

{ \$2 00 PER ANNUM, IN ADVANCE, OR  
 { \$2 50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.

A writer in the *Presbyterian Expositor* "Denies that the pulpit is losing its power, and contends that at no period since the the days of the apostles, have more of the elements of power met in the pulpit than now."



"LAYMAN."—It is proper we should state that "Layman," in our issue of May 5th, is not the "Layman" who wrote the two articles on Missions. This we mention in justice to both the brethren who have written over the same signature.

Secular Intelligence.

Since the enlargement of our paper we have been able to give our readers some secular news. We shall in future be able to give our readers a column of general intelligence, the state of the markets, &c. We would furnish more general intelligence, if space allowed. Our readers must remember that the S. W. Baptist is a religious paper.

There is a panic now in the cotton market on account of the confident expectation of a general European war. Fortunately, most farmers have sold their cotton. Breadstuffs have gone up in all the markets. Should there be a long European war, the South must suffer greatly. A low price for cotton and to pay a high price for breadstuffs is a down-hill business. This, we fear will be the general fate of the South.

Southern Baptist Convention.

We publish some of the proceedings in another column, all the space we can afford this week. The next session will be held in Savannah, Ga. We learn it was a harmonious and profitable session. All the Boards of the Convention, Foreign Mission, Domestic and Indian Mission and Bible Boards were sustained and continued as they formerly existed, and a determined spirit manifested to assist them in their great work. The Reports of the Boards show them to be in a good solvent condition; and that men are needed more to work for God than the money to sustain them. Thus the Rubicon of our difficulties is past, and we confidently expect peace and hard work for the Master. The Lord Jehovah rules, blessed be his name! He can bring light out of darkness, and peace out of confusion.

The senior editor will be at home next week, and our readers may expect some further account of the Convention.

War.

France, Austria and Sardinia have been hard run for some time in holding "the dogs of war," but we fear before this shall have reached our readers, they have let them "slip." And sad work they will make of it. France is forming an alliance offensive and defensive with Prussia. The north, it contains a well equipped army, and is rich in some powers and Austria. France is being made for a general conflict. The three powers named will be the main leaders in the work of death, but their allies will scent the blood and come and assist in the work of widow and orphan making. From present appearances, Italy will be the main theatre of the work of death. Unless matters take a quick turn for peace, soon there will be many a field in Europe drenched in blood.

Nations are so linked together now in their commercial interests, the most distant nations cannot go to war without affecting our own beloved country. Should England keep out of this expected war, the South will not suffer so greatly; if she, however, takes a part, the South will be injured more than any other section. Breadstuffs will be high and cotton low. But it is useless to speculate; we will leave the matter to the future. We shall keep our readers advised of the progress of these affairs, to some extent.

Howard College Magazine, edited by young men of the institution, is a most excellent Monthly, and would be creditable to other schools.

"Gleanings," in search of the "Apostolic Church," develops some valuable facts from Ecclesiastical History.

A Richmond Daily paper of the 9th inst., speaking of the Baptist preachers who preached in that city on Sabbath of the Southern Baptist Convention, says:

"BAPTIST PREACHERS.—Yesterday, (Sunday,) twenty-nine places of worship in and around Richmond, were occupied by Baptist preachers, now in attendance in convention here. The reverend gentlemen selected for this duty numbered sixty, and were from all Southern States except Virginia. The degree of moral and persuasive eloquence displayed yesterday, in the pulpits, by these gentlemen, has rarely been surpassed in our midst. Some of the discourses were pronounced to be masterpieces of thought and talk."

Dr. J. B. Jones & Co. have announced that they have purchased the copyright of the new edition of the "Bible Commentary" of Dr. Gill. The new edition of Gill's Commentary on the Old and New Testaments, for which there has been a growing demand, which booksellers have been unable to fill, on account of the increasing scarcity of the book.

