

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, APRIL 22, 1857.

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

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

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

Alabama Baptist State Convention.

This body convened in the town of Marion, on Friday the 10th instant, and was organized by the re-election of elder A. G. McCraw President, and A. B. Goodhue Secretary. The attendance although general, was not so numerous as on some former occasions. It is supposed that this is to be imputed to the recent change of its time of meeting from the fall to the spring. It was therefore resolved to fall back upon the original time—first of November—as being more convenient for all parties, and more auspicious for all interests represented in the body.

We arrived in Marion on Thursday, drawn by the "Iron Horse," for the first time. Marion is no longer envied by an embankment of mud, to try the faith and patience of our brethren. The evidences of improvement in the town, as a necessary consequence, are patent to every eye. The wonder is, that a place of so much wealth and public spirit, deferred such a consummation so long. In the afternoon we visited the "Howard," and witnessed the semi-annual examination of the freshmen class in Mathematics, under the instruction of Professor Goodhue. That the young gentlemen acquitted themselves creditably, is the smallest commendation which can be awarded. We learn, also, that all the other classes exhibited equal evidences of industry and improvement.

After organizing the body, the first day was spent in filling out committees, preparing business, receiving correspondents from other bodies, &c., &c. Elder A. C. Dayton, Cor. Sec. of the Bible Board—Elder A. M. Poindester, Assistant Secretary of the Foreign Mission Board—Elder R. Holman, Secretary of the Domestic and Indian Mission Board—Elder J. P. Tustin, Secretary of Southern Baptist Publication Society—F. M. Law, Secretary of the Alabama Baptist Bible and Colporteur Society—were each cordially received in their several capacities.

On Saturday at an early hour the report of the Committee on Education, prepared by brother Talbird, was called for, which at once brought up the interests of

Howard College.

A point has been gained in the history of this institution, from which we may confidently hope to date a higher degree of prosperity. The endowment fund has now reached nearly one hundred thousand dollars—two ample edifices have been erected, and still another is on the way—an unsurpassed chemical and philosophical apparatus has been purchased under the immediate supervision of Professor Davis—and it is thought that, during the present year, at least fifty thousand dollars more will be added to the permanent endowment, and a tolerably fair start made toward the collection of a library and cabinet of minerals. Elder Z. G. Henderson, agent of the College, has already secured an amount which altogether warrants these expectations.

Pending the adoption of the report on education, with accompanying documents, an animated and profitable discussion sprang up, which embraced the entire range of education, in its relations to the Christian ministry. The forenoon on Saturday, and Saturday evening after candlelight until a late hour, and until Monday, (one o'clock), were devoted to this subject. Without mentioning others, we may state that the address of brother Poindester, of Va., on Wednesday morning, was listened to with profound attention by the body and a large audience. The speaker maintained that an education, in the technical sense of the term, either theological or literary, was *circumstantial* to the ministry—that while it was important, it was by no means essential—and that any policy which would isolate the ministry from the great heart of the people, and make them a distinct class, was subversive of the very ends of the sacred calling. These views were sustained by an induction of facts, and a power of argument, which must have sealed conviction to every mind. That an educated ministry was necessary in order to increase its influence for good over the popular mind, was ably maintained—but this must always be in subserviency to the great original purpose of our Lord, whose right it was to call whom He would to that office.

Resolutions were appended to the

report, instructing the Board to take the earliest and most efficient means to make more prominent the Theological department of the College, first, by raising an adequate endowment for the Presidency, so that Dr. Talbird, who has the labors of that office added to his more immediate duties, could give his undivided attention to the professorship of Theology; and secondly, to add another chair of Theology. It is hoped that these objects can both be accomplished within the present year. With these amendments, the report was adopted.

Foreign, Domestic and Indian Missions.

