

S. HENDERSON AND H. E. TALIAFERRO, EDITORS.

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

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For the South Western Baptist.

MARION, May 12th, 1859.

Messrs. Editors: After leaving your delightful little city, with its rural beauty, flourishing schools and hospitable citizens, I returned to Montgomery and found that a goodly number of the brethren had left for the Convention, so that I failed to make the acquaintance of some of them, not having met them on my first visit to the capital. The Baptists of Montgomery, like the brethren of Tuskegee, however, need no special commendation as to their ability and readiness to devise and execute "liberal things." The sentiment expressed by a brother in Montgomery—as he handed me the largest subscription given by any one out of Madison county, is worthy of notice in this connection, and if prayerfully considered by our churches and brethren generally, will do them good and be a blessing to the cause of Him to whom we owe all things. Said this dear brother, in speaking of contributing to various objects and enterprises connected with our denomination, "What else do we live for and in what way can our means accomplish so much as when appropriated to the cause of Christian benevolence." This was the sentiment, but not the precise words. You can elaborate the thought in a useful editorial and stir up the pure minds of some of our wealthy brethren to reflection on the subject, and thus perhaps call more special attention to the Baptist cause at Huntsville. But, I know you gentlemen of the tripod don't like dictation, so I will forbear on this topic; only adding, that while it is our duty to commend the liberality of some, we must occasionally reprove, in general terms at least, the covetousness of others. But, I started to write a little journal letter, so must proceed.

Taking boat at Montgomery I reached the little town of Benton, in Lowndes county, where I met, for the first time, our esteemed bro. Elder Lyon, who kindly proffered me his horse to take me out to some of the brethren in the country, whom I wished to see—so, after a brief but pleasant interview with bro. L., I started for the Mt. Gilead and Ash Creek neighborhoods—both found many brethren absent from their homes—some off at court, others had gone to the Convention, &c. So it was, I saw very few of the brethren—this is one among many of the trials of an agent—after a long, tedious ride, to find a brother on a journey of 20 or 500 miles. As some compensation for the disappointments in not making even the acquaintance of brethren, besides the loss of subscription or contribution, I would respectfully suggest that these absent brethren make a remittance to the "Building Committee, Baptist Church, Huntsville, Ala.," of what they would have contributed had I met them at their homes, or at meeting—and not congratulate themselves, as some do, when an agent is passing about, that they did not meet him. Come, dear brethren, let us hear from you in this quiet, unobtrusive way, when no eye but the All-seeing One observes the act—that is, if you regard the object a worthy one, the erection of a comfortable meeting-house for a very feeble band of Baptists in Huntsville—to feel to build the house without aid from abroad. I saw some brethren in Lowndes and Dallas, however good and true, who contributed to the object of my mission, besides, received donations from the sisters of several of the churches which indicated their sympathy for the dear sisters in Huntsville, who are without a place of worship of their own. I trust other sisters besides these, whom I could not visit will unite and forward us a donation of at least \$1 00 each. Remember Huntsville is in our own beautiful state and we hope will at no distant day be connected with your highly favored region by an "iron tie"—nay, by a stronger, even by Christian sympathy in common enterprises to extending the Redeemer's Kingdom.

Made but a brief stay at Selma—met four of the brethren—some had left for the Convention, and after a pleasant little visit with bro. Haggard of Shelby county, at bro. Lamar's, I took the cars for Marion, the Baptist Agent of Alabama. But you know Marion—the noble brethren of the church—their able and popular pastor, the devoted and efficient Faculty of the Howard and Judson—two names synonymous of Christian philanthropy and untiring zeal in promoting schemes of benevolence for the world that "lith in wickedness." The brethren of Marion are liberal, and that from principle, which is true of most of the restrained churches I visited in my roun. The young brethren of the Howard are especially liberal, and especially al class,

who, unsolicited by me, obtained a subscription for our meeting house fund of \$110. Young brethren of Union University, will you not do likewise, or better than this? Preachers are almost invariably liberal—they cultivate and cherish a benevolent spirit from the beginning of their ministerial life. The young brethren of Howard promise much for the future—may the Lord preserve them from errors, and give them humility as their minds are passing through the process of discipline and training needful for their responsible and exalted office. I find I cannot visit some of the churches until the fall perhaps—my mode of traveling is of necessity slow, and I must take another trip when the hot weather is over—in the meantime I trust brethren will not forget the Huntsville enterprise.—We must have a meeting house there, commodious and respectable, if we expect to make any progress in that growing and beautiful city. I will visit you in due time, unavoidable circumstances only prevent me from going now, the round I intended.

A closing remark, Messrs. Editors, and I will relieve you of this prolixity. Baptists are advancing rapidly in intelligence and wealth in Middle and S. Alabama, and I hope too are more pious and attentive to their religious obligations—have more of a liberal, missionary spirit. More harmony is most certainly desirable and this ought to be secured. I need not suggest the influence of the press everywhere, as an agent of peace or discord. May you and all our brethren of the press in our beloved South write with a prayerful spirit, strive to heal the wounds of the past, and restore the fellowship and harmony of other days, is the prayer of your correspondent. E. STRODE.

For the South Western Baptist.

Church Music.

"O come and let us sing unto the Lord. Let us make a joyful noise unto the Lord of our Salvation." Our Heavenly Father is a lover of music. His universe is replete with harmony. There is music in the rolling spheres, the roaring cataract, the sounding winds, the rippling rills, and in the voices of the whole animal creation.—Addison's rendering of the 3d verse of the 19th Psalm is admirable and true to the Spirit of the original, which our common version is not.

What tho' no vocal voice nor sound Amid the radiant orbs be found, In reason's ear they all rejoice, And utter forth a glorious voice, Forever singing as they shine, "The hand that made us is Divine." It has been the practice of his saints in all ages and in every nation to celebrate the glory of God in anthems of praises. The smile of redeeming mercy and the joys of salvation are appropriately set forth in strains of divine melody. That was a joyful occasion when the arm of the Almighty wrought the deliverance of Israel at the Red Sea. Then sang Moses and the children of Israel this song unto the Lord: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea," &c.

And Miriam and all the women took timbrels and answered them: "Sing ye to the Lord, for he hath triumphed gloriously," &c. And so their responsive strains rose high and strong, until the tall cliffs and craggy mountains of Midian re-echoed the anthems of Israel's deliverance. The united strength of two millions of glad voices rose into the welkin, and this was their thanksgiving for the "Salvation of the Lord." Space would fail me to speak of the rapturous songs of David, the sweet singer of Israel, of Asap, of Habakkuk, and of many others who were wont to celebrate the praises of God in strains of melody. Sufficient to say that five-twelfths of the Sacred Scriptures, Old Testament and New, is poetry.

The fact to which I wish to call attention is, that in every instance in the Sacred Record, whenever the people assembled on a festive occasion, or for Divine worship, then all sang—the whole congregation united their voices in one loud acclaim of praise and thanksgiving. This is true throughout the whole Divine economy in Old Testament and New. Choir singing, or allowing a few to rehearse the psalm or hymn and the many to be mere spectators of the performance, has no precedent in the Sacred Scriptures, but has its origin in the ancient theatre, or modern opera.

How is it then that many Baptist churches perform this great act of worship and devotion by proxy? It is strange that any Baptist church should have been betrayed into this fashionable folly. It is an absurd imitation of Catholic, Episcopalian or Unitarian usage. The Lord help us all to be grateful for the privilege of engaging in every set of Divine worship, and to learn to sing on earth that we may be able to join that great multitude which no man can number, in the song of salvation to Him who sitteth on the throne and to the Lamb.

Ingratitude is unpardonable, and dries up the fountain of mercy.

For the South Western Baptist.

"How they Love One Another."