Some may regard the increasing demand for Gill's Commentary as an unfavorable omen—as proof of a tendency towards hyper-Calvinism. There should be no alarm upon this subject; the extremes of Gill can be avoided by well balanced minds. There are no just grounds for the prejudices that exist against Gill's Commentary. The wagging, sarcastic remark of Robert Hall, "it is a continent of mud, sir," has done great harm to the work. It lives, however, and will flourish when the free communion principles of Hall will live only in past records. To our minds, the demand for Gill's Commentary is an evidence of the decline of Arminianism in the Baptist Churches, and of a return to the doctrine of justification by faith, without the deeds of the law. Gill is worthy, it is true, but he always instructs you. When on some passages, all other commentators are dark, Gill will give you some light. Let the work be published, it will find purchasers and readers.

The firm of GOULD & LINCOLN, Boston, is one of the oldest Baptist Publishing Houses in the United States—Their Catalogue is a noble monument of industry and energy. Few publishers can show a larger list of books, and surely, taken as a whole, none can array a better catalogue of publications.

The Eclectic Magazine for May has arrived, heavily freighted as ever with varied, useful, entertaining matter.—Those who wish to subscribe for it can address W. H. Bidwell, No. 5, Beekman Street, New York. Price \$5 in advance.

Queries.

"Kingston" sends us the following queries:

1. "Has a Baptist Church the right within itself to deal with and exclude an ordained minister of the Gospel, he being a member of said Church?"

Unhesitatingly, we answer yes. This she can do without help from any other quarter under heaven. The nature of Baptist Church Policy gives her this right. This right, conferred upon Churches by King Messiah, has never been doubted by Baptists till recently. Of late there have been some palpable violations of Baptist Policy, hence such queries. We are not ignorant of Baptist history, and know they have ever asserted and maintained that "a Baptist Church" was the highest ecclesiastical tribunal on earth."

Our querist continues:

2. "The Church restored him as a private member, requiring him to make the necessary acknowledgements, and give up his credentials, afterward the church dismissed him as a private member. Now, has the church that dismissed him the power to restore him to the ministry, he having, prior to his restoration, united with a Baptist church of the same faith and order?"

The church that expelled him from the ministry and deposed him from her fellowship alone has the right to restore him to fellowship and to the ministry. All that is necessary for him to resume the ministry again is for the church that deposed him by an act, to restore to the work and give him his credentials. There is no need for re-ordination. The church to which he belongs, should, if he wishes it done, request the church that deposed him from the ministry to re-invest him, as above suggested. If we understand our querist (and we think we do) we have answered his questions according to Baptist usage.

The New York Day Book, a secular paper, incidentally states that, "during the past year several of its friends procured one hundred subscribers." That was well, for it is a well-conducted secular paper; but can religious papers boast of such friends? We blush to write words before him, "God," if we write, they cannot. The agents of the Day Book were voluntary, unpaid agents, and yet they did that work, with but little trouble, doubtless. Religious papers may appeal, beg, and drum, but no such friends can be found. It is painful to record such facts, and some may blame us for it; let facts be stated to provoke, if possible, the friends of religious journals to action in the same way.

Literary and Personal.

We are glad to learn that Messrs. Sheldon and Co. are making arrangements to bring out, under suitable editorial supervision and in a convenient form, a new edition of Gill's Commentary on the Old and New Testaments, for which there has been a growing demand, which booksellers have been unable to fill, on account of the increasing scarcity of the book.

Some may regard the increasing demand for Gill's Commentary as an unfavorable omen—as proof of a tendency towards hyper-Calvinism. There should be no alarm upon this subject; the extremes of Gill can be avoided by well balanced minds. There are no just grounds for the prejudices that exist against Gill's Commentary. The wagging, sarcastic remark of Robert Hall, "it is a continent of mud, sir," has done great harm to the work. It lives, however, and will flourish when the free communion principles of Hall will live only in past records. To our minds, the demand for Gill's Commentary is an evidence of the decline of Arminianism in the Baptist Churches, and of a return to the doctrine of justification by faith, without the deeds of the law. Gill is worthy, it is true, but he always instructs you. When on some passages, all other commentators are dark, Gill will give you some light. Let the work be published, it will find purchasers and readers.

Close Communion.

