

B. 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.\$2 00 PER ANNUM, IN ADVANCE, OR,  
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By THOS. F. MARTIN.

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For Terms, &amp;c., see last page.

For the South Western Baptist.  
The Need of Ministers.

This was felt by our Lord himself when on earth—he looked on the multitude around him as sheep without a shepherd, there were none to supply their numerous wants, to lead them to the fountain of life. His tender compassion was stirred, and he turned to his disciples in the earnestness of his soul all on fire with a burning zeal for their welfare and the honor of his Father and instructed them to pray the Lord of the harvest to send more laborers into the harvest. The same condition now exists, the nations, that have for centuries refused entrance and liberty to the ambassador of God, under the pressure of influences brought upon them in divine providence, are opening their gates and bidding welcome to the messenger of the cross. The way is unobstructed, but are the men at hand to arise and enter upon this inviting field of evangelical labor? The churches have called associations have appointed their committees of enquiry, and the Board of our convention have sent out their appeals through the various organs of the States. But where are the men? Is China supplied—are her millions fed with the bread of life?—Has the Board in Richmond said, enough we want no more men—and can sustain no more? Is Africa's cry responded to, where are the companions of Clarke and Bowen, who are expected to accompany them back to their field in Central Africa, and for whom they have sought (shall I say in name) these many months? Has not Buckner asked for men, more men for the Indians of our own territory? Has not Slover put in his petition, and thrown the responsibility of supplying the pressing calls, of the aborigines upon the servant of Jesus? And where is Hogue, has he been silent or indifferent to the condition of his field? Brethren, in Christ, do you not hear the Master say, "go, work in my vineyard." I beg, I implore you, do not turn away from the wants of a stricken world, and the demands of the kingdom of your blessed Lord. Make the question of duty a subject of earnest prayer. Watch the manifestations of providence, and decide with the responsibility of "that day" before you. Father and Mother you have sons you have spent hours of watchful solicitude, their early training, you have lavished your earthly treasures upon their education you have longed for their promotion in life, with an aspiration that becomes your high relations, and their awful responsibility, have you taken these sons, and consecrated them to the God and Father of our Lord Jesus Christ? Do you hold them as the stewards of God, feeling that you are accountable to him for the direction you may be able to give to their future course? These are matters that claim our serious attention. The want of ministers, ready and willing to go at the direction of the Great Head of the Churches—A few suggestions:

1. We recommend to our brethren to pray for an "increase of laborers."
2. To pray that the laborers already in the vineyard may regard the kingdom of Christ in its aggressive relations to the world.
3. To pray that Christian parents may carefully and prayerfully direct the attention of their pious sons to the wants of the kingdom of Christ in these respects.

Reader! ask yourself, has God made it my duty to go to the Indian, African, or the Chinaman, or to any other portion of the world to preach the gospel to him upon whom rests the wrath of God. Has not the Master something for you to do, may you be well satisfied, and God's will be done.

The Domestic and Indian Mission Board of the Southern Baptist Convention are prepared, and anxious, to send out ten men to the Indian Nations this year in addition to those now engaged. Men of God will you go? Shall the Red men perish for lack of your service?

M. T. SUMNER, Fin. Sec.

For the South Western Baptist.  
Terms of Discipleship.

MESSRS. EDITORS—I propose in this letter to continue the term forgiveness. I speak in reference to believers in Christ Jesus. That the Scriptures abundantly teach us the necessity of forgiving one another, every bible reader, is well aware. The manner in which God requires us to do this, has already been explained. Every Christian may expect to encounter many trials and difficulties during his pilgrimage in this world. Some of which will be painful for his old man to endure. He who expects to attain heaven without undergoing many trials, will find himself sadly disappointed. The higher the position in which the man is placed, the greater

will be the amount of hard sayings he will meet during life. As such it will become all to be doubly on their guard. Above all others, a minister of the gospel should be an example to the rest of the flock. In his bosom there should ever be a kind forgiving spirit. But such a spirit is not to be confined to the ministers, but should exist in every Christian.

This is indispensably necessary to the prosperity of Zion, as well as for the peace and happiness of the man himself. This is a self evident fact. All observation and experience has abundantly taught that such is the case.—Christians are engaged in a great work, far greater than all other professions combined. Should they not then all be of the same mind? Should they not love each other as brethren? Should they not seek to hide each others faults, rather than to be publishing them to the world? "In lowliness of mind let each esteem others better than himself." How hard it is for proud nature to learn this lesson.

I do not wish to be understood as meaning that we should hide each others faults when they are of such a nature as are contrary to the teachings of Christianity. Such a course would be degrading in the sight of any honest man. Christianity would then cease to be what it is; and would become a strong hold for the wicked mercenary man to attain his worldly, selfish, wicked ends. The idea I want impressed upon the mind is this; be always ready to forgive when ever you are convinced, the bible requires it of you as a duty. This must be done each day you live, if not, you will be sure to have a lean soul. You cannot expect to have access to God so long as you retain envy, malice and hatred in your bosom towards your brethren. What saith Christ upon this subject? "Therefore if thou bring thy gift to the altar, and then rememberest that the brother hath sinned against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother." "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." With such evidence as that before us, how can we cherish any unkind feelings towards those who are fellow heirs of the same great blessing to which we are entitled? Christians, let us look diligently into God's word, and see what is taught us there upon this subject. Ever remembering that we are poor sinful, helpless creatures, liable to be overtaken in some fault that we are so ready to condemn in others. Each one of us stand in need of forgiveness every day; we are forgiven every day. How many sins, iniquities and debts, does God forgive in you each day you live? If we would spend more time in searching out our own faults, and when found correct them, I apprehend that we would find but little time to examine and condemn others. And, doubtless, we would be much more profitably employed. And how much better such would be for the cause of Christianity.

Yours in Christ,  
E. W. HENDERSON.For the South Western Baptist.  
Infant Baptism.

NUMBER 5.

In my last article I examined the history of the two cases brought forward as examples of infant baptism in the ministry of the Apostles, and showed from the record that it was impossible that infants could have been included in the number baptized in either instance; for in one case those baptized are referred to as "brethren"—a term not at all applicable to children, and in the other they are said to have "rejoiced, believing in God"—an exercise of which infants are manifestly incapable.

But a single argument now remains to be noticed, which is in these words: "Unless they (infants) were considered as belonging to the church, and proper subjects in this seal of their admission into it, we can affix no meaning to these words of Paul, 'The unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.' The holiness of children which they receive from their parents, can signify nothing but their separation from the world, and their dedication to the service of Christ, of which their baptism is a sign."