On Sabbath evening, at three o'clock, addresses were made at a missionary meeting, by elders R. Holman and I. T. Tichenor; and elders D. P. Bestor and A. M. Poindester. About three hundred dollars were raised for these objects. It will be recollected that brother Holman, who, by the way, was the predecessor of brethren Curtis and Walker, has but recently entered upon the office of Corresponding Secretary of the Domestic Board. His efficiency as a Secretary may be found in the early history of that Board—its struggles and triumphs—the steady increase of its resources and labors—and its thorough establishment in the affections of the whole denomination South and West. It is but just to say that no man is the Board of Domestic Missions more indebted for its present position, than to the wise, prudent, and efficient administration of brother Holman. In saying this we detract nothing from the ability and zeal of former Secretaries—but we simply claim the meed of justice for one who was so eminently identified with the most critical period in the history of that Board. And in making this statement we but speak the common sentiment of our denomination.—During the past year there has been a slight diminution in the receipts of the Board in its domestic mission department, and a small increase in the Indian department. We were pained to learn that Alabama had fallen short in her contributions, as compared with the previous year. Will not our brethren take early measures to redeem the character of our State, and place it where it ought to be—in the front rank of the Southern and South Western States in the cause of missions? There has been no falling off, we believe, in our contributions to the Foreign Board. A resolution was appended to the report on Foreign Missions, that we make an effort to raise ten thousand dollars the coming year for this cause. It can be done with all imaginable ease; and moreover, we believe it will be done.

Southern Baptist Publication Society.

The report on this branch of benevolence announced the pleasing fact to the Convention, that this Society, by its recent endowment, was now able to become an independent publishing concern—to do its own printing, stereotyping and binding—thus enabling it to compete with any publishing house, North or South, in the character and cheapness of its issues. We may now confidently anticipate a prosperous career for this Society. Its publications, up to this time, are equal to those of any similar institution in this country, both in their religious and literary merit. Let them be circulated by millions through our country, and eternity will tell out the results.

Alabama Baptist Bible and Colporteur Society.

On Saturday afternoon the anniversary of this Society was held. And let it be recorded with gratitude to God, that our highest hopes have been more than realized. The results of its labors of the past year have doubled those of the previous year. Its receipts and expenditure amount to ten thousand dollars. And when it is remembered that it is but the third year of its existence—that it was started without anything but a mere nominal capital of a few hundred dollars—and that it was an untried experiment—have we not abundant reason to thank God, and take courage? If a quiet, unobtrusive, yet never relaxing energy—if to give form, consistency and *persistency* to new agencies for good throughout the State—if a talent to commend a Christian enterprise which yields to no other in point of moral magnitude to the enlightened, active piety and intelligence of the Baptists of Alabama, can place any man in the highest position of usefulness, and secure for him the unlimited confidence of his brethren, elder F. M. Law, the Corresponding Secretary of this Society, deserves all this. God seems to have peculiarly blessed him with the rare endowments suited to this great work. It is contemplated by the Board that during the present year they will raise twenty thousand dollars additional endowment. More than six thousand dollars are already secured. With this amount of working capital, added to that already on hand, what amount of good may not be accomplished by this Society? With a Publication Society to furnish the books, and a well organized system of colportage, to scatter them over our beloved State, who can estimate the results!

Sabbath Exercises.

Owing to the exceeding inclemency

of the day there was divine service at but one place of worship during the day. The Presbyterian and Methodist churches were kindly tendered to the Convention, and ministers were appointed to preach in them; but the Baptist meeting house proved sufficient for the congregation. Elder A. M. Poindester preached the missionary sermon, at the request of the regular appointee, brother Tichenor, and with the concurrence of the body. The sermon was founded upon the latter part of the 55th chapter of Isaiah. Brother P. maintained, that the universal propagation of the Gospel was secured by the purpose of God—and therefore, that Christian effort directed to this result, was not incidental to, but a part of, the Christian religion. We have seldom listened to a sermon with a higher degree of satisfaction. At night Elder A. C. Dayton, Secretary of the Bible Board, preached the annual Bible sermon before the Bible Society, from 2d Thess. 3: 1. It was an earnest, affectionate plea for prayer for the success of Bible operations. A collection of about three hundred dollars was taken up at the conclusion, for this cause.

