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H. E. TALIAFERRO, } EDITORS.

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For the South Western Baptist.  
A Short Sermon.  
BY A. C. OF GEORGIA.

In his dwelling all the fullness of the Godhead, bodily,  
and dwelt among us.

There are very few short passages of Scripture more profoundly interesting than the words of the text. When we consider its import, we are at once struck with the dignity of the character of our Savior: that he is equal in every sense, with the Father. If there was no other text in the Bible to prove the Divinity of Jesus Christ, this, we think, would be abundantly sufficient, that all the fullness of the Godhead dwells in him bodily. Though he assumed a human body, and was born of a woman, and was made in the likeness of sinful men, possessing a human body, and a rational soul; yet, in that body dwells all the fullness of the Godhead. All the attributes and perfections of God the Father, equally belong to him, including Omnipotence, (all power), Omniscience, (all wisdom and knowledge), Omnipresence (filling all space, present everywhere at all times), immutability, or unchangeableness, infinity, and eternity. "He was set up from everlasting." There is no quality of the Divine nature but what belongs to Jesus Christ: holiness, justice, goodness, truth and love all belong to him. Having briefly considered the meaning and import of the text, as above stated, let us refer to some other portions of Scripture which correspond with it.—Jesus said: "I and my Father are one." "He that hath seen me hath seen the Father." "His name shall be called the mighty God, the everlasting Father, the Prince of Peace." Jesus Christ is called, the "Word that was in the beginning with God, and was God, and that was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth: that all things were made by him; that it pleased the Father that, in him all fullness should dwell; who is the image of the invisible God, the first born of every creature; for by him were all things created: that are in heaven, or that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence." Thus was Jesus Christ pre-eminently qualified to effect peace and reconciliation, through the blood of his cross, between offending man, and an offended God; and to make a manifestation of the glory of God in his own person: the glory of his justice, holiness and truth; as well as of his love, mercy and condescension, to be proclaimed to every creature in the glorious gospel of the blessed God." Having given a concise view of the meaning and import of the text, together with other portions of Scripture agreeing therewith, let us proceed to the application.

1. If in Christ all the fullness of the Godhead dwells, &c., then it is in Christ we are to find God as our God, as our life, light, friend, benefactor, and Savior; for the life of the Christian is hid with Christ in God, and when Christ, the Christian's life, shall appear, then shall he also appear with him in glory. God in Christ is a gracious God; a God

full of grace, and sinners by nature are lost, and need that grace to save them. They must come to Jesus Christ to obtain it or be forever lost.

2. If all the fullness of the Godhead dwells in Christ, then may we infer the value and necessity of faith in Him.—For without faith it is impossible to please him, for he that cometh to God must believe that he is, &c. He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him. He that is destitute of faith in Christ is destitute of any part of the fullness that dwells in him; he has no part in God, no peace with him, no deliverance from sin, no heritage with the saints, no grace, no mercy, no salvation to rejoice in, but is still in the gall of bitterness, and in the bonds of iniquity. But how different it is with those who are interested by faith in Jesus Christ, in whom all fullness dwells, they have found peace in believing; peace with God; peace of conscience; and peace with their fellow-men: they have a happy access to a full and free fountain of grace, which enables them often to rejoice in hope of the glory of God, their faith being in exercise, enables them to feel that they cannot want any good thing, because the Lord is their Shepherd. "The Lord God is their Son and Shield; he will give grace and glory, and no good thing will he withhold from them who walk uprightly." How completely safe is their condition! For God is their refuge, and their strong hold. The Lord Jehovah is their everlasting strength. They are happily interested in his purposes of grace,—in his plan of salvation,—in his covenant of mercy,—in his great and precious promises,—all full and complete in him, and all, yea and amen to the glory of God the Father.

3. If all the fullness of the Godhead dwells in Christ, then is his presence heaven! For in the presence of God, there is fullness of joy, and everlasting pleasures. To be with Christ on earth, is heaven upon earth; those who sit together on earth with Christ in their midst, sit together in heavenly places in Christ Jesus; even on earth the saints know, understand and realize in part, the glory hereafter to be more fully revealed. Hear they receive and enjoy in part, but when that which is perfect come, then that which is in part shall be done away. In heaven the presence of Christ will be perfect and complete happiness.

But, finally, if all this fullness dwells in the Lord Jesus Christ, let all who have not already done so, apply to him for it. Listen to his invitation! To every one that thirsteth, come, buy wine and milk without money and without price. He invites the poor and the needy, the lost and the ruined by the fall! The laboring and heavy laden, the sorrowing penitent, burdened with innumerable sins, committed against their Maker, and Redeemer. He sends out his servants to say, unto all such, come, for all things are now ready.—The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of this full, free, and everlasting fountain of life and salvation. Sinner, let me exhort you to come to Christ; come just as you are, as a poor, guilty, justly condemned sinner; don't wait to get better; to work out a righteousness of your own to clothe your naked souls. Cast off these fig-leaf aprons, as no better than filthy rags, and come as a naked, starving sinner, to be fed and clad by Christ.—He has a garment white and clean, his own spotless righteousness, the very best robe to put upon you. He has been crucified and slain on the Cross of Calvary, that you might live, and feast on love Divine! O, come to Christ! Come sorrowing that you have sinned so long, and so much,—against infinite goodness, purity and love; come determined by the help of Christ, to hate and forsake your sins; come and make humble confession, like the Prodigal in the parable: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son;" and as the Publican: "God be merciful to me a sinner!" If you come thus, with all your heart, praying unto Him, he will not cast you off. Jesus says: "Him that cometh unto me I will in no wise cast out."

May you come to Jesus Christ and share in his infinite fullness, and prove his power and willingness to save all that come to him! Amen.

Popular pleasure is like a bubble; it is blown up and soon bursts.

For the South Western Baptist.  
COMMERCIAL, CONCEPT CO., ALA.  
July 22nd, 1858.

MESSENGERS. EDITORS:—Having been requested by numerous friends, to write to them, and give an impartial description of this country its advantages and prospects; and k owing that many of my friends are (with me) subscribers to your excellent paper, I deem it most expedient to comply with their requests and my promises, through the medium of your paper. I therefore ask a place in your columns.