In reply to this I would say that whatever be the signification of this passage, it is simply impossible to affix this meaning to it. That principle which would attach such a meaning to this language would subvert every fundamental principle of correct interpretation, destroy all connection between words and ideas, and leave us free to place any construction which might suit our purpose on any passage, without any regard to the terms employed. The Apostle was not speaking of church membership or of baptism, but was answering some inquiries made in a letter addressed to him by the Corinthian brethren respecting marriage and di-

voice, and the duties and obligations of such Christians as had married unbelieving husbands or wives, and his language must be explained as relating to the subject under consideration. If the Apostle had intended to assert that children were members of the church and proper subjects of baptism, there can be no reason why he should not have made the declaration in plain terms, which everybody could understand, and not have expressed himself in so vague and ambiguous a manner as to tax all the ingenuity of the most learned Pedobaptist doctors of divinity to evolve his meaning. The fact is, there is no reference here made to baptism at all, and nothing but the blindness of prejudice and violence of sectarianism could drive a sane man to such a refuge.

The meaning which a plain man duly sober would affix to this passage would, I apprehend, be the following:

The unbelieving husband or wife is sanctified to or is to be regarded as sanctified by the believing party—a fit companion, notwithstanding his or her unbelief; for if the unbelief of the husband or wife renders him or her unclean or unholy in the estimation of the other parent, the children must also be regarded as unholy, for they are equal unbelievers, that if the unbelief of one of the parents was sufficient reason for the other to withdraw from the relation, he must also withdraw from his children for the same reason; but the children were regarded as holy—as fit companions for the parent, notwithstanding their unbelief, and hence there was no reason why the husband or wife should be put away on this account.

Again, if infants should be baptized and admitted to the church on account of the holiness they derive from the faith of the parent, the unbelieving parent should also be admitted; for it is expressly declared that "the unbelieving husband is sanctified by the believing wife." If the holiness which the children derive from the parent is of such a character as to bestow them for membership in the church and baptism, I see no reason why these benefits should be denied the unbelieving parent who derives the same kind of holiness from the same source.

Having shown that there is neither precept nor example in either the Old Testament or the New, authorizing the baptism of infants, my task is completed. My duty is done.

W. S. MCDIARMID.  
For the South Western Baptist.  
Prayer Meeting.

Many, many times it may be, we go to church, and come back thinking the Preacher dull and vapid; and feeling ourselves cold and lifeless, to spend another week in a valueless comfortless way—but, who ever went to a "Prayer Meeting" without getting stirred up before he came away? And yet strange to say, there is no one thing harder to keep up in a church than a prayer meeting. Why is this? Surely Christians must love to pray—for only while they pray they live—and yet 'tis ever so. A Prayer Meeting is with difficulty kept up. Dear brethren, let us look into this a little? Has not Satan a hand in all this? If I let them pray says he, they'll get warmed up, and will soon cease to be ashamed of Christ before men, or else forget their own pride and then sinners will be converted and there is no telling where it will end—I'll even break it up! I see a good brother over there looking serious, like he might be burdened with a sense of this duty, and I'll just step over in time and whisper in his ear "What! are you going to pray? why man alive, you can't pray, and I wouldn't think of it—these people will all laugh at you, and most likely call you a fool—I wouldn't think of it—besides there are various duties, besides prayer—think of something else—something that you can do better—It is not every one's duty to pray in public"—and thus Satan breaks up the Prayer Meeting.

CLAIRBORNE, JUNE, 1859. EARNEST.

OPEN COMMUNION.—The author of "Modern Immersion, not Christian Baptism" holds the following language with respect to open communion Baptists. We commend it to all whom it may concern.

"By adopting the plan of open communion, they practically concede the validity of our baptism, as respects both the mode and the subject. As they profess to act only from plain examples or apostolic precepts, as they can find neither in the New Testament for receiving persons at the Lord's table, after Christian baptism was instituted, who in the judgement of the first Christians were not baptized, we must take it for granted, notwithstanding all their evasions on this subject, that they consider Pedobaptists really baptized."

POWER OF CALMNESS.—When Mr. Webster stood before the eager thousands at Bunker Hill, on an occasion which has made him famous, a common man, his wife, regarding him from a distance, observed to a friend, "I do not care to remain; for I see that he is calm, and I know that he will succeed."

[PUBLISHED BY REQUEST.]  
Circular Letter.

To the Churches composing the Carry Asso.

DEAR BRETHREN AND SISTERS:—The fourth annual session of our body is drawing to a close, and we desire, through this medium, to offer for your consideration a few thoughts, which we trust will be of sufficient interest to claim your attention.

Extremes are of dangerous tendency; they warp the judgment, blind the reason, and lead into deep and dangerous errors. We know not their end, nor can we at all times determine their beginning. How necessary, then, to avoid them! How wise, as Christians, to be guided by the lamp of Revelations, and to inquire for the old paths, and pursue them? Were this the case there would be more unity among Christians, more of genuine piety, more of primitive Christianity, and more success in our benevolent enterprises. The reason of this is obvious; the lamp of revelations sheds a clear light, unsullied by human prejudices or passions, and in every ray can be seen Love, Unity and Peace. Let us not forget the purposes of our organization—the cultivation of peace among the churches, and the dissemination of the Gospel—but while we acknowledge our obligations to promote the Redeemer's cause and feel the importance of the sacred trust confided to us, let no unholy zeal lead us to use "untempered mortar" in our Master's work, or sully Divine truths with human inventions.

If we desire (which we should do) to promote Sabbath Schools, let us refrain from lauding them as "pillars of the church," or "any part of the church," or in claiming for them a power beyond that as yet claimed for the Gospel; an efficacy "to convert in five years all the youth of our land," thus pre-eminently making a human invention of more effect than the Gospel, Rom. 1:16. If it is necessary that we should engage in building up institutions of learning—if "the pride of the Baptists" demands it, let our humility as Christians keep them separate from our churches and association. From the past history of the church let us learn the dangerous consequences, the awful corruption brought upon her by her union with these.

Orchard, in his "history of the Baptists" says: "The first and most fatal of all events to the primitive religion, was the setting up of an academy at Alexandria," and assigns as the reason of this 'setting up,' "that Christians had been reproached with illiteracy," hence their pride was touched, and though the setting up of this school might be considered a necessary act, yet it is to be regarded as the door through which anti-Christian and corruption entered the church. Here was the birth of the great Papal power; the disgrace of Christians, and the curse of the world. Brethren, beware! We do not thus write because we love Sabbath Schools, Colleges and High Schools less, but because we love the Gospel more. We are fearful from the above facts—fearful from the signs of the times, fearful of extremes.

Again, beware of extremes in your intercourse with other denominations—with those of them who embrace the peculiar spiritual and evangelical doctrines of Christianity. "Garry it well," says Jesse Mercer, "with other denominations go with them as far as you can, and only stop when you must."—This is most applicable language for the expressions of the views we wish to inculcate. We need no amalgamation we seek none. We desire to co-operate with them in all we can, but to concede nothing in principle or practice. They are engaged in a great work; so are we. They preach the same Savior, and cast out devils in the same name; must we forbid them? Luke 9:45, 50. Let our intercourse with them be founded upon the Divine grace of Charity, and in our efforts for the good of others remember that to do good to them we must be possessed of much of the spirit of our Master; also of that spirit manifested by the Apostles, 1st Cor. 1:2, 3.—"To them that are sanctified in Christ Jesus called obe Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, Grace be unto you and peace from God our Father, and from the Lord Jesus Christ."