On this subject the Baptists are right according to the showing of their warmest opponents. The Episcopal Recorder testifies to the logical consistency of the Baptists on the subject of "Close Communion" in the decisive terms of the following article, and the Southern Christian Advocate endorses the same as just and proper.

"The close communion of the Baptist Church is but the necessary sequence of the fundamental idea out of which their existence has grown. No Christian Church would willingly receive into its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptist, immersion only is baptism, and he, therefore, who is baptized, is excluded from the Lord's table all who have not been immersed. It is an essential part of his system—the legitimate carrying out of his creed. The big-try lies not in his terms of communion but in his definition of his baptism. He cannot abandon it without the grossest inconsistency. To give up close communion would be to give up the sole claim of his Church to a distinct organization. No honest Baptist can do it without infidelity to his Church."

"CONSOLIDATION."—The following is the kind of consolidation that should distinguish Baptists and the kind they should successfully pray for. The editor of the Western Watchman, in reply to Dr. Wayland says:

"As for consolidation, I go for it heartily; that is, for consolidating as much faith, love, zeal, liberality, energy, and sound judgment, as possible, in all our benevolent societies and their Boards. Let us consider one another to provoke to love and to good works, and beware of being consumed one of another. In every good and liberal work I give you cordially the hand of fraternal fellowship."

For the South Western Baptist.

Helping to Build.

In several of the late numbers of the Tennessee Baptist I have seen calls made for help to build a meeting house in Nashville, Tenn., for the use of those who seceded from the First Baptist Church, along with J. R. Graves. And in response to these calls various contributions have been acknowledged.—One brother was so zealous and liberal that he gave them the proceeds of a whole bale of cotton. My object is not to object to this—for that brother had the right to do what he pleased with his own. But there is in Girard, Ala., a small church composed of a good set of brethren, who are poor in this world's goods. They have built them a plain framed meeting house of good dimensions and in a good place; but they are left several hundred dollars in debt; and besides, the house needs plastering and painting inside &c. Now, is there not one or more liberal brethren in Alabama who will cheerfully give this little church the proceeds of a bale of cotton or more? And are there not others who will contribute less amounts to aid them to extinguish their debt and make their house comfortable by next winter? It certainly would be charity as well bestowed as that which is sent to Nashville.

J. M. Warr.

For the South Western Baptist.

An Appeal to the Churches of the West Florida Association.

Dear Brethren and Sisters:—Our Executive Committee have requested us to visit the churches of our Association, with a view to awaken a greater interest in our Associational Missionary operations. And besides performing that labor personally, as far as circumstances will permit, we ask the privilege of addressing you in this form. There was lacking to meet the expenses of Missionary labor for the last year, near \$200, which the committee have made up from their own private means. There is now not a dollar in the treasury. Still, the necessity for continuing such labor is so great, that the committee have re-engaged brother

and we overhauled our Missionary west of the Choctawhatchee, pledging themselves for the amount of \$200 towards his support. Besides this field, there is much destitution in other portions of our bounds, whence the appeal for help continues to ring in our ears, and deeply affect our hearts. Disciples of Christ! what shall we do? Can we close our eyes upon the field already white unto harvest? Can we stop our ears to the Macedonian cry sounding in our midst? Shall indifference, or the love of the world shield our hearts against the wails of moral war, going up to the courts of heaven from our very doors, as a swift witness? The sympathies of our common nature—a conscientiousness of our imperative duty—an irresistible sense of our obligations—the constraining love of Christ answer no! We can have no peace of mind, no comfort of heart, no consolation of the Spirit, only while we do what we can to relieve others more needy than ourselves. It is believed that you do feel upon the subject, that you do desire others to be partakers of the spiritual benefits which you enjoy; you have in days past, manifested such sentiments by your acts; and the present want of means, it is believed, is more the result of forgetfulness, or the want of knowing the real need of your help, than any abatement of your zeal and energy for the prosperity of Christ's Kingdom amongst us. We shall, therefore, hope that your contributions for associational missions, at our next annual meeting, will prove the confidence we have in your "works of faith and labors of love," and that your committee may have the means afforded them of carrying out your wishes in disseminating Gospel light throughout our entire associational bounds; and that you may realize to your unspeakable joy, how the blessed Saviour said, "It is more blessed to give than to receive."