Monday night, at about ten o'clock, the Convention adjourned to meet at Talladega, on Friday before the second Lord's day in November, 1857. The session was one of more than ordinary harmony. There were many discussions but no contentions. The meeting closed without the slightest ruffle upon the mind of any brother. Long may that same spirit pervade that body!

Southern Baptist Educational Convention.

We are requested to state that this body will meet at Louisville, Ky., on Wednesday before the 2nd Lord's day in May, 1857, and on Friday following, it will be recollected that the Southern Baptist Convention meets at the same place.

Selma, Alabama.

Going and coming from the Convention, we passed through this delightful and rapidly growing city. No city in Alabama is outstripping it in beauty and permanence. Its healthy and delightful situation; navigable river, two Railroads and other conveniences, will make it a city unsurpassed in the interior of Alabama.

We cannot particularize, but mention with pleasure the neat and commodious churches, which raise their spires towards heaven, pointing the wanderer to the abode of all the faithful in Christ Jesus. It was our pleasure and privilege to attend a prayer-meeting in the Baptist Church, over which elder A. G. McCraw presides and teaches, one evening, and found them to be a people that enjoyed the Holy Spirit.

We also remember the kind, pleasant and gentlemanly manner in which we were entertained at STONE'S HOTEL. Travelers cannot do better in Selma, nor scarcely any where else, than to give him a call. See his advertisement in our paper.

And F. M. Law, is making the Depository an engine of great moral power. It does one good to visit his large Book Establishment, and see how ably and attentively he manages its complicated concerns. Among the many matters of great interest for the good of souls, he showed us large Family Bibles, plain, with marginal references, good print and very good paper, at \$1.10 per copy.

The Ware Houses are large and well adapted to storage of every kind. The large Ware House of McCraw and Penderford is well arranged for storage in every department of Southern Commerce. That Storing house has now, and is still increasing, an excellent fame for promptness and fidelity. They have also an advertisement in our columns. They have given, free of rent for many years, a large room in their Building to the Bible and Book Depository.

In conclusion, it was with pleasure we greeted our former neighbor and fellow-townsmen, Maj. SHELLEY, of the "Reporter," and found him so industriously and profitably engaged in his profession.

An Incident.

Traveling on a steamboat once, we were approached by an elderly minister of the Gospel, who asked for a contribution for the benefit of a poor widow and her little daughter, who were in distress, and had not money enough to take them home. He asked each person for \$1, making it as light as possible on all. It was promptly given by every one till he approached three men at a table, gambling. He asked them for a contribution, modestly and deferentially. But they heeded neither him nor the widow whose cause he pleaded. They played on as though he had not said one word.

We noted this incident down as one clear case of the triumph of religious and moral principle. Those who were influenced by Christian principle, relieved the wants of the widow and orphan, the others gambled on. What a wretched world would this be if all men were such as the above heartless gamblers? Thank God for Christian benevolence!

While attending the Convention last week, it was announced that "The Baptist Union of East Alabama," would convene, Friday before 5th Sabbath in May, at Oxford, Benton County. As there were some fears as to the object and results of the organization, by various brethren in different sections of the State; we are gratified to be able to announce, that, after an interview with many of them at the Convention, they are willing the enterprise should go forward, having every assurance given them that union instead of sectional division was intended. We will give the announcement several insertions; and if possible, one of the editors will attend it. We trust the different Boards, Missionary, Bible, and Educational in Alabama will be strengthened and promoted by the movement.

A New Book.—In another column it will be seen that Col. A. J. Pickett will soon favor the public with another valuable volume. His History of Alabama is able and interesting, the forthcoming work will not be less so. We shall ever welcome Alabama authors as public instructors.