We should learn that separation from us is not separation from Christ. The promises and blessings of the Gospel are both theirs and ours; "To his own Master he standeth or falleth," and while we dare not permit known error in our selves or others, let us extend a cordial God-speed to every lover of the blessed Redeemer who is engaged in prayer and labor for extension of his kingdom, and thus fulfill the royal law, "Thou shalt love thy neighbor as thyself."

Finally, we desire, together with you as God shall prosper us, to aid in promoting His cause, for God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work. Let us hope that our days to come may

be more useful than our days past. Let us be more faithful in the performance of our duties this associational year than ever before. Let us Love God more, love his cause more, and love one another more; and let us, as we desire to love these, beware of extremes. Let us seek to be guided by the Holy Spirit into all truth, so that when Jesus shall come to keep the great and last feast with His people, and in an eminent manner as King of Zion, to make application of his blood in the pardon of poor sinners, we may be ready to welcome Him into our hearts and churches, and greatly rejoice together in heavenly places in Christ Jesus. Amen.

C. P. Sisson, Mod'r.  
F. M. FERRELL, Cl'k.

Testimony to Missions.

Men of voluptuous tendencies, like Herman Melville, who find the range of their indulgence limited by missionary labor, are accustomed to sneer at the folly of evangelical churches, in sending the gospel to the heathen. But intelligent and candid observers, who are competent to judge of the fruits already yielded, bear spontaneous testimony to the leavening influence of Christianity in heathen lands. The Hon. Wm. B. Reed, in a recent address to the citizens of Philadelphia, says:

"One other word, and I have done. It has reference to higher thoughts than any connected with political or diplomatic success. No one can pass even as short a time as I have done, in the dark, cold shadow of pagan civilization, such as is found in China, or among what we may hope to be the ruins of Hindoo or Mohammedan superstition, without new gratitude that his lot is cast in a Christian land, and without the conviction that there can be no true, effective enlightenment without Christianity; and to speak more practically still, no one can see what I have, without recognizing the duty of acknowledging the enormous debt of gratitude to those devoted men and women, who, as missionaries, are struggling for the conversion and education of the heathen, and our obligation to sustain them."

I went to the East with no enthusiasm as to missionary enterprise. I came back with a fixed conviction that, in its true and harmonizing power, and in its increasing influence on commercial adventure, it is, under Providence, the great agent of civilization; and I feel it my duty to add, that everywhere, in Asia and Africa, among the Caffres in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the zeal and success of our countrymen as missionaries of truth is earnest and concurrent. I heard it everywhere and from high authority. Their praises greeted me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good Hope, and when, nearly two years afterward, I bade farewell to Eastern lands, my last delightful duty was to visit, and for myself see the largest missionary school in Egypt, kept and admirably administered by an American—a Philadelphia woman (Miss Dale) at Alexandria.

PULPIT PLAGIARISM.—The Baltimore Christian Advocate, by one of its correspondents, says: "Plagiarism is the crying evil, (shall we not say sin?) of the American pulpit—the only one unbent through the columns of the religious press. Men who know the dishonor of literary theft, and who would blush to have their perpetration of such an offence revealed, daily commit this meanest of all crimes, and at the common altars of God's temple wash their hands in innocence. We verily believe that it is a crime which will affect our religious peace in this world, and leave blood upon the skirts in the day of God."

RECANTATION OF ERROR ON BAPTISM.—Charles Paget, who had written a tract in defence of Infant Baptism in England, comes out with an ingenuous confession of error. He states that he has withdrawn the pamphlet from circulation having, especially by an elaborate refutation of it by R. Govett, and by an article from Lord Conington, become convinced of the fallacy of its positions.—He adds: "I regret having been the means of confirming any (however few) they may be, and I am glad to know from the small circulation of my tract that they must be few" in that which has not Holy Scripture for its warrant. If any wish to see what God says of Baptism let them search the Scriptures. If any wish to see what a sound critic and incomparable logician has to say against the arguments of men in favor of Infant Baptism, let them consult the work of Dr. Carson.

There can be no question, says *Fraser's Magazine*, that, among the least intelligent classes in Scotland, a preacher's popularity is in precise proportion to the loudness of his roaring and the violence of his gesticulations. "Our minister's a wonderful preacher," said a country bumpkin; "he while comes out w' a roar just like a bull, I did not understand a word he said," was the re-

mark of a maidservant to a friend of our own concerning a certain dissenting preacher; "but I would go twenty miles to hear him again; I thought he wad have banged the pulpit in bite; he was a jumping!"

Stealing Ministers.

There is often great selfishness in wealthy or prosperous societies, which prompts them to steal away ministers from poorer or weaker societies. This is done, to be sure, under many guileful pleas of a wider sphere, greater usefulness, and many other deceptive lures, which might deceive the very elect, and which often beguile the poor, well-meaning minister, when he yields to the sophistry of the strong. But he finds, alas, in the city congregation, not the quiet and freedom of his country one; and in increased duties, failing health, and expenses multiplying more than the promised additions to his salary, he is ready to say, "Oh, that it were with me as in the days that are passed!" Wealth is bold, wealth is selfish, wealth is reckless, wealth is insidious, and wealth is overbearing. It was not without the most profound and terrible truth that Jesus said, that it was easier for a camel to go through the eye of a needle than for a rich man, that is one who trusted in his riches, to enter the kingdom of heaven. Let ministers understand that they enlarge the sphere of influence when they speak out, and live with a deeper and tender spirituality, not when they change from a little parish to a big one.

"Give me where to stand," said the Sicilian, "and I will move the world." "Stand where you are," said the German "and move the world.—*Inquirer*.

Paul's Pre-eminence and the Secret of it.

"I labored more abundantly than they all." This was his pre-eminence. This he regarded as among the greatest "signs of an apostle." And well he might; for even his Master and Exemplar said, "My Father worketh hitherto and I work." "I must work the works of him that sent me while it is day.—The night cometh, when no man can work." Must Christ work, who created all things, John 1, and "upholdeth all things by the word of his power," Heb. 1, and who by that simple word expelled diseases and demons, and raised the dead; and must not we? Work therefore, "abundant labor" stands high among the "signs of an apostle," and not only so, but among the "signs of a Christian," for our highest distinction and purest glory, as well as our clearest evidence of Christian character, lies in our resemblance to Christ. We follow a working Redeemer, and we must be working disciples. The more abundantly any man labors, if he "work the works of the Father," the more nearly and manifestly does he resemble Christ, to whose "image it is the glorious dignity of the child of God to be "conformed." Rom. 8.

