

H. B. TALIAFERRO, } EDITORS.
J. B. DAWSON, }

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The South Western Baptist,
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By THOS. F. MARTIN.

TALIAFERRO & DAWSON,
PROPRIETORS.
For Terms, see, see last page.

For the South Western Baptist.

A True Sketch.

In the State of — is the beautiful village of —, containing a population of 2000. To say that it was one of the most quiet and pleasant inferior towns in the South, is simple justice. In it the Methodist, Presbyterian and Baptist Churches have neat houses and a more pious, hospitable people you would rarely find. Up to the time when our story commences, Christians were characterized by great urbanity towards each other—their intercourse was unreserved, commingling freely in their social meetings, and cultivating an enlightened charity, while each maintained his own peculiar views. At this time there came among this united people one of those "vera viri in teris," called a reformer—a real "lion preacher"—and judging by the old maxim, "in uaque loquens," he well deserves the latter appellation. Of course the lion had to roar. Well, to drop figures and shorten my story, the giant did pronounce, in the place where sermons are preached, a real war talk—a regular grassation—"ad captandam vulgus." His first sortie was upon the Pope, here

"Disgraced Apollo changed to Harlequin."

After a good spell of grim-grinning, he gave the rickenger a regular kicking and consigned him and the Catholic society to the shades of Sheol.

Next came the Protestants—after boxing their ears, and teaching them good manners, they were handed over to take their chances in the final account; while he gave more special attention to the daughters of the "great heriot." The Presbyterian, Episcopalian and Methodist societies all past under terrible review, and "adules volens" were adjourned sine die.

Then came the glorious old Baptist Church—the only Church that ever was or ever would be—this he passed thro' all the mountain gorges and defiles from Palestine to Plymouth Rock—through New England persecutions and old Virginia lynch-law, down to the most recent instrument of torture, the "thumb-screw." In his triumphal march he took in Boards, "Machinery," &c., &c., touched off the BARTER ANTI-CRIST—the coming HIERARCHY, and dwelt pathetically on the oppression of the "plebian throng" for opinion sake. When the speaker got on Pricilla and Fox's Book of Martyrs he grew eloquent—the scent of blood waiked up his devotion, and when he talked of stakes, and racks, and fire, and inquisitions, the "tide of pity ran high." Now comes the sequel of my tale.

Before night fall that lovely village was in commotion—in less than one week discord reigned—and now, after the lapse of several years the fire still burns—brethren once united are estranged and distant, if not jealous and censorious,—infidelity has gained strength by the discord, and "iniquity, grown rampant," defies the divided power of those who once held it in becoming restraint.

Looking upon this melancholy picture I sighed from the depths of my heart, and involuntarily exclaimed, "my people perish for the lack of knowledge." Christian reader, this is not an exaggerated picture, nor is it a solitary one.

Is this the preaching to win souls to Christ? Is this the ministry to unite God's people and glorify the Saviour? Is this the plan to correct error, and win to the truth those who may need instruction?

Are Pedobaptists to be convinced by such wholesale abuse? Let candid men look at these things. The Pope and the Catholic Church, and Presbyterians, and Episcopalians, and Methodists, will scarcely ever realize that such a man lived in the 19th century.

The Baptists are the losers,—from the day that this event occurred, they have been reaping the fruits of it, and but for the labors of men of different spirit, their influence in the town of — would have been largely diminished, if not blasted. Will not Baptists mark those who cause division? Shall a people be compelled to bear the reproaches which such men cause are bringing upon us? Will not the Press speak? Ought not all to speak?

QUESTIONS.

For the South Western Baptist.

Indwelling Sin.

Does it cost a struggle to do right? Does it involve a sigh, a tear, a groan, or does a Christian always love to do right, and therefore willingly, pleasurely? These are questions often passing to the child of God. We often put as down as "No Christian," as unregenerate, unconvinced, ungracious, "in the gall of bitterness and bond of iniquity."

us a struggle to do right, as if we were not in the flesh—as if we enjoyed "Angelic perfection." What did Paul mean by the "two wills"—the law of the mind and the law in his members—one working unto "life," the other unto "death"—if he did not mean that we had two wills, in verity—one spiritual, the other carnal—one to do right, the other always to do wrong? Why, certainly my brother, this must have been what he meant, and now are you determined to give up the dear little hope you have that Christ has received and forgiven, and promised to save you simply because you find it hard to do right? Consider I can two wills have their way, each at the same time, in the same person, and yet be of opposite natures, and wish to do opposite things, without a conflict, a "warfare," a struggle? Oh, you had not thought of this—you were for condemning yourself, because you felt the motions of indwelling sin; and did not consider the pain, and grief it gave you to think you were thus and so—so little like Christ, so much like his enemy! Dear child of the blessed One, be at peace! Simple "Indwelling Sin" shall never destroy you—but seek to be stronger, stronger, holier!