SHELDON, BRAKEMAN, & Co., have a new advertisement of their valuable books in our paper. Read and select from their large stock.

A Surprise.

Now and then a minister is surprised in the right direction. The following will show how one was astonished not long since and how gratefully he owns up:

MESSRS. EDITORS: On the 25th of the present month, I received from some one, (I know not from whom,) as a present, a bbl. of splendid sugar, and one of a superfine article of flour.

Not knowing who the donor is, and not being willing to be guilty of the "sin of ingratitude," I hereby return my sincere thanks to the donor for the favor; assuring him, (or her,) that it is highly appreciated. This is carrying out the Scripture: "Little children, let us not love in word, but in deed, and in truth."

I. W. WILKES.
Independence, Autauga Co., Ala. March 28, 1857.

Memphis, Tennessee.

From a private letter of an esteemed brother, we glean the following items touching our cause in the rapidly growing city of Memphis. He says:

The second Church here has secured the services of Bro. ISBELL of Ky., who is now here—was their pastor several years since—and is said to be a good minister of Christ.

The first Church, after having been without a pastor for a year and a half, have again called Bro. Hendrickson from whom there is no better preacher in Memphis. I suppose he will accept, but do not know positively. Memphis has now reached a point where it will not do for us to be without Baptist preaching of the best kind, and the men selected, are able to do the work.

Notice.

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

Should it have fallen into bad hands, this is to request those who gave notice for the benefit of the *South Western Baptist* at the Baptist Convention in LaFayette, in 1856, not to pay them, if presented, till they hear from me.

H. E. TALIAFERRO.

FROM PROF. I. J. MORRIS.—We have received a philosophical and practical grammar of the English language. Having early studied this interesting work, we cannot go over a review of this grammar. We may say, however, that we have heard competent judges speak in high terms of this work, and we think from our casual glance of it, that it possesses some advantages over others. It is an Alabama work and deserves patronage.—*True Union, Tuskegee.*

GRACE OF GOD MAGNIFIED.—This is the title of a new volume just published by the Southern Baptist Publication Society. The author is Rev. H. E. Taliaferro, Jr. Editor of the South Western Baptist. It is a work on experimental religion, and deserves to be read by every body. We know not when we have been so much interested as in perusing the narrative of this book. He that opens it will read it through if he has any taste for experimental religion. It is written after the style of President Edwards' history of his own conversion; and is a narrative of the working of the mind of the author after he had been a minister for twenty years, and fell into doubts as to his spiritual state; and is pursued until he finds new evidences of his acceptance, and a confirmation of his hope.—Let every Baptist buy and read this book.—*Baptist Watchman.*

Just received a good supply of the above work, and will mail a copy to any one who will apply, on the receipt of 30 cents. Also for sale by F. M. Law, Selma, and K. HAWTHORN, Mobile.

THREE THINGS are requisite to make a news paper article readable and popular. First, select a good subject; one about which the people are thinking, or should think. Second, let your caption express the leading thought in the piece. Third, condense, give your thoughts clearly and tersely, and the sooner you quit, the better your success.

For the South Western Baptist.

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

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

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

By the order of the Baptist Union of East Alabama.

W. W. MASOX,
President B. U. E. A.
J. J. BELLINGTON, Rec. Sec.

Revivals.

The Christian Chronicle gives statements of cheering revivals in New Jersey and Pennsylvania.

The churches at Milville, Dividing Creek, Newport, Bridgeton, Cohansey, Greenwich, Im-laystown, and Canton, have had encouraging accessions.

The church at Mendville, Pa., has increased from thirty-five members to seventy during a late revival.

Nearly all the churches in Philadelphia have been greatly blessed. In West Philadelphia and Shirlsberg, quite large additions have been made to the churches by baptism.

The *Religious Herald* informs us of a good work of grace in the Leigh st. Baptist church, Richmond, Rev. E. J. Willis, pastor. Also in the Freeman st. church, Norfolk, the Warrenton church, Rev. C. George, pastor. In the former 36 and in the latter 32 were recently baptized.