What, then, was the secret of Paul's pre-eminence? "Howbeit, not I, but the grace of God which was with me." This reveals the whole secret of that wonderful activity which, "from Jerusalem round about unto Illyricum, fully preached the Gospel of Christ." If Paul was eminent, it was "grace" that made him so. And that grace is just as free to you, and to me "He giveth more grace." Let us then "come boldly to the throne of grace, that we may find grace to help us," and then pour out that grace in "abundant labors" for God and the souls of men. Is not this the sweetest life on earth, and the surest path to heaven?

Striking Passage.

Do you think that your sins are washed away in Christ's blood, when they are there still, and you are committing them? Would they be here, and you doing them, if they were put away? Do you think that your sins can be put away out of God's sight, if they are not even put out of your own sight?—If you are doing wrong, do you think that God will treat you as if you were doing right? Cannot God see in you what you can see yourselves? Do you think a man can be clothed in Christ's righteousness at the very same time that he is clothed in his own unrighteousness? Can he be good and bad at once? Do you think a man can be converted—that is, turned round, when he is going on his old road the whole week? Do you think a man has repented, that is, changed his mind—when he is in just the same mind as ever as to how he shall behave to his family, his customers, and everybody with whom he has to do? Do you think that a man is renewed by God's Spirit, when, except for a few religious phrases, and a little more outside respectability, he is just the old man, the same character at heart he ever was? Do you think that there is any use in a man's belonging to the number of believers, if he does not do what he believes; or any use in thinking that God has elected and chosen him, when he chooses not to do what God has chosen that every man must do or die?—*Kingley*.

Pray First.

Calling with a brother, to see a sick man, who had long been a patient sufferer, we inquired, "are you not almost worn out?"

"No," said he, "I shall never wear out, I have suffered more already than I should to die half a dozen times. But suffering will never wear me out until God's time comes. Then I shall go, and not before. And now I will tell you what I want. I want both of you to pray with me, and be short. Let both pray. I wish, (said he with emphasis,) that the practice of putting off prayer till the last thing when the sick are visited, was forever done away."

This person was one of those blunt people, who speak just what they think, and although in his greatest distress, his mind wandered, we must think he was perfectly sane here. Let the reader reflect upon it. If ever we need wisdom, it is at the sick bed. And how important that we begin with prayer. How many bad causes, projects and investments of property would have been avoided had we prayed first. How many doubtful cases of duty would be made plain, how many crosses taken up which we now shun, did we pray first. Let the reader apply it to every enterprise, and always remember to pray first.

Spurgeon and the Yankee.

A gentleman, who has recently returned from England, relates an anecdote of Mr. Spurgeon that is too good to be lost. The great preacher had for his theme one day the power of individual, personal effort; and to illustrate it he told a story of a "Yankee," as Mr. Spurgeon called him, who boasted that he could whip the entire English nation himself. "And how could you do it?" said a bystander. "Why," said the Yankee, "I would take one Englishman at a time; I would kill him, and then I would take another; and so I would go along till I had whipped the entire nation."

At the close of the sermon Mr. Spurgeon, the relator of the anecdote, and several friends retired into a vestry.—Soon there came in a tall, lean long-faced, solemn looking man, who hailed from the State of Maine. He presented Mr. Spurgeon a letter of introduction, and was welcomed by the preacher.—Soon Mr. Spurgeon addressed the new comer by saying; "Well, my American friend, how did you like my illustration of individual power, drawn from your countrymen?"

"Oh," said the member of the Pine Tree State, "I was well pleased with it, because it was so true;" and this was said with the utmost solemnity of tone and gravity of manner.

"So true, so true!" said Mr. S. "what do you mean, sir?"

"I knew a Yankee that did that once," was the reply.

"And what was his name?" Mr. S. asked—to which the Yankee answered, "The name, sir, was George Washington; perhaps you have heard of him."

Mr. Spurgeon was dumb for a moment. He then joined in the hearty laugh, and allowed that "the Yankee" was too much for him.

The Dying Never Weep.

It is a striking fact—the dying never weep! The circle of sobbing, agonized hearts around, produces not one tear. Is it that he is insensible and stiff already, in the chill of dissolution? That cannot be; for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of mother, brother or sister, with still conscious affection; and just before expiring at eve, after a long day's converse with the Angel of Summer, he says to his oldest brother—last audible "good night" of earth—"Kiss me, kiss me!" It must be because the dying have reached a point too deep for our earthly crying and weeping. They are face to face with higher and holier beings, with the Father in Heaven and His angel throng led on by the Son Himself; and 'what are griefs of a morning, tears of a dying farewell—be it that they are shed by the dearest on earth—in that vision bright of immortal life and everlasting reunion.—*Christian Inquirer*.

NO HOPE IN YOURSELF.—Chalmers was right: "A minister has no ground to hope for fruits from his exertions until in himself he has no hope; but he has learned to put no faith in the point and energy of sentences, until he feels that a man may be mighty to regale the imagination, and mighty to silence the gain-sayer, and yet not mighty to the pulling down of strongholds."

## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, June 30, 1859.

**Take Notice.**—We publish no paper next week. Our terms are "50 numbers a year," and we always suspend during Fourth of July and Christmas weeks.

Those to whom packages of Minutes of the East Alabama Convention are sent are requested to distribute them early as possible.

The Missionary meetings for the last week in July, are spreading like fire in the prairies. So mote it be!

Notices of Examination and Commencement Exercises in our several Schools, Male and Female, will appear in our next issue.

## Commencement Sermon.

The Rev. P. E. COLLINS, of Mobile, preached the Commencement Sermon in the Chapel of the E. A. F. College, on last Sabbath, to an immense and deeply interested audience. It was an able, profound and eloquent discourse on "Piety an essential element of Female Character." We have seldom listened to a sermon so apposite, so peculiarly fitted to the times. We only wished that every Christian mother in our country could have heard it.

By the way, will not our brethren assist bro. COLLINS in the payment of the debt that hangs over his church? The Mission Church in Mobile certainly deserves the assistance of those who feel interested in building up our cause in the commercial emporium of Alabama.

## H. H. Bacon, A. M.,

This able and accomplished scholar, so long known to the public as President of the East Alabama Female College, will succeed Prof. N. K. Davis as proprietor of the "Home School" in the city of Montgomery, Ala. Such an arrangement leaves nothing to be wished for on the part of the patrons of that school. Mr. BACON'S reputation as a teacher, his thorough scholarship, his Christian character, and his unsurpassed administrative capacity, eminently fit him for this position. The citizens of Tuskegee give up Mr. BACON with no little reluctance, and they ever cherish for him the highest respect and admiration. The most abundant success that we could wish for him would not go beyond his deserts.

Rev. T. W. TOBEY, of Sumterville, has baptized eleven negroes within the last few months, into the fellowship of the Sumterville Baptist Church.

GREENWOOD & GRAY have announced, in our advertising columns, themselves ready in the Warehouse and Commission business for another season. Commendation upon that firm is unnecessary.