Clatsboro, July, 1859.

For the South Western Baptist.

Letter from Huntsville, Ala.

Messrs. Editors: I have had it in contemplation for some time past to address you another communication, pertaining more especially to "matters and things in general," in our section of the State—for we are separated, almost as widely from South Ala., as far as intercourse is concerned, as if an ocean rolled between. We sincerely hope, however, that modern enterprise will soon overcome the obstacles that interpose, and Alabama can be a unit in truth, as well as in name. Facilities of intercommunication between countries and different portions of the same country, as we know, exert a material influence upon each other—producing a community of interest commercially and religiously, and hence a co-operation of means and efforts to secure the results desired. With God's people especially, one motive should ever be supreme in all their actions and intercourse, viz: "Love to souls"—this includes a zeal for the Divine Glory and willingness to endure crosses and sacrifices for its promotion.

As to the spiritual condition of our Zion in this region, I can only say that we fall far short of the primitive devotion to the work of spreading the Gospel, though it is a very gratifying fact, that of late, the spirit of Missions is evidently reviving among our Churches, and we pray God that it may continue to increase, that time past may be, if possible, redeemed, and that a better example may be presented to the generation following, of Christian efforts to carry out the great commission. The fathers in the ministry, who first preached Christ in this portion of our Lord's heritage were far too antinomian, though earnest, good meaning men, and their sentiments became the prevailing theology of the country, as far as spreading Baptist doctrines were concerned. Hence it has come to pass that other denominations, with more correct views as to the manner of promoting the Gospel and more zeal in the work, soon surpassed ours in influence and popularity, obtained possession of the field which they held to this day.—This state of things not only exists in North Alabama to a great extent, but in many sections of the South, where, but for these erroneous sentiments, and this unscriptural policy, on the part of Baptists, they would be far in the ascendency. Truly, if the Lord was not on the side of our denomination, I have often thought our name would have been forgotten long since.

I feel, however, that Baptists now are beginning to consider more closely their mission and destiny, and are preparing now to do the work they should have done in Alabama twenty and forty years ago.

I know, as it regards this region, we possess the facilities, if rightly directed, for securing a controlling influence. We are only to preach more generally and plainly the doctrine of Grace, justification through faith in the atonement of Christ alone, and the supremacy of Scripture as a rule of faith and practice, trusting to God for results and we most ultimately prevail.

We ought, just at this time, to be reminded of the importance of preaching the above doctrine, by witnessing the rapid progress of Episcopacy all over the South—we sometimes boast of our numerous accessions from Pedobaptists, and seem to suppose that, really a change of religious sentiments, or Church relation implies a turning in the Gospel, at least of Baptist faith—but facts show, when more particularly examined, that many are tending in an opposite direction, both in Europe and this country. Episcopacy and Rome are fields where many find rest and satisfaction, and are becoming (1) and

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 8, 1859.

An instance occurred here in our own community a few days since. President Everhart of the Huntsville Female College, a Methodist preacher, of high standing as a teacher, and "man of letters," united with the Episcopal Church and gave at length his reasons for his course, which he had kept, however, from his brethren up to that time. Quite an excitement was produced by the matter. His wife, who had been a Presbyterian, also united, and it is rumored that others are preparing for a similar change. I know of no Baptists, however, who incline in that direction. Our little flock seem to be united in doctrine and zeal for the promotion of "the faith once delivered to the saints." We are receiving accessions from time to time, of pious, faithful members, and have a well-attended Prayer-meeting and Sunday School—though we would advance much more rapidly doubtless, if we had our contemplated House of Worship erected and occupied—we need more means than we have as yet secured, by several thousand dollars. If the favored brethren of your region would aid as a little more largely out of their abundance, we should feel greater confidence in our ability to stem the tide of error and irreligion, which seems to be setting in against Truth and vital godliness. Some good brethren, it is true, have already responded liberally to our appeal, if others would aid in the same proportion the work would soon be done.