The *Journal & Messenger*, Cincinnati, reports the baptism of 9 candidates on Lord's day, the 29th ult., by the pastor of the First church, Elder N. Colver, the pastor of Zion, colored, baptized 11, and 16 the previous Lord's day. Baker street, colored, has received 26.

The *Christian Era* speaks of a work of grace in progress, in several of the churches in Boston and its vicinity.

From other papers we gather encouraging accounts of the Spirit's work in the churches in various sections of the country.

Communications.

For the South Western Baptist.

DEAR BRETHREN: I have just returned from the Convention at Marion, and think it will not be amiss to express my opinions as to the speeches delivered by some of the brethren.—

I must acknowledge that my feelings were somewhat mortified to hear such extravagant remarks as I heard while at the Convention.—Why, my brethren, they would make a man, unacquainted with Baptists, think that starting agents out, was like sending lambs into the midst of wolves. The brethren must become consistent. Why, my brethren, when an agent sent out by Baptists comes to see me, I give him the best we have for his accommodation. If he has clothes he wishes done up, my wife takes great pleasure in having it attended to. We *love* to do what we can for his comfort, and it is all freely done, and my contribution to the object of his agency, is willingly paid, beside. I cannot believe, that to be an agent, is such a bugbear, after all. I have often been engaged in my business for nearly an hour, and then had to wake them up to breakfast.

Yours respectfully, A. ANDREWS.
Burnsville, Dallas Co., April 14, 1857.

For the South Western Baptist.

MESSRS. EDITORS: My attention has been recently called to a certain tract called "An Old Landmark Reset," by Elder J. M. Pendleton of Bowling Green, Kentucky. Appended to Mr. Pendleton's production is, "A Landmark our fathers set," by J. R. Graves, Editor of the Tennessee Baptist. With the senior editor of your paper, I heartily concur in regretting the agitation of this subject, and I go much further than he has done, in the article to which allusion is made. In all sincerity, I must say that I consider the sentiments enunciated in this joint production (the two tracts constituting substantially one work) as fraught with evil, not only to the Baptist denomination and to our common Protestantism, but to Christianity itself. I can conceive of no possible interest that such publications can subserve unless it be the interest of Popery or Infidelity. This may seem strong language, but it is my firm and deliberate opinion; and the circumstances of the case, in my judgment at least require that the Baptists of the South-west should speak out in plain and unequivocal terms. It does not belong to me to impugn the motives of the authors of this publication; but I, in common with the rest of the community, claim the right of inquiring into the truth of their alleged facts, and into the validity of their reasoning. I shall not seek unnecessarily to offend, but in combating what I consider most pernicious error, I shall not use honied phraseology. I shall not dilute my language in such a manner as to deprive it of all strength. In this joint production, Mr. Pendleton has taken to himself the department of logic, and Mr. Graves that of history. The question, Ought Baptists to recognize Pedobaptist preachers as gospel ministers? is the subject which they have undertaken to discuss; and it is argued that Baptists do recognize them as such when ever they invite them to preach—receive immersion, administered by them as valid—or invite them to seats in Associations, Conventions, &c. It will not be pretended that this is not a correct statement of the subject in controversy. It is evident on a most cursory view of the publication referred to, that the main reliance of its authors is upon an appeal to the consistency of Baptists. It is often said by Pedobaptists, says Mr. Pendleton, that Baptists act inconsistently in inviting their ministers to preach with them, while they fail to bid them welcome at the Lord's table. I acknowledge the inconsistency. It is a flagrant inconsistency." Again, in the very next paragraph, he says, "Our refusal to commune with Pedobaptists grows out of the fact that they are unbaptized and out of the church." Mr. Graves comes up to the assistance of his friend by roundly asserting that it has been the constant practice of Baptists to hold no communion with corrupt and irregular churches from the

day the first irregular and corrupt churches were organized. The reason he alleges for Baptists thus acting, is that "irregular and corrupt bodies are not churches of Christ." In proof of these allegations, he quotes the practice of the Novatians, Donatists, Waldenses and German Anabaptists. It must be admitted that both, Mr. Graves and Mr. Pendleton are sufficiently bold in their assertions, and sufficiently explicit in the declaration of their sentiments.