The general face of the country is diversified, interspersed with hills, covered with the grandest natural scenery; with wide laws, stretching far beyond the vision of man, decorated with flowers and sh. aberry of the richest hue, dotted here and there with small farms of astonishing productiveness.

We have almost every variety of soil, from a poor, piny-woods (only fit for pastorage) to a rich sandy loam, producing from thirty to seventy-five bushels corn per acre, (with less labor than any country with which I am acquainted) and from eight to fifteen hundred pounds cotton per acre. Oats and peas in abundance. And it is a better wheat country than any portion of Macon, Russell or Barbour counties.

This country has another very important advantage over any other cotton growing region of my acquaintance. We can cultivate with the same labor, and more ease, at least one fourth more land per hand. And our cotton brings more in market than cotton raised in Macon—because the staple is longer and finer, consequently commands a better price.

It is decidedly the best watered country I ever saw. It does not look reasonable and you may hardly believe me when I tell you in our strongest lime lands, we have good freestone water, and a never-failing supply. And in many instances we don't have to dig (never bore) for it. But have springs of as good, freestone water as ever slaked the thirst of man, or a beast.

A few years ago, society was rough and uncultivated—but now, society is good and improving. Churches and school houses are reared wherever needed. And the time is not far distant when this country will be what it ought to have been long since, the GARDEN spot of ALABAMA.

It is now, and destined soon to be one of the most convenient sections in the United States. It is decidedly healthy and ever will be. I have been here more than seventeen months with over twenty in family, and have not had to give as much as a dose of oil since I have been here. The country agrees with me and my family. And here let me say to all my friends who want to make money and enjoy it, here is the place, and the sooner they come the better bargains they can buy, as lands are going up; but they are still low. Improved lands are still selling at five and ten dollars per acre.—And in my judgment, the lands that are now bringing five and ten dollars per acre in less than two years, will sell readily at ten and fifteen dollars per acre. For as soon as the Montgomery and Pensacola Rail Road is finished it will be almost impossible to get choice places here. So now is the time to come, while lands are low and provisions cheap.

I have very imperfectly described some of the advantages of this country, but what I have written is truth, and nothing but the truth. Come and see.

Sept. 14, Ala.  
N. B. My friends who may take a notion to come and look at this country, will remember that the best lands are to be found on Sepulga and Fiddler creeks, (known as the fork of Sepulga.)

GOOD FROM SEEMING EVIL.—The roots of a tree are never stronger than in winter, when it bears no fruit; when it is clothed with no leaves, the sap then runs down into the roots, instead of being wasted in leaves. If it was always summer with the Church of God, if she had no trials to encounter, no troubles to endure, the hearts of its members would grow luxuriant and proud and run much into showy leaves and specious fruit; but when the winter of adversity nips and pinches them, when the blast of the terrible ones is as a storm against the wall, then is there a clinging close unto God, then is there a fleeing for refuge to him "who hath been," and still is, "a strength to the poor, a strength to the needy in his distress, a covert from the storm, and a shadow from the heat."—Hawds.

### Preaching on Baptism.

A few weeks ago the Presbyterian Herald said, in substance, that the question about baptism would soon die away, but for the constant agitation of it by Baptists. The Watchman and Reflector had occasion to say, a few weeks ago, that in almost every case, when a discussion of baptism arose, it was commenced by a Pedobaptist. To this, an intelligent correspondent of that paper responds:

"There is scarcely a prominent Pedobaptist minister to whom I have listened in his own pulpit, from whom I have not in the course of the sermon heard at least a sentence, if not in defence of sprinkling, yet protesting against the folly of exclusive immersion. On the other hand, there is scarcely a Baptist minister of prominence, that I ever heard say anything in the pulpit from which his denominational views could be inferred. I may have been singularly unfortunate, but my experience in this respect presents a vivid and painful contrast between the course pursued by Baptists and Pedobaptism. For the first twenty years of my life, although a pretty regular attendant upon the preaching of Baptist ministers, I have no recollection of hearing a sermon on baptism, nor more than one or two by which it could be told that the preacher was a Baptist. Are there no meeting-houses of years' standing and of constant occupation, whose walls have never yet listened to a Baptist sermon?"

"Now what is gained by all this? Certainly not the respect nor good will of our Pedobaptist neighbors. They still reiterate (and believe) the statement quoted by you, 'that the Baptists teach and write at least ten sermons and paragraphs about baptism where Pedobaptists write one.' And their feelings towards us are in accordance with this belief. What do we gain by this course? Certainly not the establishment of our churches in those principles that we believe essential to the maintenance of a pure Christianity.—Our people, from never hearing these doctrines set forth in their appropriate connexion come to regard them as of little or no importance, and thus we are shorn of our strength, while we fail in our vain attempt to conciliate other denominations."

Another correspondent of the same paper, a pastor of one of the most flourishing churches in the eastern part of Massachusetts, says:

"It is time the public were disabused of the impression that Baptists are always talking and preaching in defence of the scriptural administration of the ordinances. Nearly twenty years have I labored by the side of an 'Orthodox' clergyman, who preached more than ten sermons on baptism to every one that I preached. Many speak of our difference from Pedobaptists as though it were only in regard to the administration of an ordinance. This is the minor, not the major, matter between us. It is high time that we should speak out and speak often on this subject. If these are days of note for Christian affection between brethren of different Christian sects they should be marked not less for the utterance of Christian truth. When the Holy Spirit is specially granted to the people of God, then if ever should his servants speak the truth. When the leader of God's hosts is among them, it is not commendable to desert his standard. I fear we are doing great injury not to Baptists but to the cause of 'pure religion' by neglecting to keep the true ground of difference between Baptists and Pedobaptists, clearly before the minds of our people.—When we come to adopt the practice of mixed and irregular communion, there will not only be no need of Baptist churches, but if we may infer from the past, what to expect in the future, there will be much less evangelical influence felt in the Christian community."

We believe that our eastern brethren are becoming remiss in their duties, as the witnesses of the "One Lord, one faith and one baptism." We do not urge the giving of undue prominence to any one doctrine, but we do believe, that whenever, and wherever, any doctrine or institution of the Lord Jesus is undervalued, neglected, or opposed, that doctrine or institution, then and there opposed or neglected, should receive the special attention and advocacy of God's ministers, and of God's people.