Your fellow-servants in the Gospel,

WM. HARTSFIELD,  
D. P. EVERETT.

N. B. Will each minister in our Association read this appeal to his church, and press the subject upon their minds?

H. & E.

For the South Western Baptist.

Resolutions.

The Baptist Church at La Fayette, Chambers County, Ala., April 9th, 1859.

Whereas, this Church has learned with pleasure, the acceptance of Dr. B. Manly of the appointment of the Domestic Mission Board, as an Evangelist for Alabama.

Resolved, by a unanimous voice of the Church, that brother Manly be requested to make an appointment to visit this Church.

Resolved, That Bilton Stamps, Waid Hill, and Thomas Taylor, be appointed a committee, to address a letter to brother Manly, and request him make an appointment and visit this place as early as he can conveniently do so.

J. F. BLEDSOE, Mod.

B. STAMPS, Clerk.

Resolved, That a copy of the above

Preamble and Regulations be furnished the South Western Baptist for publication. Done in conference by order of the Church in conference—May 7th, 1859.

J. F. BLEDSOE, Mod.

B. STAMPS, Clerk.

For the South Western Baptist.

Missions not abandoned.

It was predicted that the discussion and difference of opinion on the ways and means of managing the Mission Cause, would kill all life and interest in the matter. Indeed some notable anties have said, if we would make humble confession for our unscriptural wanderings, and come back to the truth, they would receive us! Cool impudence that. As difference of opinion about the Bible and the true way to interpret it, does not show it to be untrue; so, not on the mission question.

If the cause is right, if it is part of the gospel system, as the Commission indicates, why should we abandon it because suggestions are made that our plans are not the most feasible and scriptural? We have never been wedded to our present plans and have frequently assured our anti-brethren, if they would devise a better, we would unite with them. But they have done nothing but *oppose* like the dog in the manger, they have not only refused to act, but have tried to prevent others. The sons of Jacob succeeded in inducing the Shechemites to be circumcised, and then killed them in the head: so the Anties tried to dupe the friends of Missions, by desiring them to do nothing till such a time, which they knew would cripple the cause for ages; but they were about a great work and would not listen nor come down to parley with covetous ignorance.

If abandoned in Alabama, it is not in our sister State, Georgia; for at their late Convention in Columbus, they pledged themselves to raise \$25,000 this year, while some from our State—specially brother Tichenor, said, "We give you the right hand of fellowship in this matter; we will also increase our efforts." The Georgia brethren were never so enthusiastic, never shed so many tears when the Mission subject was on the tapis: the pledge was unanimous. Instead of abandonment, the cause received an impetus, which it is hoped, it will feel for ages to come—life instead of the death which was prophesied for it. The friends of the Bible and Sabbath School cause received \$500 in cash and \$300 in pledges.

Some infidels in this country, near the close of the last century, prophesied that in 50 years, there would be neither Bible nor Sabbath in these U. States. Anties have united with those false prophets for 50 years in trying to dissuade from Missions; but the spirit has been growing wider and warmer, and rising higher. The different opinions, and the different views, are not the cause of the failure of the cause, but the cause of its success.

Infidels, you know, repudiate *credulity*, averring that the influence which the Bible obtains over Christians, is their *work credulity*. From what class of men are the most believers, in the table-turning and rapping, and spirit revelations? From infidels and Universalists: who are most *credulous*? Believers in a Book that teaches purity and holiness? or a system that is composed of hypocrisy, lewdness and diabolism? Quo.

Southern Baptist Convention.

We extract from the Richmond Dispatch the following report of proceedings:

SEVENTH BIENNIAL SESSION.

FIRST DAY.

Friday, May 6, 1859.