BILBO & McQUEEN have dissolved their connection as Family Grocers. Mr. BILBO retires, having sold his interest to Dr. H. A. HOWARD, and the business will be continued by McQUEEN & HOWARD. Dr. HOWARD is well known in this community as a business man, and every thing in their line of business will be kept for sale on the best terms. See advertisement.

## Experience Telling Paper.

We have heard many latitudinarian professors say, "they were thankful that there were many denominations in the world that all might be suited."—We have never subscribed to such a sentiment. The same too liberal spirit might return thanks for the great variety of newspapers in this world of mind. Among the great variety of publications belonging to journalism, there is a paper published in Middletown, New York, entitled, "Signs of the Times," designed to plead the "Old School Baptist Cause," devoted, mainly, to Experience telling. It is a free thing for all, men and women, learned and unlearned, and they avail themselves of their privilege. The editor, elder Gilbert Beebe, has an easy time of it, for they give him but little space for his "Old School" pen.

We exchange with the "Signs," and dip into its columns much as time will allow, for the sake of instruction and variety. In it there are many vigorous articles on other topics. There is a danger in frequent Experience telling, whether in the Class-meeting or in an Old School Baptist paper, which should be guarded against: *spiritual egotism*. The best things in the world are often perverted by Satan to the injury of piety and humility.

**SLAVE TRADE.**—Northern Abolitionist papers are Jeremiading over the rapid increase of public sentiment at the South in favor of re-opening the Slave trade. If there is such an increasing sentiment South, who is to blame? It is not Southern cupidity, but Northern intermeddling. Northern fanatical canters are the very persons to promote the thing they are trying to destroy. If they will let the South alone they will accomplish more in one year than in fifty years of opposition. By their unreasonable intermeddling and opposition, Slavery is now more firmly seated in the public mind of the South than when they commenced their attack upon it. Every white and howl from the Greelyites, Douglassites and Garrisonians at the North, is responded to at the South by a stroke of the hammer upon the rivet of the chain that binds the negro in Slavery.

The reader is referred to the advertisement of Central Institute. Parents are assured that all the advertisement claims for it are true.

## The Bible Cause.

The circulation of the Holy Scriptures throughout all lands, in the best versions that can be obtained, has become, and must ever remain, one of the most commanding forms of Christian benevolence which can appeal to the philanthropy of our churches. It is the Bible that gives vitality to all our missions, home and foreign. It is said that when Xavier, the great Roman Catholic missionary of the sixteenth century was about setting out on his mission, he casually fell in with a copy of a part of the New Testament, and he resolved to take it with him, as it might be of some use to him in his labors in India! What a change has taken place since his day! The Holy Bible is now carried in the fore front of all our missions. No missionary considers that he has accomplished the greatest permanent good until he has translated the blessed volume into the language of those for whom he labors, and has provided for its general circulation. Oliver Cromwell, whose fame will increase to the end of time, had an edition of the Bible printed for the use of his soldiers. The circulation of God's Word at that time among the common people, planted the seeds of religious liberty in the British mind; the harvest of which was reaped a little more than a century afterwards in the results of that memorable struggle which gave to us, their descendants, our present happy government. Many copies of "Cromwell's Bible" were, doubtless, brought to this country by the Puritans and Baptists who fled from England at the Restoration of the Stuarts, to enjoy "freedom to worship God," thus sowing that precious seed, of which we are now reaping the harvest.

Whatever agency multiplies the number, cheapens the price, or otherwise promotes the circulation of the Scriptures, is entitled to our warmest Christian sympathies. Any denomination of Christians that makes no provision in its plans of benevolence for so important a work as this, has yet to learn the first principles of Christianity. Twenty-five or thirty years ago, a large and respectable denomination declared "non-fellowship" with "Bible Societies," among other things, thus declaring their unworthy of Christian confidence. And what has been the result? God has smitten that people with mildew and death. Many of their meeting-houses remind one of the prophecies in regard to Babylon. Without any intentional crime, they interdicted the circulation of the Holy Volume by this human agency, (and what other agency has ever been employed to circulate it?) and now all men see the result. Any man, or body of men, who shall seek to obstruct such a work, by paralyzing its agencies, or otherwise, will sooner or later reap the consequences of such folly. We should as soon expect to clip the wings of that angel with impunity whom John saw mid heavens having the everlasting gospel to preach to all nations.

The Bible Board of the Southern Baptist Convention, located at Nashville, Tenn., has special claims upon the benevolent regards of Southern Baptists. It would be an insult to the brethren who compose it to say that they were worthy of confidence. They need no such commendation. To them has been entrusted a mighty work. No Board of our Convention deserves a more hearty co-operation, a warmer sympathy, and a more generous support, than this—located at a point where it can reach with equal facility the South, the Southwest, and the "Great West" as it is called, it may become, by prudent and energetic management one of the most efficient, if not the most efficient Board of the Convention for good. Especially may this be true when it shall co-operate with our Publication Societies, in the great work of scattering religious books broad cast over the country.

We cannot close this article without saying a word in regard to our own State Bible and Colporteur Society. The operations of this Society have been somewhat embarrassed this year, on account of a very heavy debt that had to be liquidated. This, however, is nearly paid. The Society will then have, we understand, an unencumbered capital stock of nearly ten thousand dollars—provided all its assets can be made available. With such a working capital as this in the hands of efficient officers, such as we now have, what an amount of good can be accomplished within a single generation. And then, if each Association in the State would raise a sufficient fund to pay the wages of a good colporteur, it would immeasurably increase the efficiency of our Boards, State and general. Neither the Bible Board, nor our State Board, ought to bear the expenses of Colportage.—They have not, nor can we hope they ever will have a sufficient capital. An efficient system of colportage must be supplied by our churches and Associations.

We offer these suggestions thus early, for two reasons. First: We think the Bible Cause ought not to be forgotten in the contemplated missionary meetings to be held during the last week in July. Secondly: The Associations are coming on, and we hope the subject of colportage will be wisely and prayerfully considered by all these bodies.

**CROPS.**—Corn looked rather badly till the recent rains, is now quite promising. A few more good rains at seasonable times will make an average crop. Cotton is quite promising, but so many disasters happen to this plant no reliable calculation can yet be made. Farmers have good weather for work, tho' most of them are "over-cropped."

## Baptist Champion.

The Rev. JOSEPH WALKER is about establishing a paper in Georgia of the above title. It is intended not to interfere in the slightest degree with the Index. The name of Walker is a sufficient guarantee as to the character of the "Champion." He "has purchased to himself a good degree," in the great Baptist heart of our country, and will no doubt eminently succeed. We bid him a God-speed in his new enterprise. It was a sad day for Georgia when his resignation of the editorial department of the Index was accepted. We were quite surprised. But perhaps it is all for the best.