And where is there a Pedobaptist, of any sect or stripe, who does not dread and oppose believers' baptism? They know that so far as it prevails, it is the death of their systems. Every Pedobaptist in the land, from Popish priest to Methodist class leader, is combined against it. There is no alternative for Baptists, but to yield the truth, or to "contend earnestly" for it. They cannot be let alone if they would. The utmost strength of Pedobaptist charity, (as may be seen from a series of articles addressed to Baptists, by a Congregational minister, now in course of publication in the Boston Recorder,) is to allow and invite Baptists to their communion tables, and mourn over their bigotry because they do not come!—They only ask Baptists to give up their

principles, or what is worse, to act inconsistently with them, and then they will call them very good people!

If the Baptists of the present day in New England, had been as faithful, as bold for the truth, as their fathers, we would not see this state of things. Let Baptists hold forth, boldly, every portion of the truth, and demand the obedience of faith from all, or else give up that part which they can safely cast out of sight. We do not mean, by this, that Baptists should follow the bad example of their Pedobaptist neighbors, and misrepresent, caricature, or ridicule their practices in turn. Let them enjoy the entire advantages of that course of conduct. If, haply, they should be found ridiculing and blaspheming the order of Christ, they may be forgiven. God grant they may!—But the ordinances of the Son of God are too sacred for witticisms, and ridicule.

Baptists are set forth as the witnesses of a pure faith to this generation; of a pure church as the embodiment of that faith, and of the baptism which sets forth that faith by the only appropriate emblem. The burden is on them. They must bear it, or throw it rebelliously away. If they cravenly shrink from advocating it, they will not escape the offenses of the cross; they will only win to themselves the shame of unfaithful servants. Up, then; hold the banner of truth aloft!—West. Watch'n.

### A Knock-Down Argument.

A certain man went to a dervish and proposed three questions:

First—"Why do they say God is omnipresent? I do not see him any place; show me where he is."

Second—"Why is a man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God, and if he had power he would do everything for his own good."

Third—"How can God punish Satan in hell-fire, since he is formed of that element and what impression can fire make on itself?"

The dervish took up a large clod of earth, and struck him on the head with it. The man went to the cadi and said:

"I proposed three questions to such a dervish, who flung a clod of earth at my head, which made my head ache."

The cadi having sent for the dervish asked him:

"Why did you throw that clod of earth at his head, instead of answering his questions?"

The dervish answered: "The clod of earth was an answer to his speech. He says he has a pain in his head. Let him show it to me, and I will make God visible to him. And why does he lay in a complaint against me? Whatever I did was the act of God, and I did not strike him without the will of God. What power do I possess? And as he is compounded from the earth, how can he suffer from that element?"

The man was confounded, and the cadi was highly pleased with the dervish's answer.

### The King of Terrors.

Like other great monarchs, Death also has harbingers to proclaim and prepare his approach. He sends before him the most agonizing pains and afflictions; diseases that consume our strength and vigor, and sometimes induce us to expect his arrival every moment. By the trembling joints, the dimness of the eyes, the changed countenance, the breaking of the bowl at the cistern, and the loosening of the silver cord, we know that he is near at hand. There is a shadow cast before him, extending according to the light of his terrible majesty, and stretching over part of the vale of life. Yes, all that precedes our dissolution, all that is preparatory to the last stroke, are harbingers of great adversity. As these are his forerunners, so he has innumerable and dreadful instruments to destroy. The famine and the pestilence are in his hand; he kindles the fury of the battle, and riots in the field of slaughter; he wings the forked lightning, and expands the jaws of the devouring earthquake; the air we breathe, the elements by which we are supplied, and the food upon which we subsist, are often converted into the instruments of death; he levies a contribution upon all, extracts the poison of mortality from that which is given for the sustenance of life. \* \* \* The empire of Death, which has re-

quired so many ages to overflow, which has seemed to recover from its defeats, never to rise again. It will not require more than a moment of time to raise all the dead, to lay open every sepulchre, to restore every particle of dust, that is fit to be restored, to its proper body, and for all the bodies of the saints to be prepared for the mansion of eternal glory. How insipid and tame are the histories of all these kingdoms and empires, when compared with the grand and wonderful achievements of the King Immortal, and the fall of death beneath his power, and the giving up of all his prey. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to him whom all the redeemed will acknowledge as their great deliverer.—Robert Hall.

### Physiology and the Sabbath.

Professor Miller, one of the most eminent men of science connected with the University of Edinburgh, has published an instructive volume, entitled "Physiology in Harmony with the Bible, respecting the value and right observance of the Sabbath." His positions, illustrated with much learning and force of argument, are substantially these:

1. That the muscles and brain of man, the special organs of labor, are to work, to do all their work in six days of the week. It is God's desire and command, and under due regulation, this labor is for health—a blessing.

2. In working, the organs of work suffer exhaustion, and need repose—the rest of the night, and the rest of the Sabbath days.

3. In that rest, the needful energy expended in labor is regained *ab intra*.

4. Not resting and not working at the proper times are deviations from this rule, and as such, detrimental.

5. The soul, like the body, is destined to work, and is invigorated by its healthful working; but also, like the body, in working it suffers weariness. The needful refreshment comes *ab extra*; nor by inaction, but by exercises of another kind.

6. The Sabbath is the special time, and spiritual exercise is the special means for such refreshment.

7. The labor mundanely on the Sabbath, except in works of necessity and mercy, and to abstain from spiritual exercise on that day, each is alike a deviation from the rule, and as such detrimental. The man that so errs outrages God's holy law, and incurs His righteous displeasure both here and hereafter; despising, as he does, that which is not only the law of God's Holy Word, but also and equally the constitutional law of man's being—or rather well-being—physiologically considered. The man that loves, honors, and obeys the law of God in all things, finds practices, and experiences, that "godliness which is profitable unto all things, having the promise both of the life that now is, and of that which is to come." Or, in another point of view, a saving knowledge of and communion with Christ—Christianity—is essential to the well-being of man even in this world. Without this, his body may live through its short span, passing well, after a sort, as may that of a horse, dog, or other lower animal; but the soul, spirit, mind, can know no true, refreshing and sustaining power; it cannot really prosper, and be in health; prematurely it passes, as to some of its highest and noblest functions, into decrepitude and decay, even now; and at the body's death, its death is eternal.