There is one thing that ever holds the people of the world in astonishment.—They cannot understand it—and yet it ever commands their admiration and respect, and sometimes, indeed, excites their desires. It is the love of Christians for each other. Ah, well was it, in our Savior, to give us the new commandment—"that ye love one another"—for the continued prevalence of this principle in our lives, does more than anything else, to recommend the glorious gospel of the Son of God to the consideration of sinful men. It overturns every argument of infidelity, however specious. It confounds, and yet allures. It draws as with "the chords of a man." You may have religion in the head—you may have it in forms and ceremonies and formularies and dogmas; but get it of the heart—let it work in the affections—if you would move the world. The mightiest intellect that ever essayed to scan and portray the glories of the upper spheres—the sweetest concord of sounds—the nicest conception of form—all, and more, fall short of the humble, meek, gentle, persuasive influence of the heart. Ah, there is power, there is eloquence in a tear! Gentle, inostentatious, silently flowing, like the percolating dew of morn, it softens, it melts, it refreshes. Hearts are pierced, sympathies are awakened—pleadings are heard—the wooing utterances of love 'tis influence to resist! Truly does a weeping church—smiling yet weeping, gentle, confiding, simple and pure in all the ordinances of God's house, convey to the world some idea of the "espousals of Christ." But, to return to the subject—"the love of Christians for each other"—we remark, that this is the way in which the gentle Savior has been pleased to present himself to the world. The love of sinners was the ruling motive of his advent in the world; and believers do but manifest His spirit when they love. "As a lamb slain from the foundation of the world," in all his innocency, meekness, gentleness, patience, love, he appears in the affections and walk of believers;—and the spectacle of the loving, patient, bleeding victim on the Cross is daily exhibited to mankind, in the conduct of his people. But again: Christians love each other because they are, on one point at least, of the same mind. There is unity of thought, unity of sentiment, unity of heart. They are objects of the same "wondrous love"—"debtors" to the same "Goodness"—"partakers" of the same blessing—reliants upon the same "inheritance"—members of the same "family"—Pilgrims through the same "weary land"—"disciples" of the same lowly Savior—"washed in the same blood," "bought" with the same "price," clothed with the same "righteousness"—"children of the same God;—called," "chosen," appointed and sealed unto the same "eternal life"—through the "washing of regeneration" and "sprinkling of the blood, that speaketh better things than that of Abel"—in entering upon which "all tears shall be wiped from their eyes, and a new song be put in their mouths, even praise unto God." Oh! Brethren, is this ours? Shall it be, indeed, that we shall be accounted worthy of their glorious realities? Then let us love, and work for sinners, evermore. EARNST.

CLAIRBORNE, May, 1859.

For the South Western Baptist.

Terms of Discipleship.

MESSRS. EDITORS: A Christian not only endeavors to live soberly as was described in my last; but at the same time, he will try with all his might, to act righteously in all things. In order that he may be prepared to do this successfully, he is often found at a throne of grace, supplicating divine aid. For without the assistance of God's Holy Spirit, he is well aware that he can do nothing. Here let me say to such as are desirous of living right, God has promised to render you such help, as will enable you to do this, if you but ask him. "If any man lack wisdom, let him ask God, who giveth unto all men, and upbraideth not." Let it be remembered that the Spirit teaches but one way, which is universally right. And this is what a Christian loves. But in coming unto God for help, always remember, the throne of grace is accessible only unto a certain class of individuals. A professor need not think he can live a loose, sinful life and then be heard when he goes to God. Far from it. Neither can he expect to be heard, so long as he retains ENVY, MALICE, and HATRED, within his breast, toward his fellow man. Just as sure as religion exists in the soul, just so sure will the man be possessed of an HUMBLE, KIND, FORBEARING, FORGIVING SPIRIT. A Christian may, and no doubt is often badly treated, grossly misrepresented, severely persecuted, and his name cast out as evil. Yet even under such circumstances as these, grace will still retain its strong hold in the man's heart. A Christian desires not to avenge himself upon his ene-

mies. He knows that he who spake as never man spake, has said that "vengeance belongeth to me." As such he surrenders that work unto his God.

One of the best traits of a Christian's life, is always to prove unto his enemies that he cherishes within his heart, a kind, forgiving spirit. One that can forgive and forget all injuries he may have received at any time. Christ says, "if thy enemy smite thee on one cheek, turn unto him the other also." Christian, do you want to overcome your enemies? do but try this one time. Nothing will succeed half so well. You need have no fears in doing so. You may have to sacrifice much in so doing, for the present, yet, in the end, the interest you will receive will be doubly compounded to you.

"Truth, crushed to earth, will rise again. The eternal truths of God are her's; Whilst error, wounded, writhes in pain. And dies amidst her worshippers." Did all who profess to know God in the pardon of their sins, thus act, how strong would be the evidence arising therefrom, in supporting christianity.—How would we convince the enemies of true religion that there is virtue attached unto it, that none of the inventions of man have ever been able to equal. Christianity claims to accomplish this much in the soul. Think not that this is too rigid. The Bible establishes the same truth, much more forcibly than I can expect to describe it. "And let God be true, and every man a liar." If you do not find such a spirit of forgiveness as this in your daily life, it is simply because you have never been taught by the Spirit of God. I fear that many Christians do not properly understand the meaning of forgiveness as taught in the Scriptures. I propose in my next to give you what I conceive to be the scripture definition of the phrase. Meanwhile, let us all apply the work of self-examination to our hearts. Let us put our lives in one end of the balance, and the word of God in the other, and see which will kick the beam. Yours in Christ, E. W. HENDERSON.

For the South Western Baptist.

Which is the Apostolic Church?

NUMBER 27. In tracing the different denominations to their origin, it has been said by some, who are not particularly anxious that the Baptist denomination should date their origin farther back than themselves, that they (the Baptists) originated in the sixteenth century from Menno Simons, in like manner as the Lutherans did from Luther, the Presbyterians from Calvin, and as the Methodists did from John Wesley. This is a wonderful conclusion indeed! Menno was a Romish priest, and was born at Witmarsum, in Friesland, in 1505. This illustrious reformer, after mature reflection, "was induced to examine the New Testament with diligence, in consequence of doubts concerning transubstantiation?" When, after candid examination, he was enlightened on the subject, and saw the utter infeasibility of supporting longer such an untenable doctrine, and consequently rejected it. He also, on account of the martyrdom of many of the Anabaptists, about this time, was led to institute a similar inquiry, relative to the other sacraments, "which resulted in his embracing the views of the persecuted Baptists." So the peculiar principles supported by the Baptists, were not by any means established by Menno, but only embraced by him; for we can trace these principles, with great indisputableness, through all the different ages to that "sect," which Paul said was every where spoken against. The term "Anabaptist" was given to this people by their enemies by way of reproach, because they baptized those anew, who had been baptized in infancy. As Baptists do not recognize the baptism of sprinkling in infancy, or at any other age, to be baptism at all, they could not have taken the name Anabaptist willingly to themselves, as this word, in their opinion, when applied to them, is without a meaning. It will also be proper to say, that the fanatical insurrection at Munster, which has been transcribed by a thousand Pedobaptist pens, and the last resort of every slanderous declaimer, can not be attributed to the Baptists proper. The true cause of this rebellion is not attributed to religious opinion but to civil liberty; and, as there was a heterogeneous mass, groaning under severe oppression, composed of Anabaptists, Roman Catholics, and thousands embracing no religious opinions at all, it is unjust and ungenerous in those who have ever looked upon the name of Baptist as a by-word and reproach, to endeavor to foster the stigma of the Munster affair entirely upon the former. This unfortunate affair has ever been reported to by every Pedobaptist pop-gun, as evidence that the Anabaptists, and consequently Baptists, as they term them all the same, were endeavoring to establish their baptism, or immersion, by the force of arms; when every one knows, who makes any pretension to an ordinary knowledge of history, "that it was not a quarrel about baptism, but about the feudal system." But why

select the Anabaptists, out of this promiscuous multitude, as a target against which every Pedobaptist battery has been turned so long? Why?

The answer is marked in legible letters, upon every unprejudiced mind.—They rejected infant baptism. "Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven." They are also directed to rejoice, and to be exceedingly glad, for their reward in heaven is great. CLEOPHAS.

Orion, May 11, 1859.

Baptist Church Government.

Many Protestants, as well as Roman Catholics, cannot comprehend the simplicity that is in Christ; especially in regard to the unity and the government of the church. They conceive of independence as opposed to unity, and of popular freedom as equivalent to anarchy. Not long ago, a Presbyterian divine, on a public occasion, spoke of the church government of the Baptists contemptuously, as "No government." Let us look into this matter.

As it regards church government the Baptists believe in the spiritual unity of the whole believing church, under Christ its head; and in the duty of making this unity visible by subjection to him in all things.—(John 17: 21; Ephes. 5: 24.)