Our beautiful little city is growing rapidly. The walls of the \$40,000 hotel are up—new machine shop soon to be in operation. The demand for dwelling houses unprecedented—everything indicates prosperity in all branches of trade. But, I have already wearied you doubtless, and will relieve you for the present. Yours truly, in Christ,

E. SMOOK.

For the South Western Baptist.

Messrs. Editors: I had occasion a few days ago to consult several Commentators upon the first chapter of the Acts, not being entirely satisfied, bro. Sherwood was sitting near me, whom I asked for his opinion, and he gave me the following:

"As Jesus had originally chosen twelve, the Apostles supposed the Old Testament warranted them in filling the vacancy occasioned by the defection of Judas. Query: Ought they not to have waited as directed, Luke 24:49, till endued from on high by the baptism of the Spirit on the day of Pentecost, before they proceeded to this business? For Matthias, though chosen by them, is never mentioned again, and so far as we know, his labors were never blessed. Jesus called Saul, who became eminently useful, and he was an Apostle indeed."

Now, had I heard this from some other Theologian, I should not have been surprised, and am sure it would not have called from me one word of comment. But coming from the source it does, I am a little surprised, and shall presume to offer some strictures upon the above sentiment. This opinion of the Commentator seems to have been formed upon Luke 24:49; and here I conceive, originates the mistake in the interpretation of this passage. This mistake consists in not making the just distinction between the Inspiration of the Apostles, and the miraculous gifts through the Holy Spirit bestowed upon them at Pentecost. They were inspired men when they chose Matthias, but they had not received the gift of tongues, nor that authority under which they afterwards acted; this they were to wait for. This "was the promise."

The above paragraph, quoted from bro. Sherwood, intimates strongly, that the Apostles acted prematurely, and upon their own judgment, without Divine direction. I do not consider it a very light matter, that Scripture handed down to us as the inspired word of God, should be classed with the premature acts of men. I do not consider it a very light matter to accuse the Witnesses for Jesus, of acting without authority. Our Commentator says:

"For Matthias, though chosen by them, is never mentioned again, and so far as we know, his labors were never blessed."

The names of some of the other Apostles are not individually set down; but would this justify the supposition that they were not with the rest of the Apostles? Even so with Matthias; though he is not individually named, does that justify the conclusion that he was not with the Apostles? But collectively, Matthias is named, as are the other Apostles who are not personally identified. "But Peter standing up with the eleven." How could we get down besides Peter, if Matthias was not among them? And how could Matthias be one of the eleven without being named? Thus, upon this great occasion the Holy Spirit gave his sanction to the election of Matthias.

A second time in Matthias named, Acts 1:2, "Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables." If Matthias was not with them, who constituted the twelve? If he were among them, who constituted the twelve?

But, according to bro. Sherwood's opinion, it would have been more reasonable for Matthias "to leave the word of God," and to attend "to tables." Matthias is here presented prominently among the Apostles in the first legislative act performed by them, in connection with the Church, which act has received the sanction of the Holy Spirit throughout the whole pilgrimage of the Church.

In 1 Cor. 15:5, Matthias is acknowledged by Paul as being one of the elected twelve. This is the third time Matthias has been named by men, who wrote as they were moved by the Holy Spirit. The most unlucky thrust at Matthias, is his lack of success in the ministry. Did he not act his part with the eleven and Peter, upon the day of Pentecost? Did he not act his part in the election, and the ordination of the Deacons? Did he not bear equal testimony with the twelve upon the Resurrection? Did he not act with them in the settlement of the question of Circumcision? Acts 15:6, "And the Apostles and Elders came together for to consider of this matter."

The disparagement of Matthias, in contrast with Saul is most unjust; for at that time Saul was not converted, and after his conversion, was sent to the Gentiles. Besides, if Peter and the rest of the Apostles did not act prematurely, the pre-requisites necessary for one of the twelve, as given by Peter never were possessed by Paul. These pre-requisites were, "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 unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

I am not of that number who believe the Apostles sometimes wrote and acted of themselves, and at other times by inspiration of God. I believe that, "All Scripture is given by inspiration of God."

I hope that if bro. Sherwood should ever publish another edition of his valuable work, that he will leave out this Query, about Matthias. I hope so, for two reasons,—first, because I think it incorrect Theology. Second; because I have observed for some years that young preachers seize hold of a fanciful idea much sooner than they will of solid interpretation.

O. WELCH.

Kingston, Talladega Co., Ala.

For the South Western Baptist.

Ebenezer Church.