The seventh biennial session of the Southern Baptist Convention commenced in the First Baptist Church, Richmond, on Friday morning, at 10 o'clock, Long pious to this hour, a vast congregation assembled. The seats reserved for the delegates in the body of the house were all filled, and the pews on the side aisles and in the galleries were occupied by ladies and so many of the other sex as were able to force their way among them. The aisles and the pulpit steps were also filled with spectators.

The Convention was called to order by the Rev. R. B. C. Howell, D.D., and the services were opened with the hymn commencing:

"The morning light is breaking."

Dr. Howell then read the 14th chapter of John, and prayer was made by Rev. T. G. Jones, of Norfolk.

Having been suggested that many delegates were unable to obtain seats in consequence of the crowd—some even unable to get into the house—a committee was appointed to clear the pews in the body of the church of all persons not delegated to the Convention.

This being arranged, the proceedings of the Convention formally commenced. Delegations from the several States were requested to hand in their lists to the Secretaries.

Rev. Mr. Adams, of Md., moved that a committee of one from each State be appointed to examine credentials.

Rev. Dr. Jeter favored the course of procedure heretofore the custom of the body.

Mr. Adams withdrew his motion, and the Secretary (Mr. Crane, of Miss.) read the names of delegates as they were handed in.

ELECTION OF OFFICERS.—The Convention next proceeded to the election of officers. Messrs. A. P. Abell of Virginia, A. F. Crane of Maryland, Vanderder of Alabama, Duffield of Kentucky, Tom of South Carolina and Pope of Georgia, were appointed Tellers.

Whole number of votes, 434; necessary for a choice, 218. R. B. C. Howell, 228; J. B. Jeter, 95; Richard Fuller, 54.

Dr. Howell was thereupon declared elected President.

Dr. Howell addressed the Convention in substance as follows:

"From my heart I thank you for this renewed testimonial of your kindness and confidence. For five successive years you have been pleased to honor me with this high position, and gratefully have I received it. I have performed the duties imperfectly, I know, but yet to the best of my ability. If errors have been committed—and it is but natural that there should have been in an administration of so many years—they were errors of the head, and not of the heart. On this subject I feel profoundly grateful, and can only say that I have a conscientious sense of offence to God or man. At the close of the last session I determined that I would decline a re-election at the present meeting. The influences that led to this determination were various, but it may be sufficient to say, I thought, I had long enough occupied the chair, and that it was time to retire to give place to another. The position, too, is a difficult one—a position of constant anxiety; and I was desirous to be relieved from its responsibilities, especially as I knew there were others more capable of performing the duties effectively.

Local troubles have given my name an identity with certain great principles of church policy. I have seen a disposition to convert this Convention into an ecclesiastical court—to the subversion of those great principles which have existed ever since the foundation of the church; principles which I love and will always adhere to—and I fear the occasion of the introduction of new and disturbing elements into your body. You are assembled here from the whole South, and have greater questions to consider than mere disputes which belong to local churches. This is in some measure a missionary body. Relying upon your sympathy and support, brothers and sisters have gone into foreign lands. Let not their interest be embarrassed by bringing into your body questions which do not belong here, and which you have no right to consider. Were this the place for the conflict, I would cheerfully enter the list, and maintain the cherished principles of the Church or perish in their overthrow. This Convention must confine itself to the objects prescribed by the Constitution. The great principles of the Gospel—the Gospel of Christ—must be preached throughout the world—at home and abroad. Glorious is the work before us, and fearful the responsibility. What can we do if our councils are divided—what can we accomplish without God's blessing resting on us—what good can we effect without singleness of purpose, unity and harmony among ourselves?

And now, brethren, in conclusion, I respectfully, but firmly, resign the office of President of this Convention."

On motion of Rev. Dr. Burrows, of Richmond, the resignation of Dr. Howell, so firmly tendered, was accepted by the Convention.

Rev. Basil Manly, D.D., first Vice President, took the chair, by request of the retiring President.

A motion to postpone the election of President until the afternoon session was voted down. Also, a motion to elect all the officers at one ballot.

A good deal of debate ensued upon points of order, when

A delegate moved that the tellers be instructed to collect the votes for President, and report the result at the opening of the afternoon session. This motion was adopted.