Local churches, like those of Jerusalem and Antioch, composed of converted members, duly baptized, embodied under the law of Christ by free mutual agreement, and maintaining the truth in love, they hold to be, according to the New Testament, the appointed means, in the first place, for manifesting this unity. The government of these churches is congregational, each body being immediately dependent on Christ, is therefore independent of all others, and is complete in itself for the management of its internal affairs; such as the choice of officials, declaration of faith, reception, dismissal, or discipline of members. Each church is a tribunal where Christ himself presides, ratifying in heaven whatever is done according to his will on earth. (Matt 18: 17-20.) Baptists recognize no higher ecclesiastical tribunal on earth, is constituted by Christ.

"This principle of independence is, however, quite distinct in their view from selfish isolation. It is balanced by another principle equally dear to them—that of intercommunion, or the communion of churches. This intercommunion is the highest form of visible unity, and is never to be interrupted without necessity. On this principle their churches associate; invite councils for advice, and organize societies for mutual co-operation in any benevolent, educational, or missionary enterprise. But all such associations among Baptists, disclaim the slightest jurisdiction over the churches, and any attempt to exert ecclesiastical power would be indignantly repelled.

Baptists make no distinction but that of office between clergymen and laymen. Each church is a little spiritual republic; so every member is entitled to a vote, and is trained to all the duties of an active citizen. The voice of the majority governs; but they seek by fraternal discussion and prayer, mingled with love and forbearance, to secure perfect unanimity according to the will of God. They recognize no higher church officers than pastors and deacons. Elders, as evangelists and missionaries, after due trial, are also ordained and sent out to preach the gospel. Councils are usually called by the churches to advise and assist in the ordination of ministers, the formation of churches, and the settlement of serious difficulties. Such councils are sometimes called Presbyteries; but they must not be confounded with the bodies that bear that name in the Presbyterian church, as they have neither judicial nor appellate powers. Whatever be their differences in other things, Baptists all agree in maintaining the congregational form of church government, as one branch of the liberty with which Christ has made us free."—Baptist Family Magazine.

GRAND PECULIARITY OF THE GOSPEL.—Dr. Duff, in referring to the baptism of a Mohammedan, says:—"A few days before his baptism, I asked him what was the vital point in which he found Mohammedanism most deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was, 'Mohammedanism is full of the mercy of God; while I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of his law, I felt also that it was not with God's mercy, but God's justice I had to do. How to meet the claims of God's justice Mohammedanism has made no provision, but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me, a guilty sinner.'" How clearly did this converted Mo-

hammedan perceive the true peculiarity of the Gospel! Christ by his death, making provision for the satisfying of divine justice, and for its union with mercy in the sinner's salvation. It is a gospel only for those who realize the enormity of their guilt, and their own inability to remove the load. To the ignorant and insensible sinner it is but "sounding brass and a tinkling cymbal."

What is the Family?

It is a little EMPIRE. The father is the sovereign. It is an absolute sovereignty, constituted in wisdom and restrained by affection. It is derived from the fountain of all power. With this authority is connected immense responsibility. No substitute can be found. To the government thus constituted, unreserved obedience is required, that its ends may be fully answered. It is a type of that ultimate submission which will be paid to the Father of all by his redeemed family in heaven. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.

The family is a NURSERY. The idea is derived from a material process in nature to which both animals and plants are subjected. God speaks of planting a "noble vine." Such is the family. It requires nourishing, protecting, maturing, as much as the literal vine. "Christian families are the nurseries of the Church on earth, as the Church is the nursery for heaven." The nursery is a retired place, but pregnant with preparations for eternity. Its germinations are immortal. It is the birth-place of body and mind. Happy, when some auspicious star of hope hovers over it. A train of associations is there commenced, which is imperishable; habits into which the very soul is moulded; impressions are engraven which no lapse of time shall ever obliterate, which eternity itself will but confirm and perpetuate. Like seed, like harvest: "He that soweth to the Spirit, shall of the Spirit reap life everlasting." A mental philosopher has said, that the character is formed before the expiration of the sixth year of our existence. And those years are in the hand of the mother! The mother of Byron would become frantic with passion, and throw the tongs at him, in early childhood. Hence he became more and more un-governable; in fact, never knew what self-government was, for he was never taught it. He had no home. Not so Cowper, who embalms, in fascinating poetry, his recollections of the sanctity of home. The reminiscences of his mother were so delightful, he could apostrophize in tender numbers even her portrait when brought to view.

The family is a SCHOOL. The parent is the natural teacher. With what beauty of language and solemnity of style, with what divine authority does the law-giver of Israel appoint the parent to this work—Deut vi. 7. In the house, by the way, in the morning, in the evening, must this work be constantly done. Happy the child who can say, "I was my father's son—taught me also." Happy the parent who saith, "Hear, ye children, the instructions of a father." Speak not of wealth, of legacies, of estates bequeathed. The best inheritance is the education of the soul for eternity. Alas! how many thousands are trained to a career of guilt and shame!

The family is a SOCIETY. In it are all the elements of the social relations. Numbers, intellect, attachments, sympathies, temperaments, attrition of mind, moral power. Thus it is the very foundation of civil society, whose dignity, advancement, and prosperity, in every form, depend upon the same qualities in the family. This is the only road to the perfection of the social state.

The family is a SANCTUARY. If on earth can be found a refuge from earth's ills, toils, and calamities, it is here. To the man of business, jaded with cares; to the laborer, worn with toil; to the professional man, the clerk, the politician; to the sailor, from the stormy wave; to the soldier, from the bloody fight; to all who come from the battle of life, how refreshing to find one spot where the heart is sure to repose, undisturbed by a doubt that there every face beams with a smile of welcome, every heart bounds with joyful emotion. The well-ordered family is a little church. Believers and their children in covenant with God constitute the essential idea of a church—at least in a qualified sense. Such a family is the miniature of the "whole family named in heaven." "To the church in thy house," said Paul to Philemon. Happy home! Thrice blessed home! God is their father, Christ their elder brother, the Holy Spirit their sanctifier and guide. That house is the vestibule of heaven. The sacred shrine is there. There the incense of prayer diffuses its sweetness. The melody of praise is there. Death does not break, but sanctifies, the link which binds it to the family above. The grave but opens the passage to glory!—N. Y. Observer.

We cannot really love God without hating sin; nor really hate sin without loving God. Naebody can scruple for one just before dinner, and when the dessert is

Methodism Yielding.

The Laymen's Association of the Cincinnati Conference of the Methodist Episcopal Church, which was formed one year since, is now holding its second annual meeting. The main object of this Association, is to secure a lay representation in the Annual and General Conferences of that Church, or, in other words, so to change the constitution that it shall not be governed exclusively by the ministers. "We have too long rested under the imputation," say the Committee, in their report yesterday, "that nature and grace have not endowed us with capacities suited to the position God would have us occupy. The report of Dr. Bond, of 1828, and its numerous endorsements of high officials, that we have no rights (except to foot the bills) should now be repudiated." But this is not the whole that these brethren demand. They say, "the good of our children, the church and the world, loudly call for a more intimate relation between pastor and people, which can only be obtained by a more protracted stay of the pastor with the people," which is good sound doctrine. One of the reasons they urge against the present system of itinerancy is, that it is a grievous and unnecessary burden upon the church. They reckon that "in displacing their 4,000 ministers from fields where they have just begun to labor with success, and in removing them to new ones, where six months will be required to make acquaintances," an expense is incurred every two years of \$120,000, for removals, and another \$120,000, in the depreciation of household goods, making an aggregate which exceeds the whole sum contributed by the Methodist Episcopal Church to foreign missions. They also reckon that every two years, one thousand years of ministerial labor are lost in the process of removal, and justly argue that the system is "extravagant." They also protest against the absorption of the time of ministers in editing, teaching Latin and Mathematics, and directing book-concerns, and hold that laymen may be found to attend to many things which now divert so many of their ministers from their proper work. Cincinnati Letter.

Baptists in America.

It appears from the most recent authorities that in 1857, the Baptists in the United States had 11,600 churches; 7,141 ministers; 1,025 licentiate, and 923,198 church members; of whom 63,566 were added by baptism during the year. Including those of the British Provinces and West Indies the total membership was 988,648. Besides these there are nine minor sects, who agree with the Baptists in practising the immersion of believers only, but differ more or less on other points. If these be added, with the usual increase for the last two years, the total rises to more than 1,500,000, or a million and a half.

