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The South Western Baptist,  
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For Terms, &amp;c., see last page.

For the South Western Baptist.  
**Benevolence a Test of Christian Character.**

The term benevolence is derived from two latin words, *bene*, which signifies well, and *volens*, I wish. Hence benevolence, well-wishing. A benevolent person is one who desires the well-being, and uses every means in his power to promote the prosperity of, and secure the greatest possible amount of happiness to all God's creatures.

This virtue, which forms so essential and prominent an element in the character of the true Christian, is but the natural development of that great fundamental principle which is the very essence of all genuine religion, Love. It shows the handwriting on the heart at that great commandment which is the "sum of the law and the prophets," "Thou shalt love thy neighbor as thyself."

The seat of benevolence is in the soul, and consists in the feelings of our hearts towards our fellow creatures. While benevolence is discovered in our conduct towards them. These virtues, although essentially distinct, are yet so intimately and necessarily connected as that the one cannot exist without the other. They stand connected in the christian character precisely in the same way as faith and works—the one necessarily produces the other, and he who says he has benevolence, and yet we see no evidence or manifestation of it in his conduct, is just as destitute of the genuine article as is the man of faith, who lacks good works—his benevolence is dead, being alone. As the man whose soul feels the operation of that faith which purifies the heart and overcomes the world "is sure to manifest its presence in works of righteousness, in holy living, so when benevolence reigns in the heart, it will, it must develop itself in beneficent deeds."

True benevolence, then consists in the welfare of our fellow-creatures, seconded by corresponding efforts to secure to them the greatest possible amount of happiness, and inclines, *yea compels* us to contribute to our substance to supply the wants to allay the suffering, and to improve the condition of our fellowmen. We are thus constrained to diminish our own sources of happiness in order to promote the happiness of others less fortunate than ourselves. The law of benevolence obliges us to *submit to privations* for the good of others, and if possible to place every means of happiness which we enjoy in the reach of every one else who is destitute of them—to labor as earnestly to increase the happiness of others as to promote our own. The law is, "Thou shalt love thy neighbor as thyself." OTHNIEL.

For the South Western Baptist  
**Slavish Fear.**

It is sometimes the case, that a beloved, but weak and erring one, when discovering itself in sin, is tempted to fall back under "the law," from which it has been freed, to "bondage and condemnation." The first effect of a discovery of sin is, naturally, alarm; and under this, before the wayward child of God is enabled to collect its faculties, and to reflect upon its positions relatively to him, terrible apprehensions of his justice, and displeasure, fill the mind, and conscience; but, after a little thought, the startled heart becoming more composed, is brought to consider its interest in the Atonement of Christ; and in view of the adoption through the Saviour, all Slavish Fear is again cast out; and the glorious, but loving one humble and contrite, seeks its Father's face anew with confidence fully assured that he is still "faithful and just to forgive." While the excitement lasts, however, the Holy "Law," with its just but stern requirement, *spotless righteousness, or eternal death*, looks the trembling discomfited believer in the face; and while he forgets that Christ, has both endured and fulfilled the law for him, thus making him *righteous*, notwithstanding his unintentional, or it may be, in some cases, knowing, but unwilling sins, he is fearful indeed. It is also largely the policy of Satan to come up just here, and deprive him of "the liberty wherewith Christ has set him free" by exclaiming in his ear "There!—you have sinned and must die—God cannot look upon sin with allowance!" Ah, poor soul, do not let Satan deceive you—God does indeed pass over your sins; that is he does not punish you for them, (unless indeed it be necessary for good, to make some display of his disapprobation,) but he does not look upon them "with allowance." No—no! it is indeed true that God cannot look upon sin with allowance; but he lets the believer escape because Christ has suffered for him, and not only "because

"The Antiquity of the Baptists"—  
and What is Better than  
Antiquity.

The very interesting article of Elder Tobey on this subject, in the *Southern Baptist Review* for January-March, contains matter which may be appropriately commended to the notice of those who refer the origin of our denomination to "the madmen of Munster." We cite a few paragraphs.

The first is a quotation from "The New Royal Encyclopedia" (London, 1788,) which we furnished for the columns of the *Herald* several years since, but which is not unworthy of reproduction at this time. After recounting the excesses of Munster, Matthias, Borkholdt, and others, during the sixteenth century in Germany, the Encyclopedia proceeds—

"It is to be remarked that the Baptists or Mennonites in England and Holland, are to be considered in a very different light from the enthusiasts who have been describing, and it appears equally *unavoidable and invidious* to trace up their distinguishing sentiment, as some of their adversaries have done, to these obnoxious characters, and then to stop, in order as it were to associate with it the ideas of turbulence and fanaticism, with which it certainly has no natural connection. Their coincidence with some of those oppressed and infuriated people in denying baptism to infants, is acknowledged by the Baptists; but they disavow the practice which the appellation of Anabaptist implies, and their doctrines seem referable to a more ancient and respectable origin. They appear supported by history in considering themselves the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman hierarchy."

The quotations which follow are from "The History of the Netherlands Reformed Church," by Ypeij and Dermout, (Breda, 1819. These writers show that the "sedition rabble" known as Anabaptists, had unsheathed the sword of slaughter, prior to the date at which their leader "laid as the foundation of reform, an entirely new system of religious doctrine," and promulgated 'that teaching respecting the holy ordinance of baptism, which, in part, had long before been maintained by the Baptists.' The insurgents "were, in a variety of religious belief," "consisting partly of Baptists, partly of Zuinglians, partly of Lutherans." "The great majority can not be supposed to have been Baptist in heart or belief." Of the effort to confound the Baptists and Anabaptists, Messrs. Ypeij and Dermout say:

"How evident it was, that although the Baptists appeared to agree exactly with the Anabaptists in respect to the baptismal question, the former entirely disapproved of the course pursued by the latter. For it had been, and continued to be, a doctrine of the Baptists, that the bearing of arms was very unbecoming to a Christian. Did not the Anabaptists pursue a course directly the opposite of this? Did not all which they in their folly called religion, rest upon a most pernicious principle, which upon a most pernicious principle, which permitted the Christian, with fire and sword, to murder princes on their thrones? Among these people, were not all things made to yield to the demands of licentiousness, the only tendency of which was to make the earth a howling wilderness, filled with men who would devour each other like the wild beasts? Who could have imagined that such a purpose prevailed among the Baptists who are the *meekest of Christians*? And yet the Romanists without dissent agree in ascribing these things to all the Baptists. We have no where seen clearer evidences of the injurious influence of prejudice; no where have we met with a more obstinate unwillingness to be correctly informed, and a more evident disposition to silence those who better understand the truth of the matter. Prejudice, when once deeply imbibed, blinds the eye, perplexes the understanding, silences the instincts of the heart, and destroys the love of truth and rectitude."

After stating that the Waldenses, in their flight from persecution, came to the Netherlands "in the latter part of the twelfth century," and pronouncing it "certain that the Netherlands' Waldenses always rejected infant baptism, and administered the ordinance only to adults," Messrs. Ypeij and Dermout add—

"We have now seen that the Baptists who in former times were called Anabaptists, and at a later period Mennonites, were originally Waldenses, who in the history of the church, even from the most ancient times, have received such well-deserved homage. On this account, the Baptists may be considered, as of old, the only religious community which has continued from the times of the Apostles—as a Christian society which has kept pure through all ages the evangelical doctrines of religion. The uncorrupted inward and outward condition of the Baptist community affords proof of the truth contested by the Romanish church of the great necessity of a reformation of religion, such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient."

This is gratifying testimony from Pedobaptist scholars and divines. But what they say of the character borne by Baptist before the Protestant Reformation, and after the excesses of the Anabaptists, afford us still higher pleasure. "Their religious teaching was simple and pure, and was exemplified in their daily conduct."