Ebenezer Church, Bibb county, Ala., was constituted in this, then howling wilderness, on the 31st day of July, 1819, by Isaac Suttle, Lewis O. Davis (old club axe) and Wm. Harrod, Presbytery. In the constitution there were but seven members, Samuel Greenhaw, John Allen, John Gandy. The two first named were Deacons. The above named are all long since dead,—perhaps Mr. Harrod may be still living. Ebenezer Church stands within one mile of Perry county line, not more than three hundred yards from the Alabama and Tennessee Railroad, 27 miles North of Selma.

Mr. Isaac Suttle was forthwith called to take the pastoral charge. A precious revival commenced immediately, about 50 were baptized in a few months, five of whom made ministers of the gospel, viz: Wm. Clark, Enoch Hayes, Robert Martin, David Moore, Wm. Allen. The last two only are living; Martin, Hayes and Moore were ordained by this Church. About 1825 there was another glorious revival,—the venerable Suttle still pastor. Ebenezer then began to be strong. Mr. Rich'd West, too, about this time was licensed to preach, and as such, he moved to the West. Some right curious things might be said. For example, September, 1829, "Appointed bro. Monk as clerk to set times, also, concluded not to join the Missionary business." I suppose about this time the great Missionary question began to be agitated, which was kept up in some sort, until 1835, when new Churches and Associations were formed, &c., &c. 1839, about this time, that man of God, Isaac Suttle, again pastor, a revival commenced eclipsing all other revivals put together, continued in some degree for about two years. (In those old fashioned days men and women joined the Church, little boys and girls were not known, but it is a little changed now, it is easy in, easy out.) The result of which was a new batch of preachers, viz: B. M. Lloyd, George W. Scoggin, A. B. Hill, and J. W. Scoggin. The two first named were ordained by this Church. About 1848 that great and good man, Isaac Suttle, left us forever, removed to Mississippi, and soon after died. He was the father of the Baptists in this region. Old mother Ebenezer has not only given the world many preachers, but she has also baptized others who have held high political stations, viz: Governor A. D. Jones, John W. Suttle, and John W. Scoggin. Mr. Murray joined

the most eminent Judges in Texas.—Gen. Julius Goodwin, too, held a high station whilst a member of this Church. Old mother Ebenezer has had days of rejoicing, and many days of deep sorrow and sore affliction. Well does the writer remember days of humiliation, trials that would seem to almost upheave the very pillars of her foundation. The good Lord most surely help in times of great need. Old mother Ebenezer is still here, a little green spot, and perhaps exactly in the centre of the State of Alabama. We are about 70, mostly rather poor, a good house, "shingle roofed and glass windows." A. Andrews is our present pastor.

Written by the Clerk,

WILEY R. GANDY.

For the South Western Baptist.

OAKFUSKEE, ALA., Aug. 24th 1859.

Messrs. Editors: We closed, last Sabbath evening a nine days meeting at Bethel, Fishhead Valley. It commenced at the usual time of meeting. We had elder S. G. Jenkins with us Saturday and Sunday. He preached twice for us, in his earnest manner. On Sabbath we had more than our large house full of people. And after brother Jenkins preached, we offered to pray for sinners; and some 25 or 30 came for prayer. Brother Jenkins left us and went home. But bro. J. P. Barnett was with us Sabbath evening and Tuesday night. And the Spirit of the Lord remained with us; for the brethren and sisters were revived, and sinners cut to the heart. On Sunday morning, the last day of the meeting, there were ten willing subjects followed their Redeemer in baptism; four of them were Methodists, and another stands over for baptism, and three by letter, making fourteen in all added during the meeting. Many more professed conversion. After we got through at the water, we returned to the house, had service, and then went to meet the Hephzibah brethren with brother Noles, their pastor, on the Tallapoosa river, at brother Riddle's Bridge, to witness at 4 o'clock the baptism of 7 other candidates, the fruits of the meeting one month back, that I spoke of in my last communication. Then the meeting continued until Tuesday morning. Although it was so rainy there were many to witness the scene of three others following their Saviour in baptism; we then broke up at the water, and parted as loving brethren. That makes 80 added by baptism at Hephzibah in the last two meetings.—Dear brethren, for the last few weeks my soul has been made to exclaim, and cry out as David, and say, "Bless the Lord, O my soul, all that is within me, bless his holy name."

Brother John Teague, a licentiate, was with us at Bethel and preached twice. I am yours in Gospel bonds,

J. C. BEVERLY.

For the South Western Baptist.

District Meeting.