Let me first observe that consistency, of itself, has no claims upon our admiration. Wicked men are consistent in their wickedness; and the more wicked they are, the more consistent are they. The dying Emperor, Julian, when in his last moments, he exclaimed, "Thou hast conquered, Galilean," was doubtless a very consistent Apostate. Dominic, the fierce and fanatical founder of the Inquisition, in all probability, was very sincere in his bigotry, and acted in strict consistency with his principles. But the devil himself, I suppose, is more consistent than any human being can pretend to be. All human beings are, in some respects, inconsistent. All have good, and evil strangely blended in their characters. Let no one therefore, plume himself simply on his consistency. It is only consistency in truth and goodness that deserves our approbation. But I do not wish to be misunderstood. I do not admit nor do I believe that the Baptists are inconsistent in the instance referred to by Mr. Pendleton, and in the proper place, I shall endeavor to show that they are not.

My object is simply to protest against an attempt to pre-empt a question by appealing to men's pride of opinion. I ought, as a moral and rational being, to judge of every question presented to me, by its inherent evidence, not by its agreement or disagreement with my preconceived opinions; and if a proposition is proved to be true, and at the same time inconsistent with any of my opinions, I ought to give up that opinion whatever it may be. But how few persons have a sufficient amount of candor to act thus! Once convince men that a given proposition is inconsistent with a favorite opinion, and it is frequently the case that no amount of evidence can convince them of the truth of that proposition.

But my business at present, is to examine the assumed identity between the modern Baptists and the various classes of religionists introduced by Mr. Graves. It occurred to me, that the Baptists were not greatly flattered by the introduction of some of them as their brethren in the faith, and that their debt of gratitude to our author was much the same as would be that of an individual, to him who should attempt to prove that,

His ancient, but ignoble blood,
Had crept through soundless evers since the flood.

After I shall have cited some historical authorities, I will leave our readers to judge of the immense debt of gratitude the Baptists will owe Mr. Graves, if he shall succeed in proving these sects to be their genuine predecessors, and so many links in the boasted chain of Apostolical Succession. Let us begin with the Novatians. What proof does Mr. Graves give of their identity with the Baptists? None, whatever unless it be the assertion of J. N. Brown that there is no proof that they were Pedobaptists. I had always thought that he who asserts a thing is bound to prove it. He has no right to call upon any one else to prove the contrary. There is no proof that the Novatians were Pedobaptists, therefore argues Mr. Graves, they were Baptists. The truth is, that in all probability, we have no proof at all on the subject—Hinton, in his history of baptism, says, there is no absolute certainty, so far as the documentary history of the early ages has yet been brought to light whether the Novatians rejected infant baptism or not." I have thus shown that according to Hinton, whose book was published by the American Baptist Publication Society, there is no proof that the Novatians were identical with the modern Baptists, even in regard to the single point of infant baptism. I shall now show by the testimony of Mosheim, Chancellor of the University of Gottingen, whose work on Ecclesiastical History, is of the highest authority that there is not a shadow of a pretence for classing them together. According to Mosheim, Novatian the founder of the sect called after his name, a man of austere and rigid character, was a presbyter of the church of Rome.—Now, on what account did he separate from the church of Rome? Was it on account of any dispute about baptism? Not at all. It was because he "denied that such as had fallen into the commission of grievous transgressions, especially those who had apostatized from the faith, under the persecution set on foot by Decius, were to be again received into the bosom of the church." Cornelius, one of the most distinguished presbyters, was of a different opinion in regard to the readmission of those who had been excommunicated on account of their offences. Accordingly,