"The ministry of the Baptists," says Dr. Baird, "comprehends a body of men who, in point of talents, learning and eloquence, as well as devoted piety, have no superiors in the country." The Baptists have never made classical scholarship a prerequisite to the ministry of the gospel, lest they should seem to be wiser than God; but it is a mistake to suppose that they have ever despised learning or knowledge, except when substituted for holier gifts. As early as 1764, when numbering in all America only 60 churches, and about 5,000 members, they founded their first college in Rhode Island. Long before, they had fostered Harvard, and helped Franklin to lay the foundation of the University of Pennsylvania. They now have thirty-three colleges and universities of their own, over one hundred academies and female seminaries of a high grade, and eleven theological schools. They have publication societies at Philadelphia, and Charleston, besides, many flourishing private houses in our large cities. They maintain forty-two periodical organs, two of which are quarterly reviews.—If we add those of the British Provinces, the total is thirteen theological schools; thirty-five colleges, and forty-eight periodical organs of the Baptist Denomination, in North America.—Christian Watchman.

A SCOTCH PARSON'S SERMON ON MODERATION.—A Scotch parson once preached a long sermon against dram-drinking, a vice prevailing in his parish, and from which, report said, he was not free himself.

"Whatever ye do, my brethren, do with moderation, and above all moderate in dram drinking." "then ye get up, indeed, ye get take a dram, and another before breakfast, and per-another another after; but dinna be always dram drinking. If ye are out in the morn, you may just brace yourself up with another dram, and perhaps take another before luncheon, and some, I fear, take one after, which is not very blameable; but dinna be always dram-drinking away. Naebody can scruple for one just before dinner, and when the dessert is

brought in, an' after it is ta'en away; and perhaps one, and it may be two, in the course of the afternoon, just to keep you from drowsing or snoring; but dianna be always dram-dramming. Afore tea and after tea, and between tea and supper, is no more than right and good, but let me caution ye, brethren, not to be always dram-dramming. Just when you start for bed, and when you are ready to pop into it, to take a dram or two, is no more than a Christian may lawfully do; but brethren, let me caution ye not to drink more than I have mentioned, or may be we may pass the bounds of moderation."

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, June 9, 1859.

Two Reports, on Sabbath Schools and on Missions, read before the East Alabama Convention, are published this week. As Sabbath Schools and Missions are two leading objects with Baptists, they will be read with interest and profit. We have placed them on the "Family Circle" page to enlist the feelings of children as well as others in the noble enterprises discussed.

Our good agent, J. M. MITCHELL, of Oakmulgee, is informed that the letter and money to which he refers were received, and the names credited.

Brother NATHAN SMITH is doing us good service at Gaston, for which we feel grateful. Will not other brethren at other points do likewise?

Elder E. MARTIN, of Easta Boga, has our thanks for his assistance, and for his good promises.

Rev. GEORGE L. LEE, of Burnt Corn, Ala., adds the following to a business letter:

"The work of the Lord is still progressing in this part of the county. At one of my churches, since last October, nearly fifty have been added by baptism."

The Deflection of Rev. J. P. Tustin.

We trust we shall always have a modicum of that "charity that hideth a multitude of faults;" but then there are "faults" which, in all good conscience before God and man, we do not think that garment was ever intended to "hide." For instance: When a man whose preaching and writing for more than twenty years shows him to be a Baptist "warp and woof," suddenly strides over to the Episcopal Church, and applies to the Bishop for "holy orders," we shrewdly suspect that an attempt to stretch the "seamless garment" across the intervening space, would rend it in twain. Now we have no idea of treating that princeling among the sisterhood of graces so rudely.

The Rev. J. P. TUSTIN, late Corresponding Secretary of the Southern Baptist Publication Society, and editor of the Southern Baptist, has applied to the Bishop of Rhode Island for "holy orders." Well, we acknowledge frankly that we have been deceived in Mr. Tustin. How the "Philistines" will triumph! From sundry indiscretions, we wrote to a member of the Board of the Publication Society as far back as December, 1857, suggesting the propriety of superseding Mr. Tustin by some other competent man, as Secretary of that Board; and we doubt not that the Board would have taken that step but for the peculiar circumstances which then surrounded Mr. T. But we never dreamed that he was insincere in his published sentiments. We never suspected the ingenuousness of his solemn protestations of attachment to the principles and practices of the Baptist denomination. And, moreover, after possessing the confidence of the denomination so long, and after filling so many important positions of trust and profit in it, to suddenly "right about face," and go over to Episcopacy, shakes our confidence in the sincerity of any religious convictions under which he professes to act. That a man may change his opinions, and act upon such change, and still be an honest man, we frankly admit. But when a man suddenly deserts sacred principles which he has been defending for nearly a quarter of a century, just at a time when those principles ceased to pay, raises the presumption that other motives than those of conscientious convictions controlled him. But whatever they were, we leave them to him and his God. We sincerely wish that Episcopacy may make him a better man than he appears to have been while wearing the garb of a Baptist.—We frankly acknowledge, again, to the public, that we have been deceived in Mr. Tustin. We believed him sincere in his professions of regard to the principles and polity of our denomination; but alas! his deflection at the time and under the circumstances, must throw over the transaction an air of suspicion which no friendship can relieve.

We call the attention of the Churches in the Central Association to elder RUSSELL'S appointments. As bro. Russell has agreed to labor one month with the Association we trust the brethren will condescend to his appointments, and punctually attend them. May the Lord make his preaching blessing to the Churches!

A sketch of Elim Church, in another column, will be found interesting. Such articles compressed in a small compass, giving facts, will be read with interest and profit. Who will write them?—Send us such brief, packed articles, and they shall be given to the public forthwith.

Resolutions of the Southern Baptist Convention on Missions.

We deem it a privilege and duty to republish the following resolutions, first passed by the Baptist Convention of Georgia, and then by the late Southern Baptist Convention, at Richmond. We hope the suggestions will meet the hearty approval of every Baptist Church and minister in the South:

The following resolutions, adopted by the Georgia State Convention, were presented by Mr. Mell, of Georgia:

Resolved, That we do sincerely and solemnly recognize the claims which the Foreign and Domestic missionary cause has upon our affections, our prayers, and our pecuniary sacrifices; and that we do rejoice in whatever success has attended the past efforts of our brethren; that it becomes us to be humbled in the dust in view of the limited efforts we have made for the extension of the Redeemer's Kingdom amongst men; and that it becomes all our ministers and all our brethren throughout our Southern churches to redouble their efforts in this glorious cause.

Resolved, That the General Convention, at its approaching meeting at Richmond be requested to consider the propriety of appointing a week in June or July, when all the Baptist churches in the Southern country shall be requested to enter upon a series of devotional exercises, with reference to a great increase of Gospel laborers, a revival of the apostolic spirit of missions, and the mighty and universal outpouring of God's Holy Spirit upon all flesh.

Resolved, That it is the sense of this Convention that \$125,000 should be raised during the ensuing year for the furtherance of our missionary operations, domestic and foreign.

Resolved, That the members of the Convention be and are hereby affectionately urged to make increased efforts among their constituents and the churches, that an amount may be contributed by this State, not less than \$25,000.

Resolved, That the delegates of this Convention to the Biennial Convention, to convene on the 6th proximo, be requested to present this subject in some suitable manner before that body, and to advocate such measures as may seem calculated to secure the \$125,000.

The resolutions were accepted and referred to a select committee, consisting of Messrs. Jeter, of Virginia, Tupper, of Georgia, Sears, of Kentucky, McGraw, of Alabama, Allen, of Virginia, and Mell, of Georgia.

GEORGIA RESOLUTIONS.

Mr. A. Broadus, jr., from the special committee to whom was referred the resolutions of the Georgia Convention, reported that they were worthy of approval, and recommended that they be spread upon the records of this Convention; that the last week in July be observed throughout the South as a special season of prayer for the outpouring of God's Spirit and the success of the missionary cause; and the friends of the cause throughout the South be urged to raise during the ensuing year \$125,000 for the furtherance of missionary operations, domestic and foreign.