## Fasting and Prayer.

In a note forwarding an account of the ordination of Rev. Charles Manly, bro. J. C. Foster raises the following question:

"I understand that in some instances the Baptists proceed to the ordination of ministers without observing the rule of fasting. Is it in accordance with apostolic usage to fast in the ordination ministers of the Gospel? (See Acts 13:3.)"

Baptists are not uniform in this matter. Some Churches and the Presbyteries fast at ordinations, while others omit it. They do not believe there is any apostolic law on the subject. Fasting in the New Testament appears to be left to Christians as individuals as to when they fast, and what occasions and exigencies shall make it necessary. The passage referred to by our correspondent proves clearly that "certain prophets and teachers" at Antioch were fasting before the ordination—before the Holy Spirit chose Paul and Barnabas—and it is clear, also, that they "fasted and prayed" at the time "they laid their hands on them, and sent them away" as Evangelists to the heathen.—But, then, these questions arise, did the Church as a body at Antioch fast on this occasion? or was it the "prophets and teachers" only? Can it be proven that fasting was practiced on other ordination occasions? Among Baptists there can be no uniform practice, unless the Master has legislated. A Church, Presbytery and candidate do well to fast on such occasions, yet, better than those who neglect it, still, "where there is no law there is no transgression," and here we leave the subject for others, if they wish to give their views.

## The Battle Field.

The brief description of a battle-field in the following is heart-sickening.—From the deadly nature of the weapons now used in war, and from the brave and determined spirit of the parties engaged, sad havoc of human life will be the result of this European war, if it lasts long. Such destructive details are enough, it would seem, to turn the world to Quakers.

The Alexandria correspondent of the London Telegraph writes:

The most severe struggle seems to have taken place at Montebello, when the allies forced that position at the point of the bayonet. The picture that met the eye in the village, after all was over and the firing had ceased, was, I am told, most ghastly and sickening. There was scarcely a house, scarcely a garden, which had not been the scene of a violent and deadly encounter.—Upon every door-post and upon every threshold traces of the terrible fray were to be discerned. The walls of the cottages were sprinkled with blood, even the trees were marked with streaks of gore. All around, too, the dead and dying were strewn in heaps. The agony of some of the poor fellows is described as unusually horrible, owing to the nature of the wounds they had received. When the troops were fighting hand to hand it was impossible to use anything but the bayonet or the sabre with good effect. Almost all the wounds were accordingly produced by those weapons. Sometimes a musket shot did its deadly work, but this appears to have been but seldom. In some cases the men struggled shoulder to shoulder, having been forced too close to each other to draw their swords or to thrust forward their bayonets. It took many hours for the allies to collect their own and enemy's dead, when the engagement had been brought to a close.

## The Time for Premium Books Extended.

We are requested to say that the Publication Society, wishing to give all an opportunity to write who may wish to do so; and to secure prizes of a high order, have extended the time from 1st of September, as first announced, to the 1st of December, 1859. The following is their liberal offer:

"The Publication Society observing an increased demand for library books, which recognize and commend the distinctive principles of the denomination, are publishing a new Sunday School book of this character, every Wednesday."

In order to secure books of a high order, we offer the following liberal premiums: \$250 For the best Narrative for Children illustrating and commending the distinctive principles of Baptists. The book must contain not less than 350 to 400 pages—12mo.

\$100 For the Sunday School book best adapted to lead a child to Christ. This should be a small book, not exceeding 180 pages—16mo.

The Board have also felt the want of a small book, which shall answer, in a masterly manner, the popular charges now urged against Baptists; such for instance as Narrowness of Views, Closeness of Communion, Newness as a Denomination, etc., etc.

For the best answer to this class of objections the Board offer a premium of \$100. The book must not exceed 72 pages—16mo.

Those who compete for these premiums must have their MSS. at the office by the first of December, 1859. Each MS. must bear a fictitious signature, and be accompanied by a sealed envelope bearing the same signature, and containing within the real name of the author.

B. GRIFFITH, Cor. Sec'y,  
530 Arch St., Philadelphia.

ROSE MORTON'S JOURNAL, for February. New York: Sheldon & Co. Pp. 204. The style of this little volume is simple, plain and easy, a good commendation, such style. During each day in the month, Rose gives us the profitable and instructive stories told by her mother.

er. These simple stories, happily adapted to the capacity of children, are always pointed with a moral, such a moral as an affectionate, pious mother can afford for her children. It is entertaining as well as instructive.

For the South Western Baptist.

## Ordination of Rev. Chas. Manly.

TUSCALOOSA BAPTIST CHURCH,  
June 18, 1859.

At the call of this church for the purpose of examining bro. Charles Manly, with a view to his ordination to the ministry, the following ministering brethren met viz: B. Manly, sen'r, A. J. Battle, R. Dodson and John C. Foster.

After a sermon, preached by bro. C. Manly, these brethren organized into a Presbytery by appointing Rev. A. J. Battle Chairman and John C. Foster Secretary.

Adjourned to meet in the Lecture-room of the Baptist Church, at 3 o'clock, P. M.

At 3 o'clock, p. m., the Presbytery met according to appointment. Present brethren A. J. Battle, B. Manly, R. Dodson, John C. Foster and Joshua H. Foster. The last named bro. was prevented meeting this morning by sickness of himself and family.

Agreed to proceed by hearing bro. C. Manly relate his religious experience, call to the ministry, doctrinal views and his views of church polity.

The Presbytery being fully satisfied with the relation of the candidate on each of the above points, unanimously agreed to proceed with his ordination.

Agreed to observe the following order on to-morrow, Sabbath, morning:

1. The Presbytery and candidate to meet at the Church 10 1-2 o'clock, a. m., fasting.

2. Rev. B. Manly to preach the Ordination Sermon.

3. Rev. A. J. Battle, Chairman, to ask the necessary questions to the Church and candidate.

4. Ordaining prayer by John C. Foster.

5. Rev. R. Dodson to deliver the charge.

6. Rev. J. H. Foster to present the right hand of ministerial fellowship, joined by the Presbytery.

7. Benediction by the candidate. Lord's day, June 19th, 1859. Owing to the heavy rain this morning, the exercises were delayed a short time and the congregation was small.

About 11 o'clock, a. m., Rev. B. Manly began to preach from Ps. 68:18.—The sermon was very appropriate to the occasion. In connection with the reading of this Psalm, he read also Eph. 4:4-16, and sung the 942d hymn, "Baptist Psalmody."

The Rev. A. J. Battle then asked the church and the candidate a few suitable questions which were answered on the part of the church by Deacon Edmond Prince, and by the candidate for himself with entire satisfaction.

The candidate then knelt and the Presbytery having placed their hands upon his head, the prayer was made by John C. Foster. Rev. R. Dodson then delivered the charge in a brief but appropriate manner.

Rev. J. H. Foster being prevented from attending by rain and sickness, the Chairman presented the right hand of ministerial fellowship, in which he was joined by the other members of the Presbytery.

Rev. A. J. Battle then sang the 950 hymn Rev. Psalmody.