The third Ministers' and Deacons' Meeting of the Unity Baptist Association was held at Chestnut Creek Church, Autauga county, Ala., on the 29th and 30th days of July, 1859. The attendance was pretty good.—The discussions were courteous, brotherly and harmonious. Indeed, so much so, that it called to remembrance that interesting Bible truth, "How good and how pleasant it is for brethren to dwell together in unity." Ministers present were, Elders Andrews, Cochran, Long, Moodie, McCuller, Mills, Hicks, Goss, and one other, must have some idea of its rudimental doctrines. If a knowledge of these is not possessed, the preacher must build from the very foundation; and it is often necessary to do so, especially in the case under consideration. Catechetical instruction is that which is peculiarly adapted to unenlightened minds. It is only by this method that we can thoroughly ascertain the degree of knowledge already possessed. It is particularly important in the case of our black population. I am fully convinced from long observation, that many of them have very vague conceptions of the Gospel plan. Let me, in conclusion, messrs. editors, recommend to your readers "Winkler's Notes and questions for the oral instruction of the colored people." I have found it admirably adapted to the purpose designed. It is published by the Southern Baptist Publication Society. I would say that there ought to be a Sunday School for blacks connected with every church in our Southern country and upon every plantation to which the church school is not accessible. I rejoice to know that many of our planters are becoming fully awake to this subject. Many of them employ ministers to preach to and instruct their servants, and have prepared suitable bibles for their religious meetings. Experience has shown that the more thoroughly their servants are instructed in the doctrine of the gospel, the more faithful do they become in the discharge of their duties. Enlightened self-interest coincides with a sense of moral responsibility in impressing upon them the duty of affording to their servants

For the South Western Baptist.
Messrs. Editors: I desire to call the attention of the readers of the South Western Baptist to a very important subject. I mean the religious instruction of the colored population. It would be useless to enter into an elaborate argument on this subject. Every enlightened Christian knows that it is his duty to labor for the spiritual enlightenment of all who are within the sphere of his influence.

I have somewhere seen it stated of the cynical John Randolph, that having called upon a lady during the height of the enthusiasm in behalf of the struggling Greeks, he found her engaged in making up clothing for the Greek army; whereupon he called up a number of little negroes, and pointing to them, exclaimed, "madam, the Greeks are at your door." Although I cannot sympathize with a remark which, in all probability proceeded rather from a bitter and sarcastic temper than from any real benevolence, and although I am fully convinced that those who are most thoroughly imbued with the sweet, domestic charities, are also, as a general rule, those of most expansive benevolence; yet I must be permitted to say, that while it is true that our charity should not be circumscribed by the narrow limits of home, it is nevertheless true that it should commence there, and should there be most active. Our Saviour's ministry was confined to the limits of Judea. It was not until after his resurrection, that the commission was given to go into all the world. God said of faithful Abraham, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." The word "household" evidently refers to servants. If we would follow in the footsteps of the father of the faithful, we will teach not only our children, but also our servants "the way of the Lord."

These propositions being taken for granted, the only question that remains is as to the most efficient means of imparting the desired religious instruction. The preaching of the gospel is the principal, but it is not the only means. The reading of the Bible, accompanied with suitable explanations, and with earnest and solemn admonition, is certainly a most important auxiliary to the regular ministrations of the word. This duty may properly be performed by any pious member of a family, whether male or female. House-servants, and others also, where the number is small, may be required to attend family prayers. Doubtless many of our brethren avail themselves, to a greater or less extent, of these means of religious influence. But after all, I apprehend, there is often, perhaps generally, too little system in our efforts for the religious instruction of our servants, and too little adaption to their mental habits.

A sermon adapted to an educated white people, will be but very imperfectly comprehended by our negroes.—It is now generally conceded that the ordinary pulpit ministrations do not meet the exigencies of their case, for the simple reason that they presuppose a knowledge of the Bible and of scriptural doctrine, which the blacks do not possess. Not only so, but much of the language is above their comprehension. It is a self-evident proposition that we can only acquire knowledge by means of something previously known. All persons, therefore, in order to be benefited by the preaching of the gospel, must have some idea of its rudimental doctrines. If a knowledge of these is not possessed, the preacher must build from the very foundation; and it is often necessary to do so, especially in the case under consideration.