The report was adopted. The time has evidently come when we are loudly called upon as a denomination of Christians, to take an advance step, especially in regard to Foreign Missions. The Annual Report of this Board, adopted at our late Biennial Convention, discusses most ably the propriety of opening a mission in Brazil, South America, and Japan, so soon as practicable. These fields are now open to Christian influence. The constantly recurring question, however, is, where are the MEN to occupy these fields? Able, pious, earnest men of God, whom our own churches cannot spare, are the men now needed for these fields. What then is the duty of our churches in such an exigency? Why, to observe the admonition of the ascended Saviour:—"Pray ye the Lord of the harvest, that he would send forth more laborers into his harvest." Let not our churches suppose that if the "Lord of the harvest" should send some of their pastors, their Pauls and Barnabas, to the heathen, that therefore they are to be destitute. It is a striking fact, that that period in the history of our churches in which the heaviest draughts have been made upon them for missionaries for the Home and Foreign fields, have been the very times when the Lord has sent most laborers into his vineyard. It is in this respect that the language of Solomon is peculiarly appropriate: "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and yet it tendeth to poverty." The present desolation reigning throughout most of the churches of our anti-missionary brethren, speaks to us as with a voice of the "seven thunders" of John.

But we set out especially to offer a suggestion or two to our brethren, as to the manner in which that "last week in July" which has been recommended by the Convention to be observed throughout the South as a season of prayer and effort for our missionary operations, Home, Indian and Foreign, should be observed. It is desirable that all our churches shall, as far as practicable, be induced to observe this period as requested. How may this be effected? We can only answer our part, and if any brother will suggest a better plan, we shall most cheerfully adopt it. Hear us!

In the first place, Missionary Mass Meetings might be held at as many central points as possible embracing the fourth and fifth Sabbaths in July. For instance: Suppose a meeting of this kind were appointed at the city of Montgomery to embrace the fourth Lord's day in the month, and another one at Tuskegee to embrace the fifth—this would enable many brethren to attend each of them.

In the second place, our preaching brethren could disperse themselves during the week in companies of two and two, and visit each of the churches as might not be near enough to attend these mass-meetings; and in this way, nearly, if not quite every one of our churches would be visited with special reference to the mission cause. Who

can calculate the amount of good that could be accomplished in a single week? Can our ministering brethren be induced to give one week to this blessed work? If so, we are persuaded that our members would assemble at their several houses of worship, and most cheerfully co-operate with the ministry in so glorious a work. Now brethren, what do you say? What will the Baptists of Alabama do that week for the cause of missions? What proportion of the "\$125,000" will they raise?

Approx—We have before us a private letter from brother TICHENOR, of Montgomery, from which we make an extract or so. He says:—"I feel like devoting that week [the "last week in July,"] to this purpose. * * * I am willing to arrange with brethren around for a whole week's services for the mission cause. * * * Cannot you, and L, and L—, and S— and others have some understanding and concert of action? Let us start the ball. Can we not arrange with brethren throughout the State, and have it thoroughly canvassed during that week? If so, I think we will accomplish more for Christ than during any other week of our lives. Write me as soon as possible about this," &c.

Brothers! Speak out throughout the State, and arrange for that week, and let there come up such a report from Alabama as will cheer our several Boards in their labors, and encourage our missionaries in all their fields.

Since writing the above, we have received a communication from bro. TICHENOR upon the subject, which for want of space we defer until next week.

"Behold what a little matter a big fire kindleth!"—Proverb reversed.

For some time Northern Baptists have agitated on the subject of consolidating their Societies. Much harm has been done to the various benevolent enterprises of the denomination by these discussions. Confidence has been weakened, and covetousness has had a precious morsel upon which to feast. After discussing the matter in the papers, a meeting for the purpose of inquiring into the propriety of consolidating some of the Societies into one, thereby, it was contended, they would be more efficient and less expensive, was proposed by the Baptist Convention of New York. Dr. Wayland was the leading spirit of the movement, and Dr. Bright of the Examiner, who always sneezes when Dr. Wayland takes snuff, warmly seconded and pressed it forward.

The "Convention" recently met in New York, and below in an extract from the New York Chronicle may be seen the result. The affair reminds one of the old fable of the Mountain and a Mouse. It is painful to see great minds suggesting and advocating impracticable things. Such men can divert the attention of plain, practical men from useful labors to inquire into their theories, greatly to the injury of instrumentalities known to be useful and efficient.

We are gratified that Southern Baptists had the good sense to hurl back these Northern agitations when some attempted to foist them upon us. Let the reader examine the proceedings of the Southern Convention at Richmond, with its unity of sentiment and healthy figures, with this New York consolidation movement, and the difference is strikingly apparent. Thank God! The discordant note of "expensive machinery" is hushed by Southern facts and figures. We rejoice not at the difficulties of our brethren, and publish the following as a warning to Southern Baptists, to frown down needless agitations. But see the extract:

The Consolidation Convention.

This gathering of 700 or 800 Baptists from 400 or 500 churches has terminated in what? Echo answers, what? It did not resolve all our societies into two, one for Home, and the other for Foreign work, as the friends of the movement taught us to expect, and as the letters from the churches demanded. It did not break down society-publishing, after all these brethren had said of its waste, but the Publication Society stands now firmer than ever. Even the effort to deprive it of agencies, and to confine it to "spontaneous" contributions of money was voted down. The effort to centre all foreign work in the Missionary Union, desirable as it might seem in some points of view, was on the whole a failure. So far from uniting all home work in the Home Mission, the State Conventions were left to the free exercise of all their old prerogatives and the churches are still to receive applications for money from both as formerly. Even the union of the two Ministerial Education Societies of this State, the consolidation most of all demanded, failed to be touched by the Convention. No opinion in favor of their union was ventured. The substitution of annual for life memberships, failed in Missionary Union altogether, and in the Home Mission is laid over for action next year, by which time our brethren will learn how impossible it is to galvanize a constitution into life, and will leave it as formerly, a dead letter on the books, with its present provisions. Whether they take the one course or the other, is not of the least importance. Dr. Wayland's plan of getting rid of all Societies was not even mooted to the Convention, nor was that of getting rid of agents.

The only thing the Convention really did was to kick a dead lion, or a lion long since pronounced dead. They resolved to ship the American and Foreign Bible Society to the care of the Publication Society at Philadelphia.—Whether this consignment will be accepted or the friends of the institution will allow it to go, is extremely doubtful. So far as we now see, there is no hope that this measure of the Convention will be carried out.

Rev. B. MANLY, D.D., has returned from Charleston, S. C. to Tuscaloosa, Ala., where his correspondents are requested to address him. It will be seen from bro. HOLMAN'S communication that he has commenced his labors as State Missionary.

Rev. F. M. LAW, on account of the ill health of his wife, will spend the summer at Chandler's Springs, Ala., where he wishes his correspondents to address him.

See notices of College and High School commencements and examinations. It will be seen that the commencements of the Howard and the Judson occur the same week, but the arrangements are such that they will not interfere. This is to give the friends at a distance an opportunity to attend both without remaining from home two weeks.

We thank elder STROBE for his well written letters. We commend them to our readers. Will not our sisters, and those to whom he has appealed act upon his very reasonable request? We know of no object upon which a few dollars from those who are able to contribute them and never feel it, could be more profitably invested for the cause of the Master than to contribute them to the erection of a Baptist meeting house in Huntsville, Ala.

ENERGY AND INDUSTRY.—Proof of this may be seen in the large catalogue of books announced in the late circular of Sheldon & Co. In addition to the large list of theological, literary, scientific, day school and Sunday school books, they announce for sale Bibles and Testaments of every variety of form and binding; also the publications of many other publishers.

HALFWAYN of Montgomery is offering the balance of his summer stock at a great reduction. Read his advertisement, and call and see him when in that city, and we doubt not you will find something to please you.

COMMENTARY ON THE GOSPEL OF JOHN: By Dr. Augustus Tholuck. Translated from the German by C. P. Krauth, D.D. Philadelphia: Smith, English & Co.

We became acquainted with the theological sentiments of Dr. Tholuck several years ago by reading a small volume from his pen entitled "Guido and Julius," in which he discusses "sin and atonement." From this we learned his sentiments were highly evangelical.—The volume before us has long been before the public, and has met with more general favor than any of his Commentaries. It is comprehensive and thorough—presenting an amount of critical acumen, fervid piety, and cultivated genius seldom seen combined in the same production. It seems as if there was a happy sympathy between the commentator and the "beloved disciple," imparting to this volume a pleasing enchantment, from which the reader is most reluctant to be released. If we had it in our power, we would place this incomparable production in the library of every minister of our land.—It is a large octavo volume, of 440 pages, and mailed (postage prepaid) to order at \$2 25 cents per copy. Address Smith, English & Co., Philadelphia.