### Influence.

It is not position that gives influence; it is character. What men are, determines their power over others; not where they are themselves, nor the places they stand in. When Diogenes had been captured by pirates, and was about to be sold as a slave in Crete, he pointed to a Corinthian, "very carefully dressed," saying, "Sell me to that man; he wants a master!" His wish was granted him; and the event demonstrated his sagacity. Character overcame position; that man bought "a master" in buying Diogenes! The case was an extreme one; the principle is as common as the air we breathe. Let Christians improve it, for the glory of their Redeemer. Let them seek holy influence through holy character. If you would do much for Christ, be much like Christ. From the humble sphere, his Spirit, reigning in your bosom, will put forth a hand of power upon those who stand above you in the world's esteem—in your own perchance—and by "the daily beauty of" an un-

pretending but pure "life," you may prevail, where social rank, and mental culture, and the spell of oratory, leave the heart callous against the truth.—Conquer yourself by faith, by charity, by patience, and this shall make you conqueror of others for the Lord.

Nay, lowliness of position may be itself a source of strength. "Influence ascends more than it descends; many a one resists that of his superiors, against which he is on his guard, and yields to that of his subordinates, of which he is all the while unconscious. Influence in spiritual things follows the one law of all influences, which gain in power as they are most concealed." *Religious Herald*.

EARTHLY GLORY.—The plaudits of earthly glory will die to an echo, the laurel wreath will fade, and the withered blossoms drop from the brow of the conqueror; but he who, like Howard, lays the foundation of his fame in the throbbing heart of humanity, is carving out for himself a name that shall survive the conflagration of worlds, and shall ring through the amaranthine bowers of bliss during the endless ages of eternity. Waste not the powers of your mind in the pursuit of bubbles, which must burst as soon as touched.

"The drying of a single tear has more of lowest flame than shedding seas of gore."

The gospel is a proclamation of a free salvation, for the chief of sinners, without money and without price; it bids them receive and embrace and be happy, obey and be saved. "Who-soever will, let him take the water of life freely."

A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

Love, if you would be beloved; serve, if you would be served; and humble yourself, if you would be exalted.

### Short Extracts.

The true doctrine of life is push on. A fig for a man who tells me "I can't," when requested to lift a log, shoulder a bag, or write a paragraph. "I can't," is always the language of a drone or a fool. The men for life and activity keep trying—they take hold, push on, and make their fortunes in the end.

The Lord makes one grace the pledge and the pioneer of another.—*Dr. Cumming*.

Those whom Christianity does not provide for, Satan takes care of.—*Rev. T. L. Cuyler*.

There are truths which some despise because they have not examined, and will not examine because they despise.

No man will ever fully find out what he is by a mere survey of himself. He must explore if he would know himself.

Policy which is timorous and time-serving, has no moral power.—*Rev. H. E. Puck*.

TIME.—Every hour is worth at least a good thought, a good wish, and a good endeavor.

HEARERS.—There be some sermon hearers, that be like those fishes, that always live in salt water, and yet are always fresh.—*G. Herbert*.

PRAYER.—Prayer is the slender nerve that moves the arm of omnipotence.

True faith is twilight, the assurance of faith is sunshine.—*Dr. Cumming*.

ETERNITY.—There are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine, not by the shadow.

LONG SERMONS.—There is no excuse for a long sermon. If it be good, it need not be long; if bad, it ought not to be long.

AVARICE.—A man that hoards riches and enjoys them not, is like an ass that carries gold and eat thistles.

AN EYE NOT SINGLE.—He who seeks God for anything else than God, seeks in reality not God, but that which he desires.—*Augustine*.

CHURCH SLEEPING.—It is a shame when the Church itself is a cemetery, where the living sleep above ground, as the dead do beneath.

If you wish to increase the size and prominence of your eyes, just keep an account of the money you spend foolishly, and add it up at the end of the year.

He who thinks his place below him, will certainly be below his place.

When you retire to bed, think over what you have been doing during the day.

If the way to Heaven be narrow it is not long, and if the gate be straight it opens into endless life.—*Beveridge*.



# The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, August 12, 1858.

A LAW.—No Communications will be returned, nor letters on private business answered, without a postage stamp from the applicants.

INCORRECT.—The announcement in last week's issue of the death of JERRE H. BROWN, we are happy to learn, was incorrect. Our readers will be gratified to see the correction.

There have been many calls for our issue of July 29th, but all the numbers are distributed.

## "Baptistic Antecedents"—A Sad Alternative.

Can a man be a member of two Churches at the same time, according to Baptist usage? Such was the question which suggested itself to our minds, after reading the following letter, written to us by deacon JOEL WOODBURY, of "North Springfield, Vermont," the Church which Mr. Graves first joined. Read:

NORTH SPRINGFIELD, July 27, '58.  
REV. SIR: I have received your letter in regard to J. R. Graves, and have made the examination you requested.—I find that Mr. Graves united with our Church Nov. 9th, 1834, Rev. C. W. Hodges, pastor. I do not find that he ever received a letter of dismission from the church. He was never a permanent resident of our place—stopped here the season that he joined the church, and left soon after. I presume that he took no letter. I have been a member of the church 22 years, and always lived in this community. I recollect his being here, when a boy, and uniting with the church. He left not long after, and I knew nothing of him for years after, when he turned up in Kentucky a prominent minister and editor.

His statement in regard to being here two years since, and administering the Lord's Supper, is correct.

Yours, with respect,  
JOEL WOODBURY.

This letter is short, but it develops important facts. Mr. Graves united with the Baptist Church at North Springfield, while on a visit to that place, as "he was never a permanent citizen" of that town. He "left soon after" he joined the church, and "took no letter that deacon Woodbury can find, either according to his own recollection, or after an examination" of the records. The alternative now is, either that Mr. Graves is today a member of two churches, or he has been excluded from one. We have never known but three ways of getting out of a Baptist Church—one is, by regular dismission—another by expulsion—and a third by death. In neither of these ways has Mr. G.'s connection with the North Springfield Baptist Church been terminated. If he was expelled from that church, the Mt. Freedom Church, Jessamine county, Ky., had no right to receive him, until he had been restored. If he was not expelled, they had still less right to receive him until his membership in that church should be disposed of in some way. As it now stands, Mr. Graves has either been expelled from one church, or, which is the same thing, his name has been "dropped," as our Methodist brethren call it, (Baptists by the way, have no such custom,) or he is a member of two Baptist Churches, and has been since 1842—that is, since he united with the Baptist Church at Mt. Freedom. The conclusion is inevitable, that Mr. Graves is not, according to the "Landmarks" of our denomination, a legitimate member of the 1st Baptist Church in Nashville. If his connection with the Springfield Baptist Church has never been dissolved by regular dismission—or, if he has been expelled from that Church, and has never been restored—his membership in the 1st Baptist Church in Nashville is null and void!! Is it not so?