With the exception of the fanatical errorists who were betrayed into sedition and insurrection, they "were the most pious Christians that the church ever had, and the most valuable citizens of the State; history removes all doubt respecting this point." "These men were blameless in their lives, active and laborious citizens, and truly pious christians, who shunned worldly covetousness, and were steady, fast in their adherence to moral principles." The renowned John Anastatus, in a work published at Strasburg, in 1550, declared "the Baptist brethren to be in error on some doctrinal points, but elevated above the other Protestant on account of their peace loving disposition, strength of faith, and godliness of life." Now, this is a thousand times better than antiquity. Let us strive to be worthy of such fathers. The night cometh in which no man can work; while it is yet day, let these works of righteousness abound among us.

How "the worthy Baptists" regarded Protestants of later origin and less perfect creed?—whether they thought that "co-operation without concession" was an impossibility?—is a question of some interest. On this point, Messrs. Ypeij and Dermout bear the following testimony.

"From this narration it is not difficult to understand how greatly the Waldenses of the Netherlands, or so-called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation. They immediately made known their approbation: they glorified God who in their time had raised up brethren with whom they could so well unite, at least in the main points. They also immediately put their hands to the work." Yet they adhered firmly to their own peculiar views, especially respecting the baptism of adults, although these were of less importance."

What we have italicized in this quotation is our old landmark. We thank the *Review* for it. We commend it to our readers.—*Religious Herald.*

#### Baptism and Circumcision.

Ever since the days of Calvin, if not longer, it has been contended that baptism was instituted as a substitute for circumcision. This is a theory, a mere invention in vain for any statement or implication with respect to such a substitution; and when we press this argument, we are told that the silence of the inspired book is itself an implication that the fact of such substitution was well understood. By such reasoning, every error of the papacy may be justified. But if this theory of the substitution of a Christian ordinance for a Hebrew rite is to be accepted, it is singular that, in all cases of baptism recorded in the New Testament, there is no allusion to it in any form; it is equally singular that in all the writings of the Apostles, containing explanations of Christian doctrines and duties, not a word is said with reference to any such arrangement. If the Jewish Christians understood this to be as represented, how could so many of them have been both circumcised and baptized, insist that the Gentile Christians who had been baptized should also be circumcised? Most singular of all is it, that in this Council no mention was made of the alleged substitution. If such were the understanding of the Apostles upon this point, why did they not refer to it, and cut short the debate by simply declaring that their Master had substituted the one act for the other? Christian Jews insisted that Christian Gentiles should be circumcised, as a condition of eternal life, while none insisted that baptism was such a condition. Circumcision was represented as indispensable to salvation. Paul and Barnabas did not so understand the plan of God's mercy, and they opposed such teaching as subversive of the doctrine of grace. But it does not appear that they gave any hint as to the substitution now so confidently taught. And when the question was transferred to Jerusalem, why did not some one suggest this theory as an easy method of settling the whole difficulty? Why did not the letter sent to Antioch by special messengers present this as the solution of the vexed question? The circumstances demanded a frank statement of what was known upon the subject. If the Apostles knew of any such supercedure, they would surely have divulged it. The truth is, they knew of no such thing; they knew that baptism was no more a substitute for circumcision than the Lord's supper was a substitute for the passover. They were both new ordinances of a new dispensation, and were appointed to represent classes of facts which belonged to the new order of things, and to answer purposes peculiar to that kingdom which is not of this world. The Church was not a substitute for the Jewish community, but a new organization, founded on new principles, with a new polity. It has only two ordinances; the one initiatory, significant of the spirit and meaning of the Christian profession;—the one initiatory, significant of the spirit and meaning of the Christian profession; the other simply commemorative of the great Fact with which are

associated the faith and hope of all the redeemed.—*Baron Slow* in "First Things."

#### Mysterious Providence.

One man sucks an orange, and is choked by a bit! another swallows a penknife, and lives; one runs a thorn into his hand, and no skill can save him; another has a shaft of a gig driven completely through his body, and recovers; one is overturned on a smooth common, and breaks his neck; another tossed out of a gig over Brighton Cliff, and survives; one walks out on a windy day, and meets his death by a brickbat; another is blown up in the air, like Lord Hutton, in Guernsey Castle, and comes down uninjured. The escape of this nobleman was indeed a miracle. An explosion of gunpowder, which killed his mother, wife and some of his children, and many other persons, and blew up the whole fabric of the castle, lodged him in his bed or a wall overhang a tremendous precipice. Perceiving a mighty disorder, (as well he might,) he was going to leap out of bed to know what the matter was, which, if he had done he would be irrevocably lost; but in the instant of his moving, a flash of lightning came and showed him the precipice, whereupon he lay still until the people came and took him down.

#### Opportunity.

A plain, pious man removed into a very sparsely settled portion of the country. He had been remarkable for his religious activity when he lived at the East. After he had resided in his lonely dwelling for a year or two, a friend from his former place of residence, as he was on his way to the far West, stopped with him for the night.

"I presume," said the visitor, "you don't find opportunities for doing as much in a religious way as you did when you lived in D. You had a great many calls for your services there."

"I do not think," replied the host, "that any who desire to do good will ever find any lack of opportunities. I have not been idle for a moment in consequence of my removal to this remote spot. I have been idle, but never from necessity. God tells every man to work in his vineyard, and he always takes care that he shall have plenty to do.—It is with the Christian as it is with the farmer. If he has a mind to work, he can always find enough to do.—A man must not pick and choose what he will do, and refuse work unless he can find something to do which is just to his taste. He must do what God throws in his way."

#### Infant Baptism.

The inevitable tendency of infant baptism is to supplant the baptism of believers. A supposition will make this plain. Let it be supposed, then, that the principles of Pedobaptist prevail throughout the world. All parents come into the church, and have their children "dedicated to God in baptism." If this supposition were realized, where would be the baptism of believers? It would, in one generation be banished from the world. An ordinance established by Christ, to be observed to the end of time, would be no gospel baptism on earth. One of the institutions of the Head of the church would not be allowed a place in the world which he made, and in which he labored, toiled, suffered and died. How horrible is this! A human tradition arraying itself in deadly hostility to an ordinance of Heaven, and attempting with all the energy of desperation, to destroy it, and leave no memorial of its existence on the face of the globe. If there were no other objection to infant baptism, this is amply sufficient to induce all who love the Savior and reverence his authority, to wage against it a war of extermination.

ENGLISH ESTIMATE OF AMERICAN MISSIONARIES.—American missionaries appear to stand high in the opinions of Englishmen in India. The author of a new book—from Wall Street to Cashmere—says:

"At this time, nearly one-quarter of all the missionaries in India are American, and pursuing their labors with the energy and enterprise which always characterize American undertakings.—The English, both military and civil, often told me the real missionaries in India, who work steadily and untiringly at their duties, and worked as such, while English ones called themselves clerks, curates, etc., as if ashamed of the purpose for which they came to the country! Many told me they gave their subscriptions for religious purposes to the American missionaries in preference to their own."

Burkitt commences his commentary on Romans 3 chapter with the paragraph. "This chapter is a summary of evangelical duty, and a magazine of Christian comfort; it begins with no condemnation to believers, and ends with no separation from the love of God."

#### Fitness for Heaven Necessary.

We need not only a title, but a fitness for heaven. A title to a property must be a perfect one, or it is no title at all; if there be a flaw in it, the right of inheritance is gone. But the fitness for the enjoyment of a property may be more or less complete. Two men may have a title to equal properties; but one may be much more fitted for the enjoyment of it from his previous habits, dispositions and information than the other. It is so with the future rest. We have all of us, if Christians, the equal pass-word; that pass-word which needs but to be mentioned, and we range the whole universe; we become free of heaven and earth in "Christ and him crucified." But each of us may have different degrees of fitness, from the convert of yesterday to the martyr that seals by his blood the principles that he has been taught by grace. But more or less fitness is required. In fitness for it we shall grow. Our daily life shall be a constant struggle to put on all excellency, and to be made meet by the Spirit of God for the kingdom of heaven. These two are inseparable. There is no such thing as one being fit for heaven and not being entitled to it. These two are inseparable.—*Ez.*

PRESBYTERIAN ASSEMBLIES.—The highest ecclesiastical judicatories of nine sorts of Presbyterians, viz.—six in the United States, one in Canada, and two in Scotland, are now or just have been in session. May 27th the Old School body met at Indianapolis, with over 300 members, and the New School at Wilmington, Delaware, with 200. The 'United Synod' met at Lynchburg, Va., with 35 members; the 'Cumberland Presbyterians' at Evansville, Ind., with about 150; and the 'United Presbyterians' at Xenia, Ohio. May 23d the 'Reformed Presbyterians,' embracing about 50, met at Philadelphia, and received overtures for union from the United Presbyterians, which met with serious opposition. These bodies are all decidedly Calvinistic, but some of them refuse to commune with each other at the Lord's Table. The Canadian Synod met at Ottawa city.