THE GOOD SHEPHERD; or, the Savior of Sinners. By a Sunday-School Teacher. Charleston: Southern Baptist Publication Society.

A serious, calm, instructive work of 99 pages. It is admirably adapted to old and young, Sunday school scholar and teacher.

The author has been for many years a Sabbath school teacher, and knew well how to adapt his work to teacher and scholar. We hope the Society will bring out, rapidly, many such works.—Price, 25 cents.

For the South Western Baptist, State Missionary.

It will be no doubt gratifying to the friends of missions in this State to learn that Dr. Manly has arrived and entered upon his labors. It has, for sometime, been the settled conviction of some of our prominent members that the personal labors and influence of one so long and so favorably known as Dr. Manly would be promotive, in an eminent degree, of the cause of true religion in our State.—These convictions were made known to the State Convention at its last meeting. That body, with great unanimity, recommended the Board of Domestic and Indian Missions to appoint him as a missionary to ride through the State, so far as practicable.

The objects contemplated in this mission are not so much to seek out and supply destitute churches and neighborhoods, as to visit more prominent positions, attend protracted, missionary and mass meetings—Associations, Conventions, examinations of denominational schools, and other public gatherings of the Baptists in the State, for the purpose of aiding pastors and churches by his wisdom, knowledge and experience in devising and carrying out the best methods for the elevation of piety—securing the unity of design and effort among the entire body of Baptists in the State, and for developing, combining and directing their resources and energies into channels of the most enlarged usefulness.

It is a matter of regret that some have entertained and expressed the opinion that this appointment confers some ecclesiastical authority. Such persons, I presume, have not been long connected with the Baptists, or their opportunities to become acquainted with Baptist principles have been quite limited. No Board, Association, or Convention, recognized by Baptists, possesses any such authority; consequently, can confer none. No such authority can be exercised by any indi-

vidual over our churches, no matter from whence he receives his commission.—The design of the Mission is not to send out one who shall "Lord it over God's heritage," but one who shall be an "ensample unto the flock." And who is more admirably adapted to this end than Dr. Manly?

Certain responsible brethren stand pledged for his salary, and not one cent will be drawn from our missionary funds for the support of this enterprise, while we expect the mission will be of much more service to the Boards.

The appointment is much in compliance with the request of the Convention. The concurrence of the Board is most cordial. We feel assured that it requires but one visit of Dr. Manly, to satisfy all as to the utility of the mission.

He is too well known to Alabama Baptists to require any commendation from the Board, or from any class of men. We only say that he enters upon this important work with the entire confidence of the Board, accompanied with their warmest sympathies, and prayers that the mission may be agreeable to himself and meet the highest expectation of its projectors.

R. HOLMAN, Cor. Sec.

For the South Western Baptist, Acts of Encouragement.

We often receive words of encouragement; and these are grateful and inspiring in times of want and difficulty. It is not infrequent that we receive acts of encouragement as well as words. So much in point is an epistle just received from an esteemed brother in this State, that we make some extracts for the gratification and example of others. He says:

"I have seen, with devout gratitude, some of the results of the Richmond Convention. I trust that God will continue to encourage the hearts and strengthen the hands of all the friends of our loved and honored Boards, and give to the dear brethren, who compose them, grace to sustain and comfort them in their arduous and difficult work."

"I enclose \$50.00 for Domestic Missions and \$50.00 for Indian Missions.—Pray that God will accept and bless the humble offering, and cause his face to shine upon the unworthy offerer."

Such declarations of sympathy are easily comprehended and highly appreciated by the Board. They meet present wants, and furnish an "earnest" of future aid. Too often many of the best friends of the Board postpone their contributions until very late in the season, which prevents the Board from extending their operations as they desire, and as the wants of the field demand. Our brother has furnished an example of promptness that is worthy of imitation.

This generous contribution comes in without the visit of an agent, or any other solicitations than the dictates of the constraining love of Christ. Not that he is opposed to agents, having been, himself in former times, engaged in that work; but he knew his duty and his privilege, and had a heart to discharge the one and enjoy the other. He is also acquainted with the fact that we have no agent in the State.—Possessing the money, the will to give it, mail facilities to convey it, he sent it, and the Board has it—the Missionaries, and their families, will enjoy it.—These hints will, no doubt, be sufficient for many others. It also indicates confidence in our Missionary organizations and a pious determination to sustain them. It further illustrates the widespread influence of the missionary spirit, so signally manifest at the late session of the Convention in Richmond. It was remarked by many that at no former time had the great Baptist body been so thoroughly imbued with this spirit. So we then felt—so we now believe. The same spirit seemed to pervade all the friends of the Convention who were not present, but were praying, at home, for the divine blessing to rest upon the meeting. Scarcely had we reached home before this, and other letters, containing remittances for the Board, and words of sympathy and encouragement, were received at our office. Never has the month of May closed with such bright prospects, for the future, as the present. We trust that all who love our Lord Jesus Christ will begin at once to ask the Lord "What wilt thou have me to do?" Begin at once to do it—make all necessary arrangements for future work. To meet the wants of the field the current year we need \$65,000. To secure this we must look to Alabama for \$15,000.—Though a much larger sum than she ever has contributed in one year, it is a small amount compared with her ability. Let each church inquire how much of this sum ought we to pay. Let each member inquire, "how much ought I to give?" Brethren read, consider and do.

Yours in Christ,
R. HOLMAN, Cor. Sec.
Marion, June 1, 1859.

For the South Western Baptist, On Writing for the Press.

In looking over a religious paper not long since, I noticed over the signature of a minister, an article which appeared to me to contain some very foolish things. I wondered what motive could actuate him to write such nonsense. My conclusion was, that it dishonored him to indulge in such. I thought of my own course, and I determined henceforth to be more particular about what I write;—and never write for the press at all, unless I can write sensible articles, and such as are likely to do somebody some good.

HINER.

The corn crop, and vegetables of all kinds need rain very much. Cotton is doing well.

A Brief Historical Sketch of the Elim Church.

BY THE PRESENT PASTOR.
The Baptist Church of Christ, called Elim, in Montgomery county, Ala., is one of the oldest churches in South Alabama. It was constituted in the year of our Lord, 1819, on the 19th of June. The Presbytery who assisted in the organization were Revs. Jas. McLemore and E. Thompson. There were only 14 members in the original constitution. The organization was completed by the election of Rev. James McLemore, pastor; Arnold Edwards and Wm. McLemore, deacons; E. Jeter clerk. The following is a list of the officers of the church from its organization in 1819 to the present time:

Pastors—James McLemore, Wm. J. Larkins, Melvin Jeter,* H. W. Todd, Washington Mallet, T. D. Armstrong, Wm. S. Lloyd, A. T. M. Handey.

Deacons—Arnold Edwards, Wm. McLemore, A. Evans, Wm. Harris, Jas. Harper, James Taylor, J. H. Bullard, G. L. Hogan, Moses McLemore, A. J. McLemore.

Clerks—E. Jeter, R. S. Mosely, Wm. J. Larkins, Jesse H. Mosely, J. S. Bullard, John Caffey, Moses McLemore.

Rev. JAMES McLEMORE died Nov. 21, 1834. He had been the pastoral supply of this church from the time of its organization to the period of his death. Brother McLemore emigrated from Jones county, Georgia in the year 1818, and settled in Montgomery Co., Ala. He was one of the earliest Baptist preachers in that part of the State. Although his means of support were quite limited, with a large family, and after suffering great bodily infirmity, yet, we venture to say that no Baptist minister who has followed him in the wide field of his labor, has performed more work, or accomplished more good in the cause of Christ that did he. He spent a large portion of his time in traveling and preaching among the destitute, holding protracted meetings, organizing new churches, and building up and establishing those that were feeble. And while thus engaged in these labors of love in the Master's vineyard, he received but little, if any, pecuniary reward from any source. He was a man of strong practical sense, strict integrity, sound piety, and uniring zeal.—He has left the deep impress of his character and his doctrine upon the minds of the people among whom he lived, and labored, and died; and although he now rests from his labors, his works follow him, and his praise remains in all the churches. As an evidence of the high esteem in which he was held by his brethren at Elim, we find his name among the list of delegates to the Association every year from the date of its organization to the close of his useful life.