when a vacancy occurred in the see of Rome, Novatian opposed the election of Cornelius to the vacant bishopric with the utmost activity and bitterness, and when in despite of all his efforts, Cornelius was elected, he immediately withdrew from his jurisdiction. Whereupon, Cornelius, in his turn, called a council at Rome in the year 251, and cut off Novatian and his partisans from the communion of the church. Novatian, being thus excommunicated, set up a new society of which he was the first bishop, and which continued to flourish until the fifth century. There was no difference, Mosheim tells us, in point of doctrine between the Novatians and other Christians. The only subject of controversy was a matter of discipline, and so tenacious were they of their opinion on this subject that "they considered the baptism administered in those churches which received the lapsed to their communion, even after the most sincere and undoubted repentance as absolutely divested of the power of imparting the remission of sins." Mosheim quotes as his authorities, Eusebius the first historian of the Church, born A. D. 270, and consequently about twenty years after the schism of the Novatians, and Cyprian, bishop of Carthage, who was beheaded A. D. 258, for preaching the gospel in opposition to the commands of the government.—They were, therefore, contemporary writers, and had ample means of understanding the whole controversy.—Now, that the Novatians were wrong in refusing absolutely to restore to the communion of the church any who had ever been excommunicated, however genuine their repentance might appear, is, in my humble judgment, abundantly clear from the express teachings of the New Testament; but whether right or wrong, every one knows, that in this respect, the Baptists differ very widely from them. Again, it is manifest, that in the church of Rome at that time, a distinction obtained between bishops and presbyters. Novatian and his party made no objection to the subordination of presbyters; and when we are told that Novatian became the first bishop of the new society, we are undoubtedly to understand that Novatian was a bishop in the same sense that Cornelius was, that is a *diocesan* bishop. Baptists hold that bishops and presbyters or elders are but two words for the same class of officers. Again, the Novatians held that baptism when rightly administered, imparted the remission of sin; Baptists hold that it symbolizes or represents the remission of sins. Mr. Graves, in his tract, tells us that his brethren of the sixteenth century, refused to recognize Campbellite societies as gospel churches. Now really it does seem somewhat strange how this could have been three hundred years before the existence of any such societies; but if he will persist in such gross anachronisms, if he will use such loose language, he ought, at least, to inform his readers that the Novatians believed that baptism imparted the remission of sins, the very thing with which he charges Mr. Campbell and his friends.

According to Mr. Graves' manner of using language then, the Novatians were Campbellites, and not Baptists. Mr. Campbell complains of being misrepresented, and I certainly do not wish to misrepresent him; but I have understood him to mean that in the act of baptism remission of sins was conveyed or imparted to the believer in Christ. I differ from him in opinion, but I have not a particle of doubt that not only the church of Rome, in the third century, but the Novatians also did teach most explicitly that baptism was the medium through which the remission of sins was communicated. In conclusion, I will give a little anecdote from Gibbon. Aecius, one of the Novation bishops, being invited to the council of Nice by the Emperor Constantine, was gently ridiculed by him for the narrowness of his notions. "Take a ladder Aecius, said the Emperor, and get up to Heaven by yourself." Gibbon adds "most of the Christian sects have occasionally borrowed the ladder of Aecius." Alas! the remark of the elegant, but sceptical historian has but too much foundation in truth. Had the different Christian sects manifested more of the spirit of Christ, there would have been fewer such men as Gibbon and Hume and Jefferson.

J. A. PARKER.

For the South Western Baptist.

PRINCETON, JACKSON CO., ALA.,
April 2nd, 1857.

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

Bro. Hunter is, we believe, an honest, industrious, christian man. It is hard that he should be so great a sufferer in this land of plenty. Shall this little church, built up in the midst of opposition continue to be oppressed? Is there no eye to pity, no hand to help? There is little probability of the present congregation ever discharging the debt.