Rev. Charles Manly pronounced the Benediction. JOHN C. FOSTER, Sec'y.

For the South Western Baptist.

## Associations on the Sabbath.

I object to holding Associations so as to embrace the Sabbath.

1. It tends to debase that day. The members of the body frequently do this by traveling; but others travel 30 to 40 miles, going and returning, and hearing one sermon! Then their servants start at 5 a. m., and return at 8 p. m., hearing one sermon. It does not pay. Some go on Saturday and return Sabbath evening: they see and converse with old friends about crops, rains, &c.—hear one or two discourses and reach home to begin the work of moulting: their object was rather social than religious.

2. The meetings are business meetings, and hence should not trench upon the sanctity of the Lord's day. Money is received and counted—more proper for week days—the conversation is too frequently of a worldly nature—the discussions relate to business matters of an ecclesiastical character. If a purely religious meeting is desired, let a church, after a season of fervent prayer be held by the pastor and one or two assistants. Keeping it up so long as the prospect is fair.

3. Their tendency is, if great grace be not supplied, to awaken emotions of pride in the bosoms of those who are selected to preach on Sabbath; and it may be added, of envy in others.

4. It is a sinful expenditure of talent. Here are 40 ministers and messengers from 40 churches, with say one-fiftieth of the congregations, while 38 of these ministers do nothing. Thirty-eight congregations are destitute of preaching and the same number of Sabbath schools are neglected. Who is to answer for these closed meetings and neglected Sabbath Schools? Do you not call this a sinful expenditure of talent? Is it right, can it be tolerated that any scheme should be devised which shuts the mouths of 38 ministers and deprives 38 congregations and schools of their ordinary instruction?

"But it affords ministers so good an opportunity to hear big sermons." The Bible furnishes able sermons than any uninspired man—read those and you

will learn more than at the Association. "But it is the custom, and the people are not satisfied without it is kept up." If a bad custom, the sooner abandoned all the better.

5. It is destitute of Scripture authority: this will not be denied; the primitive churches assemble for worship every Lord's day; but associational meetings break in upon this arrangement; hence unscriptural.

That which interferes with primitive practice is unscriptural: but associations on the Sabbath do thus interfere: hence unscriptural. When so arranged as to set aside regular church meetings they are injurious. There must be reform in this matter: let the associations be held on Wednesday and Thursday, and all the ministers can be in their own pulpits on the Sabbath.—Who will aid in this vital concern?—Who will risk his popularity in opposing a custom that sets associations really above the churches and makes them subservient to their convenience? Associations are mere creatures for the convenience, not to control them or abridge their usefulness.

VERBUM SAT.

For the South Western Baptist.

CUSSETA, ALA., June 25, '59.

MESSRS. EDITORS: You somewhat misapprehended my intention in the communication which I sent you last week. I made two suggestions in reference to the plan of arranging Missionary meetings in the Liberty Association, for the last week in July; and I hoped and expected that you would decide which plan to publish, (if either). I discover, however, that you have published both plans. Now, lest the brethren should be confused about the matter, and adopt no plan, and fail in the desired meetings, I again suggest that the ministers in each Associational district, in conjunction with the brethren, arrange Missionary meetings for all the churches in the district, &c.

Brothers of the Association, I hope you will faithfully carry out the recommendation of the Southern Convention, and thus give the cause of Missions an impetus which will be felt for years.

Yours in gospel bonds,

J. W. WILLIAMS.

For the South Western Baptist.

## About Preaching.

Not many years ago, I knew a Bro. B., who seemed to be a well-meaning man; but he had enjoyed but few opportunities for mental improvement, and hence was not well-versed in literary lore. It turned out, however, that bro. B. became impressed with the duty of preaching the Gospel. And without conferring with flesh and blood, he set about the work, without even waiting for his church to license him, he just simply acted as a committee of the whole and licensed himself. His appointments were sent into different neighborhoods, and he filled them to the best of his ability. His church, however, had not formed so high an opinion of his gifts as he had himself, and instead of approving of what the committee of the whole had done, they declined confirming the license, and signified to bro. B. he must discontinue his appointments. But bro. B. felt impressed; and preach he must and preach he would; and as that church restricted his liberty, he again acted as a committee of the whole and transferred his membership to a church of another order. And for aught I know is preaching still. Now my opinion is just this: If I had impressions to preach I would not run ahead of my church, and go contrary to the advice of judicious brethren; but I would act prudently and consistently; and instead of running before I was sent, I would wait until a proper time, and go forth with proper authority. Reader, would you not do so too? HINTER.

For the South Western Baptist.

## Information Wanted.

MESSRS. EDITORS: Editors, you know, are supposed to know, as well as to be capable of doing everything. They are considered as belonging to the public too, and therefore everybody has a perfect right to ask them any and every question on any and every subject, and demand that their answer be perfectly satisfactory, or suffer the loss of a subscriber.

Availing myself of my right, as being one of the public, I wish to ask a question or two:

I wish to know what has become of the Revision Association, the Bible Union, and the Revision movement in general. Can you give me any information, brethren Editors?

Brother Wheat has obtained some dozen life members of the Revision Association among my members. One motive held out to become members was that we would receive quarterly reports, free of cost, and know four times a year what progress was being made in this, *The great work of the 19th century*. By the kindness of friends rather than my own liberality I, among the others, became a life member. We have not seen a report in some six or eight months. We do not know what the cause is, and thus seek for information. Most of these members have paid only a part of the cost of life-membership, and I could suggest that there may be some considerable difficulty in collecting the rest, unless a good reason can be shown why they have failed to comply with their part of the contract.

A. VAN HOUSE.

EUFAULA, ALA., June 22d, 1859.

We believe the Revision movement is going forward as formerly. We hope the proper authorities will see the above and comply with the promises of their agent, Mr. Wheat. We think the officers of the Bible Union have always been attentive to their promises.—Eos.

## Which is the Apostolic Church?

NUMBER 2.

The Episcopal Church, which was established in 1532 by Henry the VIII, having but little godliness and piety within its fold, and the people of England generally having gone far in the intricate meshes of infidelity, was it some degree opposed by Morgan and John Wesley, who, assisted by others, undertook in 1729, a reformation in this establishment, (which had become little more than a dead formalism) by exhorting and teaching the necessity of a greater degree of practical godliness among their fellow-men. For the consummation of this desirable end, these two extraordinary men, after being joined by a few well-disposed young persons, formed a little band, for the purpose of praying with and for each other, that they might better be enabled to resist the prevailing errors and wickedness of the land. By their strict compliance to the rules and regulations adopted by them, and by which they were governed, they soon formed a nucleus around which thousands congregated; and by their peculiar method in arranging and prosecuting their godly designs, were called the Methodist society. Notwithstanding this society adopted many systems, for the furtherance of their cause, not found in the New Testament, it must be admitted, that they have been the means in the hand of God, of doing a great deal of good in the world. Much of this success must be attributed to the untiring zeal and energy with which they prosecute their work, and which ever characterize their labors. In a few years after this society was formed, it was joined by George Whitfield, who was a warm and eloquent and practical minister of the gospel. After he had labored in this society for some time, both in Europe and America, with great success, he saw proper to withdraw from the communion of Mr. Wesley upon Calvinistic ground; Mr. Wesley at the same time adhered to the Arminian principle.