In the early part of the year 1827, there was an extraordinary revival of religion among the Indians and their negro slaves, in what was then called the Creek Nation. A negro man, named Isaac, belonging to a widow Grason, a half-breed Indian, became deeply concerned (as he afterwards related to the church) about his soul, having previously learned from some source, though he had never heard a sermon preached that Jesus Christ had come from the good world to save poor sinners from going to the bad world. Isaac related that while he prayed to this Jesus Christ to remove his burden, he saw, as he imagined, a white rock, and in it the name of Isaac written (though he could not read). He now felt relieved of his burden, and like a new man.—After this, he went to a Mr. Jordan, who was a Methodist, and who was acting as an agent for his mistress, and asked him if God had not given to the white people a book to read. Mr. Jordan told him that he had, and on being requested by Isaac to read it to him, he proceeded to read the life of John Wesley. Isaac inquired if that was the book that Jesus Christ gave the white people. He was answered in the negative. Mr. Jordan then took the New Testament, and commenced reading about the preaching of John the Baptist; Isaac told him that he would rather hear him read about John the Baptist than John the Methodist—and asked Mr. J. if there were any of those Baptist people now-a-days. He was told that there was one Mr. McLemore over the river, a long ways off. Some time subsequent to this, Isaac was sent by his mistress to Montgomery on business. While there he heard some one call the name of McLemore, and watching for an opportunity, he approached the Rev. James McLemore, and inquired if he was the man that preached about Jesus Christ. Being answered in the affirmative, he proceeded at once to relate to him his Christian experience. At the close of the interview, the preacher informed Isaac when his next meeting would be held at Elim church. When the time arrived, Isaac came, accompanied by his mistress, and seven others of the same family, a distance of about 30 miles, and were all received into the church by experience and baptism. At subsequent meetings of the church others came from the same neighborhood and were received into the church—and it appears from the records that upwards of twenty of the Creek tribe of Indians joined this church, who dated their convictions from Isaac's conversion—and strange to say, they all remained consistent members, and continued to attend regularly the meetings of the church, a distance of thirty miles, until the year 1830, when they were all dismissed by letter, in full fellowship.

The church at Elim during its long existence, has passed through seasons of prosperity and adversity; she has enjoyed many precious revivals, and

multitudes have been converted through the instrumentality of her ministers and members, many of whom have gone to their reward—others have moved to new States—thus greatly reducing her white membership. She reported to the last Association a membership of 412—22 whites—390 blacks. The church have extended an arm to a point several miles off, where the word and ordinances of religion are regularly administered, especially for the benefit of the colored population. May this time-honored church, established upon the sure foundation stone, continue to hold forth the lamp of life, until the days of her mourning shall be ended, and God our Saviour shall come to commence his universal reign!

*Note.—H. W. Todd was the Pastor of the Church up to August, 1839, at which time he resigned on account of the Missionary spirit then manifesting itself in the Church. It was about this time that the split occurred in the Alabama Association. As appears from the records, only two members of the church at Elim withdrew and went off with the anti-missionary party.

A NEGRO ACTING AS PASTOR FOR WHITE PEOPLE.

A gentleman of Mississippi, who was formerly a resident of Giles county, in Tennessee, has furnished the following statement (for the truth of which he vouches) to the Quid News: On Lynn Creek, Giles county, Tennessee, there is a Hardshell Baptist Church, supported by a number of wealthy communicants of that "persuasion," who, for several years past, have had for their regular pastor a negro man, black as the ace of spades, named George—known as 'Bentley's old George,' and belonging to the estate of one Matthew Bentley, deceased. George is said to be a most excellent man, and a good preacher. Sometime ago, he had a noted public discussion, lasting four days, with a white preacher, on the subject of baptism, from which the white man is said to have come off (if any difference) "second best." The church wants to buy George, but he is unwilling to be sold out of his master's family, and is, withal, a regular Southern pro-slavery parson. George is the "preacher in charge" of a large congregation, nearly all of whom are slaveholders and who pay him a salary of \$600 or \$700 for his pastoral service.

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A NEGRO ACTING AS PASTOR FOR WHITE PEOPLE.—A gentleman of Mississippi, who was formerly a resident of Giles county, in Tennessee, has furnished the following statement (for the truth of which he vouches) to the Quid News: On Lynn Creek, Giles county, Tennessee, there is a Hardshell Baptist Church, supported by a number of wealthy communicants of that "persuasion," who, for several years past, have had for their regular pastor a negro man, black as the ace of spades, named George—known as 'Bentley's old George,' and belonging to the estate of one Matthew Bentley, deceased. George is said to be a most excellent man, and a good preacher. Sometime ago, he had a noted public discussion, lasting four days, with a white preacher, on the subject of baptism, from which the white man is said to have come off (if any difference) "second best." The church wants to buy George, but he is unwilling to be sold out of his master's family, and is, withal, a regular Southern pro-slavery parson. George is the "preacher in charge" of a large congregation, nearly all of whom are slaveholders and who pay him a salary of \$600 or \$700 for his pastoral service.

The Continuance of the War in Europe.

The effect of the war in Europe upon this country will depend, in large part, upon the length of time which it continues. A war of a few months continuance will have but little effect upon our trade and commerce and other interests, however severe it may be whilst it lasts, whereas if it continues through a series of years, and withdraws such immense armies as will probably be engaged in it, from the productive pursuits of life, and eblists them in the work of destruction, our country must supply, in large part, that which they consume. A Washington correspondent of the Journal of Commerce says that the Diplomats of that city entertain the belief that the war will likely be a brief one, and that it will be confined to Italy as its field. Nor will it envelop all Italy. The Papal dominions will be respected and protected by French troops. One campaign will probably suffice to extinguish the ardor of the Sardinians, and put hors de combat the forces of France and Austria.

The application of modern improvements in the arts of destruction, will certainly enable skillful generals to accomplish more in a given time than they could formerly. A field of wheat could be reaped by so many men in so many days, under the old and usual method, but with McCormack's reaper, the same field could now be reaped in as many hours as it formerly required days. So in war, modern improvements tend to a speedy result.

If the two parties be pretty well beaten, each by the other, in the first campaign, it is probable that mediation will be feasible.

Foreign Mission.

The Tract Journal furnishes a table of the foreign missionary operations of the various Evangelical denominations in Europe and the United States, from which we condense the following facts. Number of missionaries 1,988; native preachers 801; native helpers 2,190—church members 196,620; pupils in schools 40,946.

Of this number the American Board employ 284 missionaries; the Moravians 225; the Wesleyan 198; Welsh Calvinists 165; the English Church Missionary 159; the Southern Baptists 76; Boston Board 74; English Baptists, including General, 87; other Baptist societies 19; making a total of 256.

These missionaries are thus distributed: China 127, India, Burmah and Ceylon 664, Africa 562, Pacific Isles 169, Western Asia, European Turkey and Greece 77, Greenland, Labrador and American Indians 168, West Indies and adjacent coasts 230.

Revival News.

OHIO.—A correspondent of the Journal & Messenger states that the church at Lima, Allen County, has been greatly revived. Eighteen converts, including men of all ages, have been baptized, and others are expected to follow.

TRENTON, N. J.—At our last communion 9 received the hand of fellowship, making 65 that have been received to the church during the past seven months.

RICHMOND, VA.—On Lord's day, Elder H. W. Watkins, pastor of the Second Colored church, baptized 13 candidates; and Elder Wallace, city missionary of the First Baptist church, baptized 3 at Rocketts. Dr. Burrows baptized one candidate at that church, on the 22d inst.

At Norfolk 37 colored persons were baptized on Lord's day, the 15th, by Elder Richard Allen.

At Paducah, Ky., 40 persons have been recently baptized.

Some of the Baptist churches in Nova Scotia, have recently received large additions.

At New Jersey—During the last nine years, the New York Chronicle, the Baptist churches of Newark have quadrupled their membership.

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Central Institute. Prof. F. CARTER, A. M. Principal. ANDREW GORDMAN, A. M., Prof. Languages and Teacher in the Elementary Department.