ETERNITY.—I have lived to see that this world is full of perturbations; and I long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in my age, and labored to have a conscience void of offence towards all men; yet, if thou Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed. Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through His merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done.—*Richard Hooker.*

A HINDOO MISSIONARY SOCIETY.—It is stated that a public meeting of six hundred native Hindoos was held last August, to organize a missionary association for the further spread of the Gospel in Tennevelly, Southern India. The object of these native converts was to send the Gospel to their heathen countrymen living on the western bank of the river Nattar. The meeting was convened and conducted by a native committee, addressed by native converts, whose speeches were followed by a collection amounting to about \$1000; thus marking the beginning of a new era, when the Gospel has begun to be self-supporting and self-propagating in that country.

I have now done with mortal things, and all to come is vast eternity! Eternity! How transporting is the sound! As long as God exists, my being and happiness are, I doubt not, secure. I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation; this is my only consolation and hope.—*Elizabeth Rowe.*

CATHOLICISM IN ENGLAND.—The London Times represents the boasted progress of the Catholic Church in England, as amounting to little or nothing; they have gained a few noted converts, but are constantly losing the slight hold they have had on the people, and do not now amount to twenty per cent. of the people of England. In Ireland, too, Protestantism is gaining so rapidly from the Catholics as to excite the alarm of the Pope.

DEAL gently, deal kindly, deal lovingly, and there is not a wolf in human shape but will be melted by kindness; and there is not a tiger in woman's form but will break down and sue for pardon, if God should bless the love that is brought to bear upon her by her friends.—*Spurgeon.*

#### Moral Aspect of the War.

Within the last month Italy has been crimsoned with human blood. Why? to satiate the ambition of some half-score ambitious families. Austria has rights in Italy: What does this mean? Not that the Austrian people have any claims upon the people of Lombardy and Venice—but merely that the family of the Hapsburgs have, at various times, by fraud and force, by conquest and treaty, established a dominion which is as unnatural as it is disgusting. France has duties in Italy. What does this mean? That the French people owe the Italian people anything beyond brotherly sympathy and encouragement? No! But that Napoleon the Third is anxious to ward off assassination from his own person, and leave his son an Imperial throne. All Europe is convulsed to further the interests of a few sovereigns. When and where is this to end? How is it that nations submit to be thus bamboozled? Can anything be more humiliating? Can anything inflict a heavier reproach upon their profession of Christianity? A million men in arms, half-a-million men in conflict, to secure—what? Not order—not independence—not freedom—but the aggrandisement of a few Royal families. For, whatever may be the occasion of this war, the objects of it are purely dynastic. They concern Francis Joseph, and Louis Napoleon, and Victor Emmanuel, and Leopold, Duke of Tuscany, and a few others—the potentates of Germany, perhaps, and the petty sovereigns of Italy—but are any one people really interested in them? Such is the tremendous penalty Europe has to pay for her long neglect of social and political obligations—such the scourge which universal selfishness has provoked. Nations could not be thus tormented, but that nations have previously lost their virtues which would elevate them to a higher development of national life and enjoyment.—*Nonconformist.*

THE TRUE SALVATION.—But you will say do not all Christians desire to have Christ to be their Saviour? Yes. But here is the difficulty. All Christians desire to be their Saviour in the next world, and to help them into heaven when they die, by his power and merits with God. But this is not willingness to have Christ for your Saviour; for his salvation, if it is had, must be had in this world; if he save you, it must be done in this life, by changing altering all that is within you; by helping you to a new heart, as he helped the blind to see, the lame to walk, and the dumb to speak. For to have salvation from Christ, is nothing else but to be made like unto him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom and honors of this world, his love to God, his desire of doing God's will and seeking only his honor. To have these tempers formed and begotten in your heart, is to have salvation from Christ; but if you will not have these tempers brought forth in you, if your faith does not seek and cry to Christ for them in the same reality as the lame asked to walk, and the blind to see, then you must be said to be unwilling to have Christ to be thy Saviour.—*Law's Spirit of Prayer.*

CHRISTIAN FIRMNESS.—The counsel given by a reverend divine is both safe and good: "Be sure you stand on good ground, and then resolve to stand your ground against all the world. Follow God, and fear not men. Art thou godly? repent not, whatsoever thy religion cost thee. Let sinners repent, and let saints repent of their faults, but not of their faith. Repent not of your zeal, or your forwardness, or your activity in the holy ways of the Lord. Wish not yourselves a step further back, or a cubit lower in your stature, in the grace of God. Wish not anything undone, concerning which God will say 'Well done.' In Galen's time it was a proverbial expression, when any one would show the impossibility of a thing, 'You may as soon turn a Christian from Christ as to do it.' A true heart-choice of Christ is without reserves, and what is without reserves will be without repentance. There is an obstinacy of spirit which is our sin; but this is our glory. In the matters of God, saith Luther, I assume this title, *Cedo nulli*—'I yield to none.'"

MISSIONARIES FOR JAPAN.—The clipper ship, Surprise, sailed from New York for Hong Kong China, on Saturday afternoon. Among the passengers were the Rev. R. J. Walsh and wife, the Rev. S. B. Brown and wife, the Rev. G. F. Verbeck and wife, Dr. S. B. Simmons and wife, Mr. Francis Hall, Mr. Geary two Misses Brown, Miss Ardan and Master Brown, missionaries to Japan, sent out under the auspices of the Reformed Dutch Church.

NORTHERN METHODISM.—The New York correspondent of the St. Louis Christian Advocate says: "The truth is, Methodism in the North is tending very slowly to Congregationalism, i.e. choose your own ministers, have them, and keep them as long as you please."



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, June 23, 1859.

We thank M. PATTERSON for his labors. Extra copies shall be sent as ordered.

We are also under obligations to Rev. C. Smith for efficient service.

P. H. DRAKE: you are right. All mistakes are now corrected.

Rev. P. E. COLLINS, of Mobile, will preach the Commencement Sermon of the East Alabama Female College, next Sabbath at 11 o'clock.

## "Press it On."

We publish the following from a private note of Hon. J. L. M. CURRY:

"Your plan for carrying out the Mission Resolutions of the Convention strikes me as just the thing. If all the Baptist ministers of the State, with such efficient laymen as could be impressed into service, or would volunteer, (for, you know, I don't believe in allowing ministers to do all the preaching) were to devote one week to the mission cause, an impulse would be given that a century to come would feel. Press it on."

## Judson Female Institute.

We learn from a private letter from President SHERMAN, that he retires from that position at the close of the present term, and that Prof. N. K. DAVIS, Editor of the State Educational Journal, has been elected to fill the vacancy.

President Sherman has been prominently identified with the educational interests of the South, for nearly twenty years, most of this time in Alabama. He feels it to be his duty to retire from the profession, at least for a time, to recruit a somewhat wasted constitution. That he has filled every position to which he has been called with the most distinguished ability, no one doubts. The friends of education in Alabama will ever cherish for bro. Sherman, the highest sentiments of respect. His earliest and most untiring energies were given to Howard College from its establishment until it reached a commanding position among our best institutions of learning. The sacrifices he made for that College will endear him to the Baptists of Alabama for many generations.

Prof. Davis is every way qualified to succeed President Sherman, as Principal of the Judson Institute. He combines every qualification for such a position. A refined and polished gentleman; a scholarship deep, thorough and varied; and a practical teacher of many years—all combine to fit him for that most responsible position. We doubt not that the past unparalleled success of the Judson Institute, under the administration of brethren Jewett and Sherman will suffer no abatement in the hands of bro. Davis.

