventeen in this place during the present year. The revival here this summer commenced with the

Baptist, and the most of those who joined the Methodist, were concerned and came up for prayer during our meeting. Over thirty were baptized by Mr. W. D. HARRINGTON, about three and a half miles from here. There was one Methodist preacher present one day—Did he convert them all? Two hundred were baptized into the churches of this Association (Liberty) during the past Association year, and more than three hundred in the Tuskegee. I have not heard of many Methodist preachers laboring with our ministers. I need not say anything about proselyting and the blackguard slang "something rotten in Denmark," until some proof is attempted to be offered. So far as "water, water" is concerned, I simply remark that the author of the extract referred to, and others, have said much more about baptism here than we have, and their discipline shows that they attach more importance to baptism than we do. As to his trusting we will become more lightened, &c., I will simply say, this mark shows his own ignorance, and would advise him to acquaint himself with the history of the Baptists, and specially baptism, before he writes about Baptists and "water, water" again. J. W. W.

For the South Western Baptist.
Which is the Apostolic Church
NUMBER 13.

We did not wish to be understood in our saying that there were no errors in the Christian Churches previous to the middle of the third century. We only intended to say that it was about this time, which was the general persecution under the reign of Diocletian when many of the Christians, owing to the tyranny of the Church, having become sick and the fear of punishment, apostatized from the faith. Even in the second century, as far as this was to the apostles, we find errors emanating from some in high places. Justin Martyr, who lived in this century, was a man of eminent ability, though his character was somewhat obscure; by his general figurative style of interpreting the Scriptures. He taught before baptism by immersion; and used the term a generation figuratively for baptism, which many of the uneducated to conclude, that import of the word was conveyed in the ordinance. This was a painful error. The truth is, it seems at that time, was too much degraded upon; as we find the deacons in that day after the elements had been prayed over, distributing them to those present, and saying to those who were absent. So in the way, the simplicity of the Supper was degraded from its original meaning, and from its original use. Irenaeus was a Greek, and pastor of the Church at Lyons, during which time the Christians were called upon to endure persecution and death in its worst form. When the violence of the storm had subsided, a copious account of it was drawn up by Irenaeus, in the form of an epistle from the Churches of Vienna and Lyons, to the brethren in Asia and Phrygia, which he portrayed the heart-rending account of the wretchedness and miseries of the followers of our blessed Lord, for no other reason than acknowledging the name of Christian. The martyrs, which were many, sustained tortures which exceed the powers of description. Among others, great fury was spent in a particular manner on Attalus, a man who had been the pillar and support of the church; and as on Blandina a female disciple, who, after having been exposed to a mad bull, was tossed violently in the air by that animal; and after being scourged and variously otherwise tortured, was dispatched with the sword. Her cry was to the end, "I am a Christian, and no evil is committed against me." Should we not daily pray for that faith, which many of the primitive Christians exercised in the fiery trials of that day; which were well calculated to separate the dross from the gold, and caused the latter to appear in its virgin purity and refinement which is characteristic of the same? Oh! I believe, that our monster. Infidelity has seated, only in a perverse and wicked heart; in a disease of the heart, more than of the understanding. Can there be any who believe that Christ has not yet come? That He did not on Mount Calvary? That He was not crucified, and arose on the third day? That He ascended not to His God and to our God? That the Comforter has not yet come? Josephus, the great Jewish historian, when testifying on this subject, notwithstanding he was an unbeliever, seems in spite of himself to testify to the authenticity of the Word of God. In alluding to our blessed Savior, in his "Antiquities of the Jews," he says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men, had condemned him to the cross, those who loved him from the first did not forsake him; he appeared to them alive again the third day as the divine prophets had foretold this concerning him, and the tribe of Christians so name to him, are not extinct at this day." In depicting the happy condition of godly David, in a sublime exclamation: "Trust in the Lord and good." Also, "Though he fall, he shall not utterly cast down; for the Lord upholds him with his hand. I have been young, and am old; yet have I not seen the righteous forsaken, nor his seed begging bread." For we bless the Lord.

Orion, Nov. 8, 1858.

Perry Davis' Pain Killer is a very rare article, and one that it would be well for the household to have at hand, in case of rheumatism, neuralgia, dysentery, cholera, and ague, and a host of diseases, external and internal, which it is adapted to cure or alleviate.—Salem Observer.

Past deliverances do not secure us from future trials; but they strengthen our confidence and reliance on God.