That Mr. Wesley endeavored to preach to others nine years, both in Europe and America, while he was still in the gall of bitterness and the bonds of iniquity, and totally void of that saving faith which works by love and purifies the heart, was an extraordinary occurrence indeed. For it is against that principle inherited by all men from Adam, *ordinarily*, to feel for others, and to see the awful danger to which they are exposed, before their own hearts are enlightened with a sanctifying grace, by the Father of light. We are apprised that many of the followers of Wesley, who are not particularly acquainted with history, are ignorant of this fact, and would brand those who suggest the idea with an intentional slander; but for all this, it is no less the case. It seems when Mr. Wesley first conceived the idea of entering upon the great work of reforming the Episcopal Church, that his purpose was not to withdraw and separate from this establishment, but to teach and impress upon the minds of the people the necessity of a greater degree of piety, and personal godliness being practiced among its members, and especially among its clergy; for Mr. Wesley was so well satisfied with this *banding* of Henry the VIII, that he lived and died within its enclosure, and never thought for a moment of severing his connection from it, so as to become an independent community, and separate Church. This community of Christians was called by Mr. Wesley, during his lifetime, the Methodist societies. After Mr. Wesley and Whitfield had visited America, and sown the seed, which afterwards sprung up, flourished, and became a numerous and respectable denomination; the former selected Mr. Coke, a presbyter of the Church of England, as a suitable person to send to the United States, in the capacity of superintendent of the Methodist societies in America. Mr. Coke came to the United States, in 1784, when all the preachers of that order, in number sixty-one, assembled for conference in Baltimore, at which time the Methodist Episcopal Church was duly organized. It seems that Mr. Wesley intended that the ministers of his sect, should be called superintendents, but it appears that they preferred taking upon themselves the cognomen of bishop; from which, their father in the gospel dissented.—Mr. Wesley, when stating the nature and design of a Methodist society, declares that "such a society is no other than a company of men having the form and seeking the power of godliness;—united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." This extraordinary man ever possessed a strong attachment to the established Church of England, and exhorted the societies under his care to attend her service, and receive the Lord's Supper from the regular clergy.

So tenaciously did Mr. Wesley adhere to this principle of the established Church, that when some of the societies petitioned to him to have preaching in their own chapels in church hours, and the Lord's Supper administered by the travelling preachers, he generally refused, thinking it better that some of the clergy of the established Church should perform these solemn services. This refusal created a considerable excitement among the laity; and the spirit of inquiry being roused, they thought it agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrage in spiritual con-

cerns. These propositions, after producing a variety of arguments, on both sides of the question, were negatived. CROPHAS.

Orion, May 20, 1859.

## Benevolence a Test of Christian Character.

NUMBER 2.

My article of last week was devoted to a definition of the word benevolence, an examination of its essence, and its effect upon the character and conduct of its subject. I now proceed to notice the obligation under which God has placed us to exercise this virtue. I will first notice the obligations which attach to man as a creature and subject of God, and a member of society; and secondly the additional considerations which should influence the Christian to the largest exercise of this godlike virtue.

In our moral constitution we find a strong *a priori* disposition to act benevolently. If I see my neighbor in distress I at once recognize my obligation in the premises; I feel a strong inclination to relieve him, and, unless prevented by some powerful opposing motive, as malice, envy, revenge, avarice, or some such guilty passion, I obey the impulse of my nature, prior to and independent of all reasoning on the subject. And here I would remark that the conviction of obligation in this respect is not the result of reasoning, but seems to be connected with the relation which we sustain to our fellow men, so that as soon as that relation is perceived, we at once recognize and feel the obligation, inasmuch that we suffer pain and feel guilt if we neglect to discharge it. It is true that by the operation of sin, our moral nature may be so obtunded and degraded as to destroy the influence of this quality, but I am speaking of man as *man*—while he retains his human nature, not of man bereft of all the distinguishing characteristics of his nature, and transformed by the action of diabolical influences into a *very brute*.

Hence we perceive that God has implanted this noble quality in our very nature, and as his subjects, we are bound to exert all the powers with which he has endowed us for the promotion of the great ends of creation. And, further, as this obligation attaches to man as man, and is not induced by any circumstances other than those pertaining to his original constitution, it follows that no possible combination of circumstances can remove it. Again, since this conviction exists prior to and exclusive of all reasoning on the subject, it is clear that no process of reasoning can relieve us from it: for that which is self evident can neither be proven nor disproven by reasoning. Hence we discover in our very nature unmistakable indications of moral obligations to benevolence. OTSIEL.

## North Alabama.

The Missionary spirit is reviving in that section of our State. Rev. Josiah SHACKLEFORD, of Moulton, we see in the Baptist Standard, has addressed an earnest appeal to the ministers and brethren of the Muscle Shoals Association to meet at Moulton and hold a Missionary Mass-Meeting, the fifth Sabbath in July. We trust there will be a general response to the request of the Convention at Richmond. Let the figures for Missions in Alabama run up high for 1859.

## Revival News.

PILOT GROVE, Mo.—Since the 1st Feb. Elder William Baldwin writes to *Western Recorder*, twenty-six have been united to the church by baptism—also at Grand River five, and Pleasant Hill nine.

BOONEVILLE, Mo.—Elder S. H. Olmstead, who has lately closed his pastoral labors with the church at this place, informs us that he baptized twenty-one candidates on the 4th inst.

STAMPING GROUND, Scott Co., Ky.—We are informed that the Church at this place is in the enjoyment of a gracious revival of religion. On Sunday, June 12th, the pastor, Elder George Hunt baptized fifty persons.

PINE BLUFF, Ark.—W. M. Lea writes, May 25th, to *Arkansas Baptist*, that seventeen have been added to the church—two are waiting to be baptized.

## Prospectus.

The *SOUTHERN TEACHER*, quarterly, will be edited and published by the subscriber, assisted by eminent contributors from all parts of the South.

The design of the *Teacher* is to discuss all subjects relating to instruction and discipline at home and in school; to present the views experienced and practical educators in regard to the theory and practice of teaching; and to furnish notices of new school books and interesting items of Educational intelligence. In a word we propose to make it the medium of professional intercourse between teachers, that each may receive the encouraging sympathy of the other in the great and noble work of training up the youth of the South.

Each number will contain about 100 pages, octavo, well printed, including the advertising sheet. It will be published on the first of July, October, January and April.



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**All Job Work is considered due when finished.**

LETTERS containing remittances, or on business, should be addressed to the SOUTH WESTERN BAPTIST