CHALMERS SPRINGS, GA.—We call attention to the advertisement of this delightful watering place, as to salubrity of climate, good baths and fare. It cannot be surpassed.

The Christian Index says: "We are sorry to learn that Dr. William Williams has resigned the Professorship of Theology in the Mercer University, and glad to learn, since he will go, that he has accepted a Professorship in the Theological Seminary, Greenville, S. C."

Messrs. DARBY & PRICE have published the "Advertising Circular for the Town of Tuskegee." These gentlemen are the proprietors of that popular and rapidly increasing medicine, Darby's Prophylactic Fluid. Many things relating to the history and success of this medicine may be found in this Circular. Of the claims of the Fluid we know but little from experience, but one thing we do know, the proprietors stand high as Christian and Scientific gentlemen. They are not the men to practice a fraud knowingly.

SHELDON & Co. have in press, soon to be issued, a work on China and its Missions, from the pen of Dr. Dean, long a missionary in that country. Also a new work by Dr. Benedict, author of the "History of Baptists," entitled "Fifty years among the Baptists." These works will doubtless be interesting.

## The Christian Review.

The April number of this able Quarterly, so long and favorably known to the Denomination, is filled with able articles from the most gifted pens in the land. It is now published in New York by Sheldon & Co., and edited by Professors Robinson and Hotchkiss. As a Literary and Theological publication, it is unsurpassed in this country. It is an honor to the heart and brain of the Baptist denomination.

Price, \$3 per annum in advance. Address, Sheldon & Co., New York.

THE INEXHAUSTIBLE MINE: Ever producing, yet never Spent. Charleston: Southern Baptist Society.

This handsome volume of 188 pages is the production of a distinguished lady, the author of several popular and useful books. The subjects discussed are of infinite importance to the soul, and are treated with marked ability. Dignity and solemnity pervade the work; also there is a deep-toned spirituality. We are happy to see the Society progressing so rapidly in the publication of new and splendid volumes.

JUNE FROST.—Accounts from Flattsburgh, Perry Centre and Alleghany, New York, state that it snowed on Saturday, June 4th, and at night there fell a heavy frost, and the ice was nearly a quarter of an inch thick. Much damage was done.

## Missionary Meetings.

The suggestions of bro. Tichenor and ourselves in regard to missionary mass meetings during the last week in July are meeting with approval from many and distant portions of our State. We are authorized to make the following announcements:

General Missionary Meetings will be held in Tuskegee and Montgomery, embracing the 4th and 5th Sundays in July, and during the intermediate week special appointments for the same purpose will be attended at most of the churches between these two points. The following programme has been suggested and agreed upon by most of the brethren:

Tuskegee, Saturday and Sunday the 23d and 24th July. Munday the 25th at Ebenezer, (Honeycutt.) Tuesday the 26th at New Cubitachie. Wednesday the 27th at Mt. Meigs, Montgomery co. Thursday the 28th at Wetumpka. Saturday and Sunday the 30th and 31st at Montgomery.

The following brethren are expected to attend these appointments:

The Rev. B. Manly, D.D., our State Missionary Hon. W. W. Mason, Mod. of Tuskegee Association, and the following ministers in the bounds of the churches:—I. T. Tichenor, A. T. M. Handey, J. M. Newman, W. E. Lloyd, J. J. Cloud, and S. Henderson.

It is expected that one sermon will be preached each day, and that the balance of the day will be occupied in short addresses from various brethren, ministers and private members, upon the various topics connected with the missionary enterprise. It is desirable to give the entire day to missions at these churches; and we therefore suggest to the brethren and friends in these several localities to bring up some refreshments, so that we can have two services. Let us have what they call in the West "Basket meetings."

Why should not similar meetings be appointed in the bounds of every Association in the State? What say you, brethren? Let East and West, North and South Alabama move in solid phalanx on this subject—as they say some times in politics, let us have a "long pull, a strong pull, and a pull altogether." We verily believe that if our churches generally could be induced to observe that week as recommended by the Southern Baptist Convention an impulse would be given not only to the mission cause, but to the cause of religion in general, and to every liberal enterprise, such as we have seldom seen. Think of all our churches at the same time counselling as to their duties to the Master, praying for more laborers and for a higher measure of personal consecration to the cause of Christ, and stirring each other up in those noble and holy emotions necessary to spiritual prosperity! Who can estimate the amount of good that could thus be accomplished in that week? It would be a kind of epoch in the history of Zion to which we should ever recur with pleasure and from which we might be able to date results that would fill all the borders of our land with unspeakable joy. We are far more likely to expect too little of God, than too much.

We hope to be able to publish similar appointments from many, many portions of our state. Come, brethren, the columns of our paper are open to you. Make out your lists, and give one week to that glorious cause that brought your Savior from heaven to give his life a ransom for you. The Master calls to you—"Go ye!" The whole world lies in wickedness! What stronger motives can appeal to the Christian heart? Who will respond?

We take the following from the Southern Baptist. The First Baptist Church passed similar resolutions.

At a regular meeting of the Citizens Square Church, Charleston, on the 7th inst., a committee was appointed to embody an expression of the sentiments of the church, in view of the departure of Dr. Manly from this city. The following is the report of the committee.

Our beloved brother, Rev. Dr. Manly, has dissolved his pastoral relation with the Wentworth Street Baptist Church, and removed to a distant field of service. Be it therefore

Resolved, That Dr. Manly's departure has been to us the occasion of grief and pain, as depriving us, in connection with our sister churches of Charleston and of this State, of wise counsel, a pious example, and rare pulpit instructions of which we had the highest appreciation.

Resolved, 2. That we extend to our sister, the Wentworth Street Church, more immediately bereaved by this removal, our warm sympathy, and the assurance of our anxious desire that they may procure a successor of like mind with their late pastor.

Resolved, 3. That we cherish the hope that our venerable brother, in returning to Alabama, may be permitted to enjoy many years of vigorous and prosperous service among the churches of that State.

Resolved, 4. That these resolutions be published in the Southern Baptist and in the South Western Baptist, and that a copy be sent Dr. Manly.

J. J. TOWN,  
W. G. WHILDEN,  
J. H. SNEYD,

The Southern Baptist upon seeing the announcement of the election of A. M. Poindexter as editor of the Christian Index uses the following language, which we fully endorse.

We shall be acquitted of any designs against the prosperity of our Georgia neighbor, in protesting against Brother Poindexter's acceptance of the post to which he has been summoned, as stated above. We sincerely hope he will stay where he is. It is not so easy to procure a good editor; but it is yet more difficult to procure a good Secretary of the Foreign Mission Board, and we have a strong conviction that Bro. Poindexter is at present, "the right man in the right place."

Since the above was in type we learn that Elder Poindexter has declined.

"OUR SOUL LOATHETH THIS LIGHT BREAD."  
—Isaiah.

At first the manna was delightful to the taste of the Israelites, in process of time "their soul loatheth it." A lesson may be learned from this, a salutary lesson. The appetites of the body and soul in many things is not without analogy. There are some kinds of food which bodily appetite never rejects; the same is true of the soul. To both, some varieties of aliment furnish a rich repast for a season, but they are ere long rejected with loathing and disgust!

This is prefatory to a fact now apparent. For some dozen years past the spirit of controversy has been rife in the Christian Church, and has been meat and drink, bread and water, to fiery, pugilistic spirits. The age that preceded this controversial age the struggle was, who could best spread their nets and drags to get the most members and report the greatest accessions. Out of the scramble for members came the "tug of war" for principle, (conquest rather.) The mastery must be striven for; the sword was drawn, the scabbard thrown away, and at it the various sects went smiting each other "hip and thigh," Sampson fashion. The generals of each belligerent sect declared themselves "to be the people, and that wisdom would die with them." A heavy contribution was laid upon the resources of each denomination, and the great Armageddon battle was fought. The slain, mostly small soldiers, have been many. When the trumpet of war was sounded every warrior seized his favorite weapon; some spouted Greek and Latin; some raised the "Fathers" and marshalled them under the banner of "Ecclesiastical History"; other some wrote books and tracts, multiplying them like the frogs of Egypt; others edited papers and opened tremendous fires of grape and canister upon their foes, others turned colporteurs and hawkers and carried these books, tracts and newspapers, into every nook and corner of the land; while the field marshals stood in pulpits encouraging their soldiers, in language eloquent and learned by some, while others twanged through their noses their borrowed thunder—automaton Jupiters hurling weakly and awkwardly down the thunderbolts of the great Vulcan.