Again: Deacon Woodbury says, that "he left not long after" he joined the Church in 1834, and that "he knew nothing of him for years after, when he turned up in Kentucky a prominent minister and editor." What a "Reseller" of Baptist "Landmarks!" It shows precisely the character of the man. He cared so little for his Church membership, for the cause to which he would now fain make "Southern Baptists" believe he has been so "true" as that he utterly ignored himself for seven or eight years!! At the end of this time he "turned up" a prominent minister and editor!! Col. COGAR testifies that he came very near "turning up" a Campbellite, nay, that he believed the doctrines of Campbellism "to be true," and proposed to the Col., that if he and his wife and his mother-in-law would go with him and join the Baptist Church, "he could and would before a great while, convert the Church at Mt. Freedom into a Reform Church!!" It appears from Dr. Waller, that at one time he "turned up" so violent an abolitionist that he advised him to leave Kentucky and go back to Ohio. And if we are correctly informed, he is about to "turn up" something else soon; but whether it will be "fish, flesh or fowl," we have no means of knowing.

But after all, it may be a stroke of Yankee shrewdness in Mr. G. to hold on

to his membership in both Churches, that is, at Springfield, Vt., and Nashville, Tenn. For in the event that his conscientious scruples upon slavery should return again, he still has a home (provided he has never been expelled from it) in his own dear native State—that State which has always been so true to the South (!!!)—Vermont. It is well enough some times for people who are hard run to have "two strings to their bow." Some time since we fired into a Methodist Bishop, Dr. Pierce, for receiving a life-membership in two Methodist Churches—as it looked as if the Bishop was desirous of taking "two through tickets." Is the compiler of the "Great Iron Wheel" about to follow in the footsteps of his illustrious predecessor? Are the "extremes about to meet?" By the way the deacon appears to comprehend his subject very well—its capability of "turning up" anything in keeping with a mere adventure.

Is it any wonder that Mr. Graves has so studiously and persistently avoided all reference to his connection with the Baptist denomination up to the time of his first residence in Kentucky?

"O what a tangled web we weave,  
When first we practice to deceive!"

In conclusion, we would ask, how is the harmony of our churches to be preserved, if this "Landmark" of the Baptists is removed? If we are to receive members without any letters of dismission from sister churches,—or if we are to take them into fellowship after their expulsion, without their making due confession to the churches to which they belonged, what becomes of the peace of Zion? And yet, this obvious principle was violated when Mr. Graves was received by Mr. Fisher and the church at Mt. Freedom, Ky. He came in among us at the expense of the great principle among Baptists that secures and perpetuates the peace of our churches—and forecasts the same policy in the event of his exclusion from the 1st Baptist Church in Nashville. Another church is to receive him over the recorded act of exclusion from that body, if that event should occur! Thus he came in among us, and is likely to go out from us, a "peace breaker." Let him not cherish the sad infatuation that any considerable number of Southern Baptists are going to follow him that far.

## Revivals.

The most cheering intelligence continues to reach us from almost every point of the compass in our State, as to a most gracious outpouring of the Divine Spirit. It has been our privilege, within the last few weeks to assist in several interesting meetings, at which numbers have been born of the Spirit, and united with the people of God. A happy, cheerful, hopeful aspect invests pretty much the whole of our Zion. The work in most places is quite gradual—some are uniting with the churches at each meeting. For instance, a brother writing from Talladega, informs us that some twelve or fifteen have joined that church within the past few weeks. This appears to be one of the "set times to favor Zion." There appears to be a higher spirit of consecration to the work among our ministers. In this work, it appears that each pastor has to do pretty much all the labor in his church. We have in our mind a single pastor, who is preaching to three churches in this and an adjoining county, in each of which he has recently held meetings of days, at which the Lord has wonderfully blessed his labors, and he has had comparatively little assistance. This is as it should be. When the Holy Spirit makes a minister an "overseer" of any "flock," it is his peculiar business to "take heed to that flock." And if our churches would rely more upon the stated ministry of the Word, as dispensed by their regular pastors, and less on efforts of other ministers at special meetings, it would soon introduce a healthier growth of piety, and a more steady and reliable prosperity, in the way of accessions, than is now enjoyed. It is to be feared that our churches as a general thing, rely too little upon the labors of their pastors; and the present revival furnishes a most impressive vindication of the divine wisdom in assigning pastors to all the churches who are under God, competent to meet all the demands of the ministerial office.

We trust our brethren will keep us advised of this gracious work. Nothing is so cheering to the Christian as the records of God's work in the salvation of sinners. And why should it not be so, when "angels rejoice over one sinner that repenteth?" The shout of victory from one part of the battlefield cheers the hearts of those soldiers in other places, where the conflict is doubtful. Brethren! let us cheer each other's hearts in this great conflict!

"Soon the joyful news will come,  
"Child, your Father calls, come home!"

Russell's Magazine for August is full of rich and varied matter.—Charleston, S. C., price \$3 in advance.

## Domestic Missions.

The August number of the Home and Foreign Journal shows our Domestic and Indian Missions to be in a very flourishing condition. At the last Quarterly meeting of the Board the Reports from all the Missions were examined, and it was found that 470 white, and 156 colored persons had been baptized. Let the Lord be praised.

Among the Indians the work is progressing—29 Indians were received into the Mission Churches by baptism, by two Missionaries during the last quarter. Other Missionaries have been quite successful. We assure our brethren who contribute to, and pray for the Domestic Mission cause, that their efforts are not in vain in the Lord.