RELIGIOUS EXERCISES.

On motion, the pastor and one deacon of each Baptist Church in Richmond, were appointed a committee on religious exercises. It is the duty of this committee to designate the place and time of holding religious worship during the meeting of the Convention.

On motion, the Convention adjourned to meet again at 4 o'clock P. M.

AFTERNOON SESSION.

The Convention reassembled at 4 o'clock—Rev. Dr. Manly in the chair. The 512d hymn was sung, and Rev. Mr. Tobey made a prayer.

The minutes of the morning session were read.

ELECTION OF OFFICERS.

The tellers were called on to report for President; whereupon Mr. A. P. Abell announced—whole number of votes 450; necessary for a choice 225; J. B. Jeter received 140; R. Fuller 130; Judge Chilton 87; Prof. Mell 72; B. Manly, sen, 12; J. B. Graves 5; Judge Stocks 2; Mr. Brook 1. No choice.

The Convention again proceeded to vote for President.

On motion of Mr. B. Manly, Jr., the President was directed to appoint a new set of tellers, so that the election of Secretaries and Treasurers might proceed forthwith. Messrs. B. Manly, Jr., J. T. Randolph, S. G. Daniel, J. B. Taylor, Jr., and P. E. Gibbs were appointed.

While the tellers were out, Rev. Dr. Ryland addressed the Convention by request, upon the moral influence of the present meeting upon the community at large.

The tellers reported the result of the ballot for President as follows: Whole number of votes 357; necessary for a choice, 179; J. B. Jeter received 119; R. Fuller 119; Prof. Mell 59; Judge Chilton 58; B. Manly, sen, 2. No choice.

Rev. Mr. Buck moved that the two highest candidates be voted for *vice voco*. Negatived.

The Convention again proceeded to ballot for Presidents.

Rev. Mr. Milliken of Mississippi, moved that the body proceed forthwith to the election of Vice Presidents. Negatived.

During the absence of the tellers, Rev. Mr. Mallory, of Georgia; Mr. Wm. Crane of Baltimore, addressed the Convention on religious topics. Mr. Crane gave an account of the first foreign mission society in the South (as he believed) formed in the city of Richmond, and with which he was identified.

The tellers returned and reported the result of the ballot for President. No choice.

At this point Rev. Mr. Poindexter arose and announced that he was authorized by Dr. Jeter to withdraw his name.

Balloting for President was resumed, the result of which was reported as follows: Whole number of votes 397; necessary for a choice 199; R. Fuller received 206; Prof. Mell 112; Judge Chilton 10; J. B. Jeter 9.

So the Rev. RICHARD FULLER, D. D., of Baltimore, was declared elected President of the Convention.

On taking the chair, the President made an appropriate address, thanking the Convention for the honor, unexpectedly conferred upon him.

The vote for Secretaries and Treasurer resulted in the election of the following:

Secretaries—Rev. Wm. CARY CRANE, President of Simple Broadens College, Miss., Rev. GEORGE R. TAYLOR, of Staunton, Va.

Treasurer—Rev. J. J. TOWN, of Charleston, S. C.

The Convention proceeded to ballot for Vice Presidents.

On motion, the tellers were instructed to report to-morrow morning.

HOURS OF MEETING.

On motion of Rev. Mr. Adams, of Baltimore, the following hours of meeting and adjourning were adopted: Meet at 9 o'clock, A. M., adjourn at 2 P. M.; meet at 4 P. M., adjourn at 3 P. M.

DEVOTION.

On motion of Rev. Mr. Poindexter, the Convention agreed to spend a half hour every morning, commencing at 10 o'clock, in devotional exercises.

APPOINTMENTS FOR SUNDAY.

Dr. Burrows, from the committee on Religious Exercises, reported the following appointments for Sunday:

1st Baptist—Morning, Rev. R. Fuller, D.D., Maryland; Night, J. R. Kendrick, S. C.