Dropping this imagery, we will speak plainly of a feeling now abroad in the Christian world. The controversial age is past; it has spent its fury. All the time of this Theological war, there has existed in all denominations, a mild, spiritual, conservative body of men who looked on with pain at these fearful contests, but knew it was unnecessary to speak till the belligerents had worn themselves out, hence held their peace. Of late they have spoken, and there is quite a cessation of hostilities. The fact is, the hostile parties are tired of it themselves, being pretty well exhausted. The cry is going up from nearly all, a few ambitious field marshals excepted, "My soul loatheth this light bread!"

Take a survey of the battle field, and what has been done? What denomination has been killed? who has been dispossessed of their territory? The constitution and charter of each sect is the same; each one having sustained some loss in killed and wounded. But is a few killed and wounded the only loss? Would God that it were! While much truth may have been developed, the spirituality of Christians has sustained a great loss in the fierceness of the combat; while bigotry, its opposite, attained to impudent manhood. Benevolence, Missions of every kind, suffered great loss; owing to the abstraction of capital and forces for the war Theological. Immortal souls have been lost by preaching dogmas instead of "Christ crucified." Humility has been nearly supplanted by vainglorious bigotry—Jealousy, envy, hatred, and other base passions are enthroned in the place of meekness, patience and kindness. These are some of the losses.

The re-action has come. The Master has come; the Holy Spirit is at work, calming the raging elements. Offer the people now controversial and belligerent books and tracts, they turn away, "my soul loatheth this light bread."—Once they were all the rage, but now "they don't pay." Why? The people are tired of it, and want something to nurse their piety, something to cure the wounds such publications have made in their souls. Books and tracts of deep-toned piety are now in demand and the demand will rapidly increase. There is now a revival of the spirit of Missions and every good work, promotive of the glory of God. The tone of preaching is being altered; the pulpit is now being regarded as a sacred rostrum from which Christ is to be proclaimed instead of sectarian dogmas. The Religious press is changing its tone; instead of its former weapons, Billingsgate slang and Grubstreet rhetoric, it begins to "speak the truth in love." It must be a blind watchman who cannot see these changes; and he is a heartless watchman who does not rejoice at them. The Field Marshals who wish to continue this Billingsgate and Grubstreet war will soon be left without sympathy.

And now, lest some fiery spirit should shriek out "we are not Baptist in these remarks," we affirm that we are more "Baptistic" to-day than yesterday, and we have yet to learn to be "Baptistic" a man must become a Theological gladiator or a Billingsgate ruffian. We believe in controversy when it is conducted in a Christian spirit, when it is necessary. We shall defend Baptist doctrines and Policy when they

are assailed from within and from without; and we will attack others when we believe it will promote truth and advance the glory of God.

Prof. W. S. BARTON, author of English Grammar, &c., is about to establish a "Teacher's Journal," at Montgomery, to be published quarterly, the first No. to be issued in July next. We understand he has engaged many able contributors to the work. Each No. is to contain about 100 pages, and it is to be sent to subscribers at \$1 a year. We shall publish his prospectus next week. Our space will not allow it this week.

Below may be seen an article from the Southern Baptist in relation to the Southern Baptist Theological Seminary. We have seen the minutes of the proceedings of the Board of Trustees during several sittings at the convention in Richmond. The Trustees are among the wisest and most discreet men in our denomination, and their acts were marked with wisdom and prudence. The Seminary is fully organized, and the business of instruction will commence in October. South Carolina has raised one hundred thousand dollars, and other States are expected to finish the endowment. Two things will be needed to place the institution on a permanent basis: ample endowment and students. No students will be admitted but Theological students, and their studies will be mainly Theological. The Faculty is able and will give their entire attention to young ministers, fitting them as far as human instrumentality can go, for the great work of preaching the gospel. This Seminary will not conflict with the Theological departments in our Colleges, but is designed to meet wants that cannot be supplied by them. Northern Baptists have such Seminaries, which would answer the purposes of Southern Baptists if they were not tainted with Abolitionism. The location, Greenville, S. C., is central for the South, easy of access, and for health it is not surpassed. An Agent is appointed to canvass the Southern States to complete the endowment, and we hope Alabama will be forward to assist. Here is what the Southern Baptist says of it.

## Southern Baptist Theological Seminary.

We may hope that this important and much needed institution will go into operation early in the approaching autumn. The Board of Trustees held frequent meetings at Richmond, in connection with the Convention, and completed all the arrangements essential to the commencement of work. Brethren Boyce, Boddus and Manly accepted appointments to Professorships. Bro. William Williams, of Mercer University, was elected to fill a vacant chair, with an earnest hope that he would feel it his duty to regard the call favorably. His decision, so far as we know, has been in the affirmative. He will enter on his duties at Greenville, in October. A suitable edifice has been provided for the accommodation of classes—the old Baptist House of worship having been fitted up for this purpose.

The enterprise which thus seems nearly consummated, may safely be regarded as constituting one of the most momentous and promising which the history of Southern Baptists records. We contemplate it with grateful joy and cheering hope. Now let Southern Baptists rally to the support of this institution. Let it become an object to excite a deep and prayerful interest through all of our wide territory. Let liberal contributions be consecrated to it. Tongue can hardly tell how much we have needed such a Seminary; and now that we may feel that its existence is a fact, let us strive together to make it a great and blessed fact.

We particularly invite and invoke the attention of young men contemplating the ministry, to the claims and advantages of this institution. We trust that a goodly number of such will make their arrangements to meet the Professors at Greenville, in October next, and enter with zeal upon a course of preparation for the solemn and arduous duties of their high vocation.

## For the South Western Baptist.

To the Churches of the Alabama Association.

DEAR BRETHREN: The Convention at Richmond unanimously adopted a resolution, requesting the churches throughout the South to observe the last week in July next, and hold a series of meetings with special reference to Missions.

The propriety of such concert of action, may be seen by considering,

1. We are ignorant, short-sighted and weak—Without Christ we can do nothing. John 15: 5.
2. He has promised to be with us, "For where two or three are gathered together in my name, there I am in the midst of them," Matt. 18: 20.
3. Christ has promised to grant our prayer. "If two of you shall agree on earth as to touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." 19v.
4. We are "workers together with Him," II Cor. 6: 1.
5. "Your labour is not in vain in the Lord," I Cor. 15: 58.

The importance of the work may be seen by considering the great scarcity of laborers in the field. "The field is the world." Matt. 13: 38.

In our own association there are thrice the present number of ministers needed now. Your Board have sought in vain for suitable men to preach the gospel to the destitute in your own bounds! You believe the laborer is worthy of his hire, and you are ready to give your money, but where are the men?

Our Home Boards need hundreds of Missionaries at this time to carry the Bread of life to those in our own country who are perishing in their sins. True, the board have not the means at this time to send that additional number into the harvest, but God's stewards have! And with a due sense of

what they owe their Lord it would be forth coming.

God has given to his Son the heathen for his inheritance and the uttermost parts of the earth for his possession. Ps. 2: 8.

Africa, Turkey, China, Japan.—The entire heathen world is now accessible to the ambassadors of Christ! "Let us go up and possess the land," for in the strength of the Lord, "we are fully able." The Foreign Board have a few Missionaries in Africa and China, "but what are they amongst so many!" But He who multiplied the loaves and fishes can with equal ease send any number of laborers into his harvest.

Again, "Can ye not discern the signs of the times?" What means this convulsion around the "seat of the beast?" And this cry for religious liberty in Catholic Europe? The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, Dan. 4: 32.