## Why Churches are Blessed.

Rev. J. D. Kendrick, of Evergreen, in giving an account of a revival at one of his Churches uses the following language:

The good brethren and sisters of Rock West have been abundantly blessed, and why? Because they have been making a proper use of the means of grace. They have deprived themselves of the privilege of attending church elsewhere, and have kept up a regular Sabbath school and Bible class during the year. They have been keeping house at home. They have also kept up a regular prayer-meeting. To this fact, the success of the gospel at Rock West is to be attributed; for God works through means in the salvation of sinners.

Let this language be prayerfully pondered. Churches that meet but once a month for conference and preaching, and do nothing in the interim will have a dim light and do but little good. The scarcity of ministers is the excuse for monthly meetings. Can churches do nothing for the cause of Christ without a minister of the Gospel? Do they worship God by proxy? Is the Pastor to do every thing, and the members remain silent and idle spectators? If so, of what use is a Church? Why should not pastors turn evangelists, preach and baptize without organizing the converts into churches, since they do so little to advance the cause of Christ?

It is painful to see how little many of our churches are doing for the Master who gave his life for them. Not a few of them have neither prayer-meeting, Sunday School, nor special meetings for the negroes, only that same monthly meeting. What can such churches expect but mildew and blasting? They would be astonished at being blessed of God.

What we propose to our brethren is this: that every church have a weekly prayer-meeting and Sunday-School. Every Church, worthy of such an appellation, can have both. The will is wanting, and there is no corresponding effort.—The old adage, "Where there is a will, there is a way," is true. The Sabbath-School and prayer-meeting could be held on the same day. Let the members attend with their children, first instruct their children in the word of God, and then hold their prayer-meeting; or if preferred, hold their prayer-meeting at some other hour in the day. We have but little hope for Churches that neglect these things. Will not pastors urge their respective charges to engage immediately in these labors? There is too much dependence placed by our Churches in their annual protracted meetings. They look to them to supply all their wants. On such occasions they labor; when over they close, measurably, their exertions till another season of the kind, thus making periodical efforts.

The foregoing suggestions are made to our brethren for their prayerful consideration. Some thing must be done to build up our feeble churches; to bring into the field more gifts to speak and labor for the Master. We shall recur to this subject again.

## Army of Temperance.

Here and there a Temperance organization may be found. Brave men!—They deserve all praise. We have on our table the "Constitution and By-laws of the Coosa County Army of Temperance, No. 1." We are not acquainted with the organization, but the men engaged in it are good men and true.—Those who wish to become acquainted with this organization can address John D. Letcher, Central Institute, Coosa county, Ala., and he will forward a copy of their Constitution and By-laws.

RAMAH CHURCH.—Elder E. Y. VAN HOOSE, of Clayton, Ala., allows us to take the following from a private letter: "I have just closed a meeting of nine days at Ramah, which resulted in twenty-six additions, seventeen by experience, and the rest by letter, and restoration. Many more professed faith in Christ, and will soon, I trust, come out on the Lord's side."

## The Columbus Beets Beaten.

The Columbus papers, of late, have been speaking of large Beets. Tuskegee can beat them. Mr. WM. MASON sent one to our office which weighed thirteen pounds and a half.

DRUGS AND MEDICINES.—See the advertisement of Messrs. THOMAS & SEALS.

## A Query.

From an esteemed brother in Butler county, we have the following:

"Is it lawful for a Deacon to aid in the ordination of a Deacon? Your views on this subject will be of interest to many."

The Bible, we think, has no law upon the subject. Nor have Baptists any fixed rule in regard to it. In the matter, they have only acted in cases of emergency, or when they believed it would be productive of the most good. So far as we are acquainted with Baptist usage in the query, they have, when an exigency required it, or when thought to be for the advancement of the cause of Christ, invited Deacons to participate in the ordination of Deacons. For instance, when there was but one ordained minister present, and others could not be procured without great difficulty, Deacons have been invited to aid in the service; it also divides the responsibility of such a work with the one Presbyter. And further, we have seen it done where there was a full Presbytery.

We raise the question, Is there not an obvious propriety in Deacons assisting in the ordination of Deacons? One very prominent object in the ordination of a minister, is, to get the consent of the ministry that the candidate shall become one of them—a yoke-fellow in the holy ministry of reconciliation. A Church must not thrust a minister upon the ministry; and ministerial consent is given by ordination, after a thorough examination into the soundness of faith and the qualifications of the candidate. Now, will not the same apply to the Deacons? Should not Deacons be consulted, whether a brother whom the Church proposes should become a fellow-laborer in that important office? And can their consent be obtained in a more appropriate and impressive manner than in assisting in such ordinations?

THE THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA. Part VII. Philadelphia, Lindsay & Blackiston.

We have taken occasion to speak of this work in flattering terms several times before, and the reception of additional numbers tends to confirm us in the truth of the convictions which we have already expressed. It is undoubtedly one of the most learned of the German work that has appeared during the present century. The present number completes the first volume of 768 heavy octavo pages, and contains 128 pages of the second volume. The publishers give notice that they intend to issue it as soon after it appears in Germany as possible, and that the last part of the English will appear very soon after the last numbers of the German work has been published.—Christian Secretary.

## To the Churches of the Alabama Baptist Association.

DEAR BRETHREN:—At the last meeting of the Missionary Board I was instructed to address you through the S. W. Baptist, relative to the missions within the bounds of your Association.

"Hitherto the Lord hath helped us." Your labor has not been in vain in the Lord. Hundreds of souls, by the Grace of God have been saved through your instrumentality. Year after year our hearts were made to rejoice by the reported success of your Missionaries.—At length your Board reported that one of the most destitute fields had become self-sustaining; and would need your aid no longer; but at the same time your Board reported another wide and interesting field without a single Missionary Baptist Church in its whole extent. The spiritual wants of our slave population were also presented to your prayerful consideration. The Board was re-appointed, and instructed to employ Missionaries to both bond and free. But here the work almost stopped. The Treasurer's report showed that the funds at our disposal were inadequate to the support of a Missionary to either white or black for the year. As your agents we shall have done but little at the end of the year, for the want of funds! Your Board have tried to do their duty. This is the second appeal to you. To the other there was no response. This may be treated in the same manner; but we will not believe it until the fact is forced upon us. Have you become weary in well-doing? Or have you done all that under God you can do? Have you rendered unto God the things of God? You are God's stewards. You are God's husbandmen. You are God's debtors.—"How much owest thou my Lord." Can not over four thousand Baptist sustain two Missionaries within the bounds of their Association? Will they not?—Shall that wide and interesting field, lying almost in the centre of your Association remain neglected? And shall our slave population be suffered, by our neglect, to live in darkness and die in sin? And then upon whose skirts will be their blood? "Lord what wilt Thou have me to do?" should be the prayer of all. And then the response will come "Look diligently lest any man fail of the grace of God." Amen.

