

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

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A Short Sermon, BY A. C. OF GEORGIA.

In him dwells all the fullness of the Godhead, bodily.

There are very few short passages of Scripture more profoundly interesting than the words of the text.

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.

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.

full of grace, and sinners by nature are lost, and need that grace to save them.

2. If all the fullness of the Godhead dwells in Christ, then may we infer the value and necessity of faith in Him.

The general face of the country is diversified, interspersed with hills, covered with the grandest natural scenery.

We have almost every variety of soil, from a poor piny-woods (only fit for pasturage) to a rich sandy loam.

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.

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

MESSESS. EDITORS:—Having been requested by numerous friends, to write to them, and give an impartial description of this country its advantages and prospects.

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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 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.

Sepulga, 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.

And here is there a Pedobaptist, of any sect or stripe, who does not dread and oppose believers' baptism?

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.

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.

Now what is gained by all this? Certainly not the respect nor good will of our Pedobaptist neighbors.

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 ordinance. 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.

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 here is there a Pedobaptist, of any sect or stripe, who does not dread and oppose believers' baptism?

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.

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.

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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.

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!

A Knock-Down Argument.

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

First—"Why do they say God is omnipotent? 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 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.

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 practises, 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!

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 carrying 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 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. Piek.

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.

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. G. 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 know 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 to-day 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 "Resetter" 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 it 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; and 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 adventurer.

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?

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 out-pouring 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!

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 Missionaries 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 blest 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 Deaconship? 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 & Blakiston.

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." Canst 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 will 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.

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 Oculuga 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

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For the South Western Baptist.

BRETHREN EDITORS: Permit me to say a few things to the brethren of the Eufaula Association:

DEAR BRETHREN: The meeting of our Association is now drawing near. It takes place at the Cowkeek 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. A. V.

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.

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DEAR BRETHREN: On Sabbath, the 24th ult, we closed an interesting meeting, held for nine days, with the Oculuga 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

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 Chawackly, 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 2d, 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.—

ter 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. Akins,—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:

Providence.—John Whitly, J. N. Lofern, J. B. Daniel,* and H. Lothen.*

Pinetucky.—Jas. Hughes, O. Stephens, Wm. Houls, W. B. Burnett, H. Houls, 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. Hickenbottom.

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

Shiloh.—N. Moore,* W. Jasper Bred, J. Scales, A. J. Knowles, 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, Houls, 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 conven-