Books for Every Baptist! American Baptist Publication Society. Philadelphia. COMPLETE WORKS OF ANDREW FULLER.

CHRIST OUR LIFE: IN ITS ORIGIN, LAW, AND END. BY JOSEPH ANGLUS, D. D. President of St. Stephen College, London.

MEMORIALS OF BAPTIST MARTYRS. WITH A PRELIMINARY HISTORICAL ESSAY. BY J. NEWTON BROWN.

FOUR GREAT BOOKS! GOULD & LINCOLN, No. 59 Washington Street, Boston.

THE LIFE OF JOHN MILTON. Narrated in connection with the Political, Ecclesiastical and Literary History of his Times.

THE TEACHER'S JOURNAL, AN EDUCATIONAL MONTHLY. For the Schoolroom and the Parlor.

THE JOURNAL, devoted to Education, Moral, and Physical. From our numerous subscribers in Alabama we have received commendations of the most glowing kind.

THE TEACHER'S JOURNAL, AN EDUCATIONAL MONTHLY. For the Schoolroom and the Parlor.

THE TEACHER'S JOURNAL, AN EDUCATIONAL MONTHLY. For the Schoolroom and the Parlor.

Collegiate Institute, Tuskegee, Alabama. P. W. DODD, A. M., Principal and Professor Mathematics and Sciences.

THE BAPTIST CHURCH DIRECTORY. Guide to the Doctrines, Discipline, Officers, Ordinances, and Customs of Baptist Churches.

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(APPENDIX A.)

Report of the Committee on Sabbath School Books.

The Committee appointed at the last session, to examine and report upon Baptist Sabbath School Books, have caused to be prepared, and published, a report, which, we believe, will be read with interest and laborious consideration...

The reports of agents and missionaries of the "American Sunday School Union" show that for the last ten years, there have been organized, under the active exertions of that Society, nearly 18,000 new schools...

When the eminent Frenchman, now lately deceased, De Tocqueville, was traveling in America he asked to see a Sabbath School. He was astonished to see a "Bible" bank almost everywhere. "Is this the school?" said he. "What a mighty influence it must have upon the nation!"

These schools are not to be regarded as substitutes for the family or the church. These are God's institutions; His ordinances; and nothing is to be substituted for them. They are the obligations of Christian parents, or intercept between them and their offspring...

What hath God wrought? It is nearly a half a century since the commencement of the modern missionary effort. And now there are in the world about two thousand missionaries; seven thousand five hundred assistants; four thousand churches; two hundred and fifty thousand converts...

It is gratifying and encouraging. The conversion of one soul fills more than all the expenditure in the Missionary cause. It is a fact that thousands have been converted to Christ, and that the number of converts is increasing...

It is all God's work—no one part of it more than another. Conveying His will, it contains what is sufficient to make the perfect man in Christ Jesus. It embodies all the commandments and ordinances of the Lord...

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Table with 2 columns: Recd from (e.g., Salem Church, Annual Membership) and Amount (\$). Total amount listed as \$121 45.

Report on Missions.

John Fisher, the late great navigator and explorer of the Arctic region, regretted that he did not live in the age of Columbus, Cabot, and Vesputius that he might have shared their fame in the vast discoveries of that stirring era...

STATISTICS OF POPULATION AND RELIGION.—The directors of the statistical bureau of Berlin furnish the following curious statement: 'The population of the whole earth is estimated to be 1,288,000,000, namely: Europe, 272,000,000; Asia, 755,000,000; Africa, 200,000,000; America, 59,000,000; and Australia, 2,000,000.'

NAVIGATORS discovered much of the territory inhabited by these deathless souls, most of them without God and without hope in the world; but what did they do for their salvation? Columbus, Cabot, Vesputius, Drake, Hudson, and others, live in history as the discoverers of vast tracts upon which millions are perishing...

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THE LIVER

consequence. If the Spirit is sought he will come, money will flow into the Lord's treasury, and warm-hearted men will be ready to respond to all calls, "Send me men."

AYER'S CHERRY PECTORAL FOR THE RAPID CURE OF Coughs, Croup, Whooping Cough, Influenza, Bronchitis, Asthma, and all the pulmonary affections.

AYER'S CHERRY PECTORAL is performing marvelous cures in this season. It has cured many cases of Croup, Whooping Cough, Influenza, Bronchitis, Asthma, and all the pulmonary affections.

AYER'S CATHARTIC PILLS. These pills are the best for the cure of all the ailments of the bowels, and are the most reliable and pleasant to take.

DR. LITTLE'S ANODYNE COUGH DROPS. This is a pleasant medicine to take, producing immediate relief, and is the best for the cure of all the ailments of the throat and lungs.

DR. LITTLE'S FRENCH MIXTURE. This is a French preparation for the cure of all the ailments of the throat and lungs, and is the most reliable and pleasant to take.

DR. LITTLE'S RING WORM AND TETTER OINTMENT. This is a French preparation for the cure of all the ailments of the skin, and is the most reliable and pleasant to take.

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Business Cards.

WILLIAMS, GRAHAM & ABERCROMBIE, ATTORNEYS AT LAW, Tuskegee, Macon County, Alabama.

WILLIAMS & FOSTER, ATTORNEYS AT LAW, Clayton, Barbour County, Alabama.

GACHEL & MENEFEE, Attorneys at Law and Solicitors in Equity, Tuskegee, Ala., March 24, 1859.

S. W. C. WESTON, Attorney at Law and Solicitor in Equity, Tuskegee, Ala., March 24, 1859.

DR. J. W. HEWELL, Office in the north corner of the Court House, Tuskegee, Ala., March 24, 1859.

BROWN'S DOUBLE CYLINDER COTTON GIN. THE MANUFACTURER OF THE Double Cylinder Gin, and the inventor of the Double Cylinder Cotton Gin.

DR. E. S. BILLUPS, RESIDENT DENTIST, A Regular Graduate of Baltimore College of Dental Surgery, and a member of the American Dental Association.

GREENWOOD & GRAY'S WAREHOUSE, DEALERS IN ALL KINDS OF FOREIGN AND DOMESTIC GOODS, Tuskegee, Ala., Feb 18, 1859.

J. C. FOWLER, DEALER IN DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, GLASS, BRUSHES, PERFUMERY, FANCY ARTICLES, &c., Tuskegee, Ala., Feb 18, 1859.

TUSKEGEE Millinery Establishment (HORN'S CORNER BUILDING), MILLINERY AND FASHIONABLE STOCK OF NEW AND FINE MILLINERY AND FASHIONABLE GOODS.

WILLIAM EDMONDS, MILLINERY AND FASHIONABLE STOCK OF NEW AND FINE MILLINERY AND FASHIONABLE GOODS.

Premium Cotton Gins, Reversing Breast, Manufactured at Cotton Valley, Ala. By J. W. WEBB & CO.

NEW DRUGS & MEDICINES, THE SUBSCRIBER HAS ON HAND A NEW SUPPLY OF FINE AND PURELY PREPARED MEDICINES, AND IS OFFERING THEM AT A DISCOUNT.

ALCOHOL, LAMP, LINSEED, AND CASTOR OILS; TURPENTINE, VARNISHES, PAINTS AND PAINT BRUSHES; ESSENTIAL OILS; GLASS AND PUTTY; LAMPS; FANCY ARTICLES, &c.

PLANTER'S WARE-HOUSE, COLUMBIA, GA., JANUARY 1, 1859. THE UNDERSIGNED LEADER THANKS HIS FRIENDS FOR THE PATRONAGE THEY HAVE AFFORDED HIM, AND FOR THE PRAISES HE HAS RECEIVED FOR HIS GOODS.

STEVENSON'S CO., DEALERS IN ALL KINDS OF FOREIGN AND DOMESTIC GOODS, Tuskegee, Ala., Feb 18, 1859.

FANCY AND STAPLE DRY GOODS, READY MADE CLOTHING, BOOTS, SHOES, GAITERS, SLIPPERS, HARDWARE, CUTLERY, CROCKERY, GLASSWARE, HATS, CAPS, STRAW GOODS, SADDLERY, &c.

McLEAN'S

Strengthening Cordial and Blood Purifier. The Great Restorative. This Cordial is a powerful medicine for the cure of all the ailments of the blood and the system.

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