Will the Pastor, or some other friend of sinners read this before his brethren? DAVID LEE, Pres. of Board.

For the South Western Baptist.  
BRETHREN EDITORS: Permit me to say a few things to the brethren of the Eu-faula Association:

DEAR BRETHREN: The meeting of our Association is now drawing near. It takes place at the Cowhee Church on Saturday before the 4th Sabbath in September, about 14 miles west of Eufaula. Let us labor both now and then for the promotion of the spirit of Christ among us. Let us not suffer the strife and divisions of our brethren from abroad to enter in and cause discord among us. If they wrangle with each other, either from a love of it, or because they believe truth demands it, let them wrangle—they alone are responsible for the injury done, and if good be promoted, they shall be welcome to all the honor. Our body is yet young and weak. We have fair prospect of success; but rest assured that our prosperity and success in the future depends upon our harmony and union now.

We may have our views as to these difficulties—we may fully believe one of these parties right and the other wrong. This is our individual right; but let us have this belief to ourselves. Let us not suffer them to enter into and frustrate the plans and operations of our Association. It is not necessary—it could do no good; but a great deal of harm.

Let us labor to come up with a full delegation and in the spirit of Christ.—Next session of our body is an important one, and unless we labor now to prepare ourselves for it we shall not meet the responsibilities of that session.—Let each brother appointed to write a report carefully prepare that report, and each brother appointed to preach be in his place at the appointed time, prepared to discharge the duty assigned him.—There should be no failure unless Providence should interfere. Let each member and church, too, remember their pledges made last year, and come up to meet them. Our missionary must be paid, he is laboring faithfully, and the laborer is worthy of his hire, and your committee has employed him upon the faith of your promises and have no means of paying him without your prompt payment of these pledges.

We have pledged ourselves, too, to support a native Indian missionary. I was instructed by the Association to request the Board to appoint one and assign him to us and that you prefer he should labor among the Cherokees. He has been appointed according to your request. His name in English is "Young Duck." He is said to be a man of deep piety and eminently fitted for his work. Missionaries can be employed among the Creeks and Chickasaws for one hundred or one hundred and fifty dollars a year; but considerably more must be paid among the Cherokees. Brethren, shall we have enough money at the Association to support our missionary for the year to come? I think we shall. No pledges by either individuals or churches were made for this object. The association merely resolved to support one. At the time I pledged half the amount, we then thought necessary to be paid at the last meeting of the Association. This pledge was made only for one year, and your minutes will show that the pledge was redeemed.

I wish to see our Association prosper, and to be among the most liberal in the support of all our missionary operations. May God bless you all, my brethren. Pardon this presumption. As one of your members, I have spoken to you the sentiments of my heart.

Yours, aff., A. VAN HOOSE.

EUFULA, August, 2d 1858.

P. S. I should like to know that some system of benevolence was introduced into each church. I have introduced one into my church and find that it works well. I should like too that the education of poor young men preparing for the ministry in Howard College would be made a regular object of benevolence among us.

For the South Western Baptist.  
Baptist Male High School, Talladega, Ala.

The present Principal of this Institution, Prof. R. P. Latham, having resigned his position to take effect the present term, the Board of directors would inform the public, that the services of a successor every way qualified will soon be secured. They hope to have the place filled by the opening of the Fall Term. The public are assured that the best teaching talents of the country will be secured.

JAMES HEADEN, Pres't. of Board.  
August 5th, 1858.

For the South Western Baptist.  
SHELBY SPRINGS, Aug. 2d 1858.

DEAR BRETHREN: On Sabbath, the 24th ult., we closed an interesting meeting, held for nine days, with the Ocmulga Church. Bro. Isaac Wilkes, the pastor, baptized eleven believers in the same beautiful stream, where, in former days, the writer has immersed hundreds, and where he received the sacred ordinance from the now sainted, Elder C. Crow.—This refreshing was a season of thrilling interest to me. Reminiscences of scenes occurring during a membership

enjoyed with this Church, for more than twenty years, were contributing, in addition to impressions made by the "still small voice," which was whispering to believers, and revealing Christ, as Mediator, to the broken-hearted sinner.

Elder Wilkes, the pastor, is a man of promise. He is zealous, warm hearted and energetic, and much beloved by the good people of his charge. May the great Head of the Church crown him with all the graces requisite for eminent usefulness.

I am spending the summer, with my family, by the healing waters of Shelby Springs—we have a very cool, pleasant locality.

I preached, yesterday, to the mixed assembly, who are here, seeking health from the restorative waters. I do not intend to spend my summer in idleness, but expect to labor in my Master's service, among the churches convenient to the Rail Road.

Yours, truly, A. G. McCRAW.

For the South Western Baptist.  
REVIVALS.

DEAR BRO. TALLAFERRO:—We have had some interesting meetings in this part of our country recently. The meeting at Philadelphia church, in Russell county, on Saturday before the second Sabbath in July, continued nine days, and some ten or twelve were received by baptism and others by letter.

The church was revived indeed, and Christians were alive with anxiety for the salvation of souls.

There was a deep feeling pervading the congregation, and when we left there was a large number enquiring what they must do to be saved.

I was assisted during the meeting by Elder W. B. Lacy, and may the good Lord reward him for his efficient labors. Elder Jas. Whitten was with us two days, and it did our hearts good to see the venerable old servant of God rise up to plead the cause of his blessed Master.

On Saturday before the third Sabbath our meeting began at Onewacky church, which also continued nine days; and during the meeting the spirit of the Lord was poured out upon us. I have never seen Christians more alive to duty in my life. There were some of the most interesting circumstances took place during this meeting that I ever witnessed; one or two of which I will describe for your readers at some future time. Ten were added to the church by baptism and several by letter. We left a large number of individuals weeping at the altar of prayer, and anxiously enquiring what they must do to be saved. It was indeed a time of great rejoicing.