And the time is approaching when "the kingdom of this world shall be come the kingdoms of our Lord and his Christ Rev. 11: 15.

With the clash of arms and carnage of the battle-field, the church has nothing to do. Her mission is peace. Her weapons are not carnal.

And, brethren, when we meet what shall we do? Permit me to suggest a few things: That we humble ourselves before God by confessing our sins and forsaking of them. Have we not sinned? Have we not loved the world too much, and our God too little? Have we rendered unto God the things that are God's? Have we brought all the tithes into his store house? And are we not guilty of robbing him to the extent of our neglect in rendering unto him his dew? 2. Let us stir up each others pure minds by way of remembrance; and provoke each other to love and to good works. 3. Let us all seek God's blessing for ourselves in Christ's appointed way—All other ways are uncertain—His is sure! "Remember the words of the Lord Jesus how he said it is more blessed to give than to receive" Acts 20: 35. 4. As "the harvest truly is great but the laborers are few" pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Will brethren correspond with each other and make such arrangements as in their judgments will accomplish the greatest good.

Yours in Christ, D. LEE.

For the South Western Baptist.  
To the Friends of Education in the Baptist Ministry,  
THROUGHOUT THE SOUTH AND SOUTHWEST.

BRETHREN: The accompanying Minutes show how far a beginning has been made towards the accomplishment of a cherished wish. The desire for better facilities of instruction to the rising Ministry in our Churches, has stimulated every Denominational effort, hitherto, in founding Seminaries of Learning. In some instances, this object may have become secondary, or may have been merged in the literary character of the Institutions. Still, the initiatory movement had its origin and its controlling motive as here stated.

And well it might, for an efficient and improving Ministry underlies every achievement and all success, whether it be of individual edification, or of general enlargement and multiplication—at home, or among the unevangelized.—Those who, chiefly have supported and renewed this persistent effort to secure some adequate centre and development of Theological Instruction, have been the hard-handed pioneers, the noble-hearted heroes, of the Denomination, who themselves without the benefits they sought for others, have thus generously shown their appreciation of them.—Obliged by the rough and trying necessities of their lot, to exercise their Ministry amid the wear and distraction of the struggle for bread, they have showed a high, ingenious resolve, like Nehemiah's men, they have wrought with one hand, while with the other they grasped the instrument of their spiritual warfare. But they have had too keen a sense of their own impediments and disabilities, to be willing to leave behind them so hard a road as they travelled, for their successors.—The Baptist Denomination can never too much honor the memory of those holy, courageous men—the early founders of their Churches, the defenders and ministers of their faith. The least objectionable, and the most effectual way, in which we can honor them, is to build up, in their spirit, upon the foundations they have laid.

What has been now done, is only the embodiment of the conceptions and aims of these our honored fathers. As will be clearly seen, the Institution now located at Greenville, S. C., takes its form and complexion, as well from the character of its early projectors as from the present and actual wants of the rising Ministry. If it be such as those conceived necessary from their point of view, it is such as these find adapted to improve them while entering into the labors of their predecessors. The fathers, in a vein of strong, practical, sanctified common sense, have eked out the design; and the churches will approve it, as suited to their actual wants.—They will find that, while it is capable of conducting the best educated to the most matured results of Theological training, it can afford substantial and valuable aid to those whose means of early instructions have been the most limited. Our Master chooses men of both these classes for his work; the Churches need, and they find a place and use for both; and "The Southern Baptist Theological Seminary" opens its genial and kindly nurture to both alike.

With characteristic and discriminating liberality, the Brethren in South Carolina have laid down an offering of a hundred thousand dollars to begin with; and the "Seminary" thus founded looks around upon its generous friends and supporters in the other States, for the answering response of another hundred thousand. The Brethren who have ordered the Trustees to take early and efficient means to obtain this additional sum, are themselves the men who will see that it is bestowed. The undesignated has known his brethren for a long time, and all his experience assures him that, with the blessing of God, it will be done. These sums united and properly invested, will secure an annual income sufficient to erect the simple structure that may be required to make a gradual collection of a library for the use of the Officers and Students, and to afford instruction, free of charge to all that come.

It is provided that the influence which shall control the Seminary shall be diffused among its real working friends in each State, rateably and equitably—guarding against centralism and local influences, yet retaining proper energy, subject to the control of the Denomination, yet not liable to become the sport or the prize of parties. Its constitution is deemed to be well guarded; its organization, both accommodating and conservative; and it will be the steady aim of those concerned to combine and concentrate in this Institution the matured results of experience elsewhere.

The Instructors who have accepted have been reaffirmed in their appointments, severally, after the lapse of a year—thus giving to themselves and the public the assurance that, all things considered, the mind of the Lord, as it is expressed in His people's judgments singles them out and ordains them to this work. The remaining Instructor elect, whose decision we yet await, was not less early or prominent in the minds of his brethren for the post now formerly tendered him; and the modesty which made him willing to shrink out of view, only justifies the more his present appointment. The antecedents and surroundings of each of them are all promising and hopeful. Though not worn with service, they have had experience of affairs, and are in the vigor and prime of manhood—capable of expansion and growth. They are well-apportioned, in number, to their work—not too many, nor too few—while their conformable dispositions and diversified attainments give promise of harmonious intercourse and comprehensive efficiency.

The Session for Study, beginning on the 1st of October, and ending on the 1st of June, annually, leaves a Vacation of four months, in the season most favorable for meetings, which may be employed by the Students in the direct service of the Churches, as experience shall direct; and thus while making preparation, they may also make proofs of their ministry, and consecrate the abundance of the coming harvest by the sweet gushing tenderness of youth in laying their first fruits before the Lord.

The Location, at Greenville, S. C., is central, accessible and healthful—as much the centre of a cheap abundance as any other accessible and delightful spot can be. Providence permitting, the Officers will be at their posts, ready for work, by the 1st of October, 1859.

Yet, there is a want, preeminent and indispensable, without the supply of which all these arrangements will prove valueless. That want is—STUDENTS and the means for their support. For this supply we must look to the primary assemblies and elementary bodies—to Churches and individuals. Those persons, in the Ministry, or desiring to enter it, whose age and position will allow, must be sought out and encouraged, and sent forward, accompanied by the means to sustain them, with the assurance of continued aid, till they have prosecuted their sacred aim up to a desirable point of completeness. If these be few at first, they may attract others—and every single aggregation tends to further increase. And let this be done, promptly, at the beginning. That will be the crisis of need to the Seminary of our choice and our prayers—let it not have the chill and blight of a slow and hesitating support.

Many would act promptly and zealously, if they suppose that their efforts would result in developing high talent and conferring some great man on the churches. It is not ours to produce, or predict, greatness. In human affairs, the opportunity for something great seldom occurs. And he that is great in the sight of the Lord, may (like his Master) have "no form nor comeliness," such as carnal men delight in. Ministers, in all their varieties and grades, are God's gifts; we must trust Him to do and bestow, as He assuredly will, that which is best for His cause—infinately best; and this He usually accomplishes by silent processes and the aggregation of minute results, earnestly sought by His people in the scanty means and occasions which they ordinarily meet. God blesses earnest devotion to truth and duty in the Ministry, rather than great and shining talents.

When Pastors do not seek the Lord, they "become brutish," and "do not prosper." The rule of sanctified success still is—"If the Lord delight in us, then He will bring us into the good land and give it us." God accepts, first, our persons, and then our works. "God be merciful unto us" and bless us, and cause thy face to shine upon us—that thy way may be known upon earth, thy saying health among all the nations." God is not dependant on our learning or talents; still less does He need our ignorance, rudeness and ill-manners.—But He delights to bless the earnest

humble effort: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves." In Christ's service there is room for every description and measure of ability—the harvest is plentiful, the laborers are few—and the Master himself urges us to ask Him to "send forth more laborers into His harvest." Because we may not accomplish all we desire, let us not fail to do what we can. "Arise, therefore, and be doing; and the Lord be with thee!"