Catechetical instruction is that which is peculiarly adapted to unenlightened minds. It is only by this method that we can thoroughly ascertain the degree of knowledge already possessed. It is particularly important in the case of our black population. I am fully convinced from long observation, that many of them have very vague conceptions of the Gospel plan. Let me, in conclusion, messrs. editors, recommend to your readers "Winkler's Notes and questions for the oral instruction of the colored people." I have found it admirably adapted to the purpose designed. It is published by the Southern Baptist Publication Society. I would say that there ought to be a Sunday School for blacks connected with every church in our Southern country and upon every plantation to which the church school is not accessible. I rejoice to know that many of our planters are becoming fully awake to this subject. Many of them employ ministers to preach to and instruct their servants, and have prepared suitable bibles for their religious meetings. Experience has shown that the more thoroughly their servants are instructed in the doctrine of the gospel, the more faithful do they become in the discharge of their duties. Enlightened self-interest coincides with a sense of moral responsibility in impressing upon them the duty of affording to their servants

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A Conservative Land Marker.

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CHRISTIAN TRAVELER.—Each true Christian is a night traveler, his life, his walk—Christ his way—and heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home, but he content to travel, hard, and be sure I walk right, so shall my safe way find its end at home, and my faithful walk my home welcome.—Arthur W.

provement. May God grant that we may all realize our solemn responsibilities! J. A. PARKER.

For the South Western Baptist.

WETUMPKA, ALA., Aug. 27th, 1859.

Messrs. Editors: Dear brethren: I attended to the constitution of a new church, near Boyckville, Coosa county, last Saturday. Brethren elders Smith, and Jeter, of the Central Institute, older Stealy, missionary of the East Alabama Convention, with Deacons Gregory, Barnes and Lawson, from surrounding churches, joined in getting things in order that God might have a habitation among his people in that locality. Some 24 were in the organization. 3 others joined by letter, as very interesting services were continued until Monday night. I think but few young churches have as good material for successful operation in the Master's work, or better relation to interesting materials to be operated upon—at any rate in a pine woods country. The tall pines suggested to brother Smith the beautiful name of Lebanon for the infant church to be known by, among her older sisters. Brother Stealy stirred up these brethren to do what they had been talking of for some two years.—They will soon have them a commodious house 40 X 60, intending to divide off 15 feet in the rear for their servants. This is as it should be. A brother in attendance received an informal call to the pastorate, but awaits a regular conference concurrence before he answers. The union meeting of this district of the Central Association, came off two weeks ago, of which the clerk will likely give your readers account soon. Two important resolutions passed. One to arrange for the district missionary meetings for the last week in July, 1860, to be published in associational minutes, and the other approving brother Manly's appointment as State missionary. Your paper is gaining on hearts here. Yours truly,

J. D. WILLIAMS.

For the South Western Baptist.

BURNSVILLE, Aug. 29th, 1859.

Messrs. Editors: I am not in the habit of writing on any subject, but seeing the principles which I hold, to be attacked, I wish to say something.

There is a communication in last week's Baptist, signed Tay, would seem to make the denomination believe that some of the ministers had departed from some of the principles of our aged and pious ministers who have long since gone to reap their reward. Well, I feel willing for those best acquainted, to judge who they are.

I had the pleasure of being acquainted with Holcomb, Crow, and Travis, and besides the above named brethren, with Lewis C. Davis, a soldier of the Revolution, and I never knew these brethren hunting up Pedos to occupy their stands.

I never knew either of them to offer a resolution to invite Pedos to seats in Associations or Conventions, yet I believe these brethren had as much love for Christians, wherever one was to be found as any of our good brethren at the present day. And I pray God that I may never be found trying to prejudice the minds of Pedo brethren against my Baptist brothers.

I know I have some Baptist brethren who differ with me as to how far we shall affiliate with Pedos,—but I love those brothers, and never try to raise the prejudice of Pedos against them. In this week's paper, there is a communication from brother Lumpkin of Georgia, written in a Christian spirit, and I believe him to be a good Christian brother, and may God bless him. I am with him in love to all Christians, whether in the Church or out, and I am pleased with the course of his church. The Baptists doing their own preaching, and the other denomination theirs, is as it should be, and no one to molest, or make afraid. I would like to see that course pursued everywhere.

Some years since, I was in Selma, while the Campbellites were holding a meeting in the Masonic Institute.

I asked why they held their meeting in that building? The answer was, "that the Campbellites were not orthodox." Why? "They believed in baptismal regeneration." My mind was immediately brought to consider the many Pedo books, touching the same doctrine. Brother Bankston's definition of orthodox, recurred to me, viz: "to be popular." So brethren, you see we all love to be popular.

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