On Saturday before the fourth Sabbath we commenced a meeting with Elam church, which, also, continued nine days.

The Lord poured us out a blessing while we continued. Christians were made to rejoice, sinners were convicted and mourners were comforted in believing in Jesus. Eight were added to the church by baptism, and several by letter, and several others professed faith in Christ who will unite with the church at some future time. Elder S. Henderson was with me two days in this meeting, and endeared himself to the hearts of his brethren by his zeal in the cause of Christ. I should have said before, that Elder Jacob Watson was with us most of the time at Chawwacky, and though old and standing on the verge of time he was still able to exhort sinners to repent. May his last days be his best days. In all these meetings the Lord blessed us abundantly and we are made to cry out, "Blessed be the name of the Lord forever."

C. A. STANTON.  
Macon co., August 2nd, 2858.

For the South Western Baptist.  
ORION, ALA., August 6th, 1858.

BRETHREN EDITORS:—I have just closed an interesting meeting at Farrisville (Liberty church) which resulted in an accession of about thirty communicants, to said church. The "joy" of "salvation," being restored to Christians, they taught transgressors—the "way of the Lord," and "sinners" were "converted unto" God; to whom be all the glory. It was truly a time of refreshing from the presence of the Lord. Our efficient missionary, elder Wm. Pritchett has baptized twenty-five at different points within our associational territory during the last three weeks. The work still goes on!

Yours fraternally,  
J. T. S. PARK.

For the South Western Baptist.  
COLUMBIANA, Aug. 4, 1858.

BRETHREN EDITORS: As the friends of Zion are always glad to hear of the success of the cause of Christ on earth, we will give a short account of a protracted meeting, held with the Pleasant Hill Church, ten miles south of Columbiana, commencing on Friday before the second Sabbath in July. On the first day of the meeting, there being no minister present, the good brethren held prayer-meeting, and again at night. No minister having arrived, they held prayer-meeting on the second day.—

Brethren Holcomb, Atkins and the writer attended, and continued to preach until Sunday night, when an invitation was given for persons to the anxious seat, when several came forward and asked for prayer. The interest was intense at this time, and continued to increase until there was but two or three in a large congregation that appeared to be careless and unconcerned. It was truly a time of refreshing from the presence of the Lord. Saints were made to rejoice in God their Savior, and to shout His praise—mourners were comforted in believing in Christ, and sinners were made to fear and tremble. The meeting continued nine days, and appeared to increase in interest all the time; during the meeting, some old gray-headed sinners were seen crying for mercy. Truly it was a glorious time. The result of the meeting was, that twenty-one were added to the Church by baptism, and at the close, a large number were still anxious about their souls' salvation; and may we not indulge a hope that many of them may have found the Savior precious to their souls.

The church at Pleasant Hill is the most prosperous one in the bounds of the Shelby Association. It is under the pastoral care of bro. Atkins,—was constituted in May, 1857, with six members—numbers at present about sixty.

Yours, in the Gospel of Christ,  
R. WOOD.

For the South Western Baptist.  
BUTLER COUNTY, ALA.,  
July 29th, 1858.

BROTHER HENDERSON, Dear Sir:—By the request of our Pastor, I write to inform you, that, in answer to prayer, God has been pleased to visit Damascus with a season of refreshing from his presence.

Our annual meeting began on Friday before the third Sabbath in this month and continued ten days with increased interest to its close. Thirty-three were added to the church, by baptism, (most of whom dated their conversion during the meeting) and seven by letter. We now number one hundred and eighty-two or three. This church is one of the first fruits of Domestic Missions, by the Alabama Association. To "the Lord of the harvest" be all the praise.

A MEMBER.

For the South Western Baptist.  
DISTRICT MEETING.

The District Meeting of the Fourth District of the Arabacoochee Association convened with the Union Church, Randolph county, Ala., on Friday, the 30th July, 1858.

The Introductory Sermon was preached by Wm. Davis, Missionary for this county, from Judges 7: 21. "And they stood every man in his place, round about the camp." After which, the meeting was organized by calling Rev. John Knowles, pastor of the church, to the Chair, and J. Savage and J. M. Putnam, Secretaries.

Visiting brethren were cordially invited to seats in the meeting.

After an intermission of twenty-five minutes, the body re-assembled in the Church, and called to order by the Chairman.

Letters were received from the following Churches, by the hands of their delegates, viz:

Prudence.—John Whitely, J. N. Lofern, J. B. Daniel,\* and L. Hooten.\*  
Pinetucky.—Jas. Hughes, O. Stephens, Wm. Houle, W. B. Burnett, H. Houle, and A. W. Little.

New Hope.—J. M. Treadaway, W. D. Heaton,\* R. B. Harris, A. McSwain, J. Sexton, and W. Lovern.\*

Union.—J. G. White, W. W. Hughes, J. Savage, and W. Hickembottom.

Antioch.—E. A. DREWRY, L. Kimbrell,\* J. Parker,\* T. B. Dyson,\* and Jno. Cannon

Shiloh.—N. Moore,\* W. Jasper Breed, J. Seals, A. J. Kn-wles, J. D. H. Robinson.

Hephzibah.—J. B. Earnest,\* T. J. Morrison, T. B. Crosson,\* J. M. Putnam.

Appointed W. J. Breed, O. Stephens, J. N. Lovern, with the Union Delegation, a committee to arrange preaching during the meeting.

Committee on Business.—McSwain, Morrison, Houle, DREWRY, and Robinson.

The Committee on Business made a report which was read and adopted.

Prayer by the Moderator.

The meeting then adjourned until to-morrow morning 9 o'clock.

SATURDAY 9 O'CLOCK, A. M., July 31.

The services were conducted by brethren Knowles, and McSwain.

Again invited visiting brethren to seats. The Minutes read—roll called, and absentees marked.

Called for queries, when the following was introduced and read by Rev. Wm. Davis.

What will be the most appropriate means to bring about a general union among the churches, and brethren of our District, and advance the cause of Christ, in our bounds.

And in answer to the above query, the General Meeting resolved,

That we recommend to the churches composing our District, a monthly correspondence of the churches, and the visiting of brethren, and the cause