Finally, let us remember that this enterprise has been begun in prayer; that it has been consecrated and endeared by the anxieties, prayers and tears of the Elders and the Holy Brethren who have gone before us, for generations past.—Let us strive to complete what they had meditated and desired; so shall we reap the harvest they sowed—and the sowers and reapers shall rejoice together. If we go forth with Christ's loving spirit, and labor, He will crown our effort with success.

By order of the Board of Trustees,  
B. MANLY.

Charleston, S. C., May 23, 1859.

For the South Western Baptist.

CUSSETA, ALA., June 17th, 1859.

BRO. S. HENDERSON: Dear Sir—The letter sent to me by yourself and brethren Calloway and Tichenor, dated the 9th inst., has been received, and its contents considered. I heartily approve the recommendation of the Southern Baptist Convention—"That the last week in July be observed throughout the South as a special season of prayer, for the out pouring of God's Spirit and the success of the Mission cause &c." We as a Denomination are doing far too little, for Missions at home and abroad, we are scarcely doing a tithe of what I think we can do and ought to do. It is true some few brethren and sisters have displayed a noble zeal and liberality for missions, and other benevolent enterprises, and they are "probably doing all their duty in these respects; but many of us do but little, and some nothing at all—and we need arousing to a sense of our duties and solemn responsibilities with reference to these things—and I know of no better plan to accomplish this, than that recommended by the Convention accompanied with the suggestions in your letter and those also in the last number of the S. W. Baptist.

I do hope and pray that all our churches and ministers will carry them out in form and spirit. You request me, as moderator of the Liberty Association, to call the attention of churches, composing it, and in conjunction with the brethren arrange meetings throughout the Association &c. I would therefore suggest through the S. W. Baptist that the brethren, and Pastors, in each district of our Association, consult together, as far as practicable, and that all the ministers, in each District, meet together, at least by the 11th of July, and arrange the meetings, so that each church, in the District, will have at least one day's meeting during the week, two or more ministers attending each meeting, and with all their zeal and ability, advocate the cause of the Savior and missions, all the ministers in each District, and as many of the brethren as can, to meet together at some suitable place, on the 5th Sabbath, for a special effort in behalf of the cause. In the meantime ministers and members, all praying for the direction, and blessing of God to attend our efforts—each giving according to the Divine word.

Yours in Gospel Bond,  
J. W. WILLIAMS.

For the South Western Baptist.

The Lazy Man's Fortune Tell.

Go to the ant thou sluggard; consider her way, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep O sluggard? when wilt thou arise out of thy sleep?

Let a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man. Proverbs 6: 11.

HINTER.

Revival News.

CONNECTICUT.—About fifty-nine have united with the Baptist church in Norwich, within the last two months.

BOSTON, MASS.—One hundred and thirty have been added to the Boston Baptist church, within the last two months.

VIRGINIA.—The Church at Grand Lake N. B., has received an addition of 38 by baptism. Mount Handley and Canaan churches, do, 117. 2d Horton, do, 65.

Rev. J. B. Taylor.

In the last Home and Foreign Journal, Rev. A. M. Poindexter says:

"Since the Convention, we have had the pleasure of welcoming again to the Rooms, our beloved brother Taylor, senior Secretary. For five months brother Taylor, though his connection with the Board was continued, had by his consent ceased to receive the salary of

humble effort: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves." In Christ's service there is room for every description and measure of ability—the harvest is plentiful, the laborers are few—and the Master himself urges us to ask Him to "send forth more laborers into His harvest." Because we may not accomplish all we desire, let us not fail to do what we can. "Arise, therefore, and be doing; and the Lord be with thee!"

Finally, let us remember that this enterprise has been begun in prayer; that it has been consecrated and endeared by the anxieties, prayers and tears of the Elders and the Holy Brethren who have gone before us, for generations past.—Let us strive to complete what they had meditated and desired; so shall we reap the harvest they sowed—and the sowers and reapers shall rejoice together. If we go forth with Christ's loving spirit, and labor, He will crown our effort with success.

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to perform the duties of Secretary, that he might devote his time to the completion of a work for which considerable preparation had been made before he became connected with the Board and which, the pressing demands of their service had heretofore prevented his completing. We rejoice in his return to the duties of the office. Trusting in God, we desire, by our united efforts, to give a new impulse to the cause."

**BAPTIST CHURCH ORGANIZATION.**—"Piedmont" in the Richmond Enquirer says: "The Baptists of the South are rapidly increasing in numbers, wealth, talent and influence. If they are true to themselves, and true to the great principles of the Bible, before many years shall pass, they must be far ahead of every other denomination. One of the most beautiful features in their church organization is its democracy. Though the churches are united, forming associations, yet each is altogether independent of her sister churches, just as our States are independent of the one of the other, and will only remain united so long as the Constitution is preserved intact. The Baptists have no ecclesiastical bodies; the churches and the members of churches govern—in them is vested the church government."

**JAPAN.**—The idea of Christianizing Japan finds much approval, and missionaries are going out there quite numerous. Fourteen sailed from New York on the 14th ult.

**IRELAND.**—A correspondent of the New York Observer, residing in Dublin, gives an account of an interesting and powerful revival of religion in Ireland. Prayer meetings, he says, have been multiplied in places where they never existed before. Men and women are exerting each other on the concerns of their souls. Many tremble through their whole frames, and are in agony on account of sin.

**ARRIVAL OF THE EUROPEAN.** The dispatches by the Europa announce that the cotton market had improved, and that money was easier, and commercial matters in a better condition on the continent. The reports from the Europa, with the Liverpool mails of the 4th inst., give us the following particulars in relation to our first dispatches:

**TURN, May 31.**—The Sardinian Bulletin says, "a fresh victory was gained by our troops at seven o'clock this morning. Twenty-five thousand Austrians endeavored to retake Palestro. The king commanded the fourth division in person, and Gen. Cialdini was at the head of the third regiment. The Zouaves resisted the attack for a considerable time, and then having successfully assumed the offensive pursued the enemy, taking a thousand prisoners and capturing eight cannon. Five hundred Austrians were drowned in a canal during the fight."

"There was another fight at Confenza, in the Province of Sumellina, in which the enemy were repulsed, after two hours conflict."

"Last night a picket of the enemy endeavored to pass the Po at Ceresara, but were repulsed by the inhabitants."

The Austrians had evacuated Vercelli in the Province of Robbio. Train, June 1.—Second victorious conflict at 6 o'clock last evening at Palestro. The enemy endeavored to re-enter, but were repulsed by the Cialdini, composed of Zouaves and the Piedmontese cavalry. The King pressed forward where the fight was most furious, the Zouaves vainly trying to restrain him.

**Tuesday.**—The Austrians attacked the Sardinian vanguard at Sesto Calende. The fight lasted two hours. Our troops pursued the enemy across the Ticino. Numerous Austrian corps appeared before Varese. Gen. Garibaldi ordered the national guard not to resist, and fell back on Lago Maggiore. The attack was attempted by our troops against Savona, on the Lake, but without a result.

The details of the battle of Palestro say that the Sardinians were at one time outflanked by the Austrians, who threatened the bridge of boats across the Sesia, over which Gen. Canrobbi was to effect a junction with the Sardinians. At this juncture the Zouaves came to the rescue and turned the tide. The Zouaves lost one officer and twenty men killed, and two hundred wounded, including ten officers.

The Sardinians, it is believed, have been terribly cut up, but the loss is not mentioned. An Austrian General is reported killed. Napoleon subsequently visited the battle-field and congratulated the Sardinians.

**Tuesday, June 2.**—The Austrians this morning advanced from Robbio toward the French outposts, but retired after a short fight. The movement was made to conceal the retreat of the Austrians, who began to evacuate Robbio, carrying about a thousand wounded with them.

**Tuesday, June 3.**—The Austrians have withdrawn to the eastern bank of the Po, and have abandoned Tre Berrilli and the neighboring country.

The French despatches continue the Sardinian bulletins, and say that the latter behaved most valiantly at Palestro. The Zouaves, although unsupported and in front of the Austrian battery of eight guns, crossed the canal, ascended the heights, which were very steep, and charged the Austrians with the bayonet. More than four hundred Austrians were thrown into the canal, and six pieces of cannon were taken.