2d Baptist—Morning, Rev. I. T. Tichenor, Ala.; Afternoon, Rev. J. L. Reynolds, D.D., S. C.; Night, Rev. G. Anderson, Mo.

Grace Street—Morning, Rev. B. Manly, D.D., S. C.; Afternoon, Rev. R. B. C. Howell, D.D., Tenn.; Night, Rev. J. M. Pendleton, Tenn.

Leigh Street—Morning, Rev. Wm. Robinson, N. J.; Night, Rev. D. E. Campbell, D.D., Ky.

Bolvidere Hill—Morning, Rev. M. Hillman, Tenn.; Night, Rev. A. Jones, Tenn.

Sidney—Morning, Rev. R. H. Griffith, N. C.; Night, Rev. J. M. Bennett, Ky.

Port Mayo—Morning, Rev. C. C. Meador, D. C.; Night, Rev. J. B. Solomon, N. C.

Manchester—Morning, Rev. J. O. B. Dargan, S. C.; Night, Rev. J. S. Pritchard, N. C.

1st African—Morning, Rev. E. T. Hiscor, D.D., N. Y.; Afternoon, Rev. L. H. Milliken, Miss.

Second African—Morning, Rev. Noah Flood, Mo.; Afternoon, Rev. Geo. F. Adams, Md.

Elmwood African—Morning, Rev. W. C. Buck, Ala.; Afternoon, A. Kirtley, Ky.

Manchester African—Morning, Rev. John Mitchell, N. C.; Afternoon, M. Ball, Mississippi.

Leigh Street African—Afternoon, Rev. Patterson, Md.

Sycamore—Disciples—Morning, Rev. J. H. De Votie, Ga.; Night, Rev. N. M. Crawford, D.D., Ga.

First Presbyterian—Morning, Rev. W. W. Everts, D.D., Ky.; Night, Rev. E. B. Tague, Ga.

Second Presbyterian—Morning, Rev. C. Lewis, Ky.; Afternoon, C. D. Mallory, D.D., Ga.

Third Presbyterian—Morning, Rev. G. W. Samson, D.D., D. C.; Night, S. Landrum, Ga.

United Presbyterian—Morning—Rev. R. Fenman, D.D., S. C.; Afternoon, Rev. W. H. McIntosh, Ala.

Duval Street Presbyterian—Morning, Rev. J. E. Skinner, N. C.; Night, Rev. G. F. Cooper, Ga.

ate of the First Baptist church, Chicago. He goes to New Orleans, "where a fine position is tendered him."

Revival News.

ILLINOIS.—As the result of a revival at Paw Paw Grove twenty-five have been baptized, and one stands a candidate. The larger part who have united are heads of families.

The Times learns that the church at Winchester still enjoys the Spirit's presence. Two more await the ordinance of baptism."

The following from a letter to the Times, has reference to the church at Monmouth:

"Our increase, since the settlement of our present pastor, January 1st, 1859, has been by baptism twenty-two, by letter seven, and by experience two, making a total of thirty-one."

From Girard, a correspondent writes, on the 21st ult. "I baptized twenty-eight into the fellowship of Girard and Brighton churches."

Another correspondent writes from Bath, Ill., "I have had the privilege of baptizing nine happy converts—six of them connected with the Methodist society." Also, "fifteen additions to Elgin church, by baptism."

WISCONSIN.—Rev. S. T. Catlin writes to the Times, from Oscoda Mills, Polk county, Wisconsin, April 12th:

"God is yet cheering our hearts with tokens of good. Since my last, I have baptized two, and received six in all into the church. Our present number is twenty-two."

A special effort was announced at Onalaska, about the 1st of February last. Up to the present time, forty-three have been baptized, among whom are twenty-five heads of families. In Bodewick's Valley, six were recently baptized. These churches are situated in a new region of country, and are consequently in their infancy.

The Times also reports the organization of a Danish Baptist church in Raymond co., Wis.

INDIANA.—A correspondent writes to the Times, from Macedonia, Laporte county:

"We commenced a series of meetings here in the early part of March, which continued some three weeks. The church has been very much revived, and seven added to our number—six by baptism."

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