The Emperor conferred the grand cross of the Legion of Honor on General Foy.

The French troops were concentrating at Carli, Aulenza, and Verelli.

A Verona despatch of the first of June, says that the Allies attacked the vanguard of the Austrian corps, but their further advance was stopped by the corps under General Zobel. A great number were reported wounded.

There are 29,000 post-offices in the United States.

It is said since the death of his father, William B. Astor, of New York, has "laid up \$1,000,000 a year. He had nearly \$68,000,000 to commence with."

Duclism, that wicked recourse of false wounded honor, has resulted in the death of a son of Gov. Wain.

We learn from the Montgomery Advertiser that the "powers that be" have let out the contract for renovating the front of the State Capitol, which has stood in need of repairs for some time.

Dr. Bachman recently attended the Commencement exercises of the University of North Carolina at Chapel Hill. The Faculty of the College, in admiration of the President's learning, conferred on him the diploma of Doctor of Laws.

**TUSKEGEE METHODIST FEMALE COLLEGE.**—The Commencement Service will be preached on Sabbath morning, July 3d, at 10 o'clock, by the Rev. Dr. Summers, of Nashville.

The public exercises of the College will be continued on Monday, Tuesday, and Wednesday, July 4th, 5th, and 6th.

Gen. William Walker, the Nicaragua filibuster, accompanied by Colonels Anderson and Naylor, arrived at New York on Sunday in the steamer Northern Light, from California. The object

of this visit is still a riddle to the newsgatherers. The sun shone brilliantly into the room where Humboldt died, and it is reported that his last words, addressed to his niece, were: How grand these rays! They seem to beckon earth to heaven.

An Okaloosa, Iowa, young woman, whose husband came home drunk the other day, took down an ox hide and chastised him until he promised not to do so again. He laid the blame upon a friend who asked him to drink. She then whipped him again for not having stability enough to refuse.

The Detroit Advertiser learns that seventy fugitive slaves lately arrived in Canada by train from the interior of Tennessee, probably the largest number that ever came in one company. The week before companies of twelve, seven and five were safely landed, making a total within about a week of ninety-four.

It is important to adopted citizens to know that, in reply to a letter addressed to the Secretary of State, Mr. Cass states that the "French Emperor claims military service from all the natives of France found within his jurisdiction," naturalization in his country "would not exempt any one who voluntarily repaired thither."

The foreign exports of Austria are about one hundred and fifty millions of dollars a year. The imports are still larger. Her foreign trade is about half as great as that of the United States. She has six thousand miles of telegraph wire in operation; she has five hundred miles of canal; she has ten thousand and six vessels, six hundred and fifty-seven are ocean vessels, sixty-eight steamships, and four hundred and ninety-nine large coast vessels. The annual products of her manufacturing establishments are estimated at six hundred millions of dollars a year.

The quantity of water consumed daily in London, is equal to the contents of a lake fifty acres in extent, and of a mean depth of three feet.

In justice to Davis' Pain Killer, I must say that I never sold an article which gave such universal satisfaction to all who used it. I never kept a medicine which met with such a rapid sale; its virtues are the topic of conversation in many places in this vicinity.

W. W. ROBERTS, Druggist, La Port, In.

Thirty-three stars must be on the national flag from and after the 4th of July next. This is in compliance with the act of Congress passed April 1848, which declares that on the admission of every new State one star shall be added, and that such addition shall take place on the 4th of July next succeeding its admission. Oregon was admitted at the last session of Congress as a State of the Confederacy.

**P. K. WAT.** Obituary, July 4, 1861.

GRIST Having used, and witnessed the beneficial effects of *Pain Killer*, I take great pleasure in recommending it to the public as the very best family medicine which I am acquainted. In this establishment we have sold nearly one hundred persons, and many more, and the most astonishing results. For *Pain Killer* is a single agent of Cholera, Summer Complaint, or dysentery, but has yielded like magic to the curative powers of the "Killer" and for cuts, bruises, etc., is almost daily used, and with like good effects.

**JOHN TANNER.** Foreman of Wright & Co's Printing Establishment.

**ANNOUNCEMENTS.**

**A CANDIDATE FOR THE LEGISLATURE.**

**CHAS. B. BRYAN.**

**OBITUARY.**

**DIED,** at her residence in Macon county, Ala. May 12th, 1859, Mrs. ANN M. TREUTLEN, in her 64th year. The subject of this notice, having obtained peace with God, united with the Baptist Church in Effingham county, Ga., more than 25 years ago, and maintained a Christian life to the end. Quiet and unobtrusive in her manner, affable and courteous in her bearing to her neighbors, kind and affectionate in her family relationships, she evidenced the spirit of a true neighbor, relative, and Christian. Her last sickness, protracted and severe, was borne with a patience worthy the religion she professed. When nearing her end, amid the struggles of the flesh, sustaining consciousness of an Almighty support which had been long afforded her, was heightened by the frequent recurrence, and rejection of that truth in which her faith rested—"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." She died a witness of the efficacy of the Gospel to save sinners, and we trust, has joined the company of the redeemed, and adds to their joyous accents of praise, "Unto him who loved us, and washed us from our sins in his own blood," be "blessing, and honor, and glory forever."

**J. G. TROST.**

**CHALYBEATE SPRINGS.**

**Receipt List.**

Paid to Volume No.	Amount
Dr J. L. Miles	11 46 2 00
John Reeves	10 32 8 00
Larkin	10 43 2 00
Mrs Sarah Hutchins	12 6 2 00
Mrs Martha Dens	10 15 2 50
J. W. Rabun	11 48 2 00
J. M. Satter	11 33 5 00
Rev. E. Baptist	11 49 2 00
J. D. Horncutt	12 6 2 00
Moses McLemore	11 49 2 00
John S. Beale	11 32 2 50
Mrs S. J. Edkins	11 32 2 50
H. J. Glover	11 1 2 00
Dr P. H. Liddell	11 20 2 00
W. W. Smith	11 23 2 00
Thos G. Blackmon	11 44 2 00
Dr Josiah Smith	12 6 2 00
Dr P. H. Liddell	12 6 2 00
A. Lacy	11 49 2 00
Thos Jones	11 49 2 00
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J. E. Courtenay	11 48 2 00
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Mrs M. Nettles	10 50 2 50
Jesse T. Odum	12 6 2 00
Mrs Francis E. Finkler	12 6 2 00
John Snell	12 6 2 00
Rev L. W. Lindsey	12 6 2 00
M. Patterson	12 6 2 00
W. Becks	11 28 2 00
Dr J. H. Purloy	11 28 2 00

**Rev. J. M. Russell.**

**LIST OF APPOINTMENTS FOR JULY.**

Monday before the first day in July at Elkhardt, Tuesday at Town Creek, Friday at Friendship, Thursday at Spring Hill, Friday at Elkhardt, Saturday at Bethesda, Sunday at Taylor, Monday at Newby, Tuesday at Union Springs, Wednesday at Mt. Moriah, Thursday at Providence, Friday before, Saturday at Ridge Grove, and 24 Sunday before, Monday thereafter at Shilo. Monday after 6th Sunday in July at Bethesda, Tuesday at Concord, Sunday at Shady Grove, Thursday at Antioch, Friday at Mt. Zion, Saturday at Good Hope, 4th Sunday at Behem, Monday at Refuge, Tuesday at Harmony.

**Collegiate Institute.**

The Examination of the Bats of the Collegiate Institute will take place on Friday and Saturday, the 23d and 24th inst.

Parents and all interested in the cause of education, are invited to attend.

**East Alabama Male College.**

The Commencement Exercises of the East Alabama Male College will take place on Friday, the 23d of June. Public Examination of Civil will occupy the Monday and Tuesday preceding.

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**THE LIFE OF MRS. VIGILIA HALL HOFFMAN.**

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**Collegiate Institute.**

**PAULY.**

**THE BAPTIST DIRECTORY.**

**TESTIMONIALS.**

**THE BAPTIST DIRECTORY.**

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