

SOUTH WESTERN BAPTIST.

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON, }

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For Terms, &c., see last page.

For the South Western Baptist.

Benevolence, a Test of Christian Character.

NUMBER 3.

It is the fixed and constant aim of the Christian; he esteems it his greatest privilege and highest glory to attain to some resemblance of the character of his Divine Lord and Master. He loves to meditate on the character of God, and his soul is filled with admiration in contemplation of the most holy excellence of his Redeemer. How he is animated and cheered by the thought that he shall one day be like Him. His soul feasts upon that blessed assurance, "This we know, that when He appears we shall be like Him." But he knows that the process of assimilation is the work of the Holy Spirit in the heart, and that it must be begun, continued and completed in this life; for in the grave there is neither work, device nor knowledge; and hence, he often examines his own heart to see if he can discover there any trace of resemblance to that character he so anxiously seeks. He longs to be like Jesus,—he desires to be holy, even as He is holy. As a natural child imitates and strives to be like a loved and venerated parent, so the spiritual child imitates and strives to be like his spiritual parent. As the natural child resembles its natural parent, so the spiritual child resembles his spiritual parent. Dost thou, my brother, claim thyself a child of God? What proof hast thou of thy parentage? Dost thou resemble Him? Hast thou that gentleness, meekness, humility, long-suffering, forbearance, benevolence and love which so eminently characterize the Creator of the universe, and the Savior of sinners? Then, if thou hast, thou art indeed a child of God, an heir of heaven: but if thou lack these virtues; if thou feel not in thy heart, and manifest not in thy conduct the presence and power of benevolence—of love—that great principle which forms the very essence of His nature, thou hast great reason to fear that thou art none of His; for, as the face of the natural child shows its parentage, so the heart and conduct of the spiritual child proclaim his spiritual parentage. "If ye were Abraham's children ye would do the works of Abraham."

In the example of God the Christian discovers strong incentives to benevolence. This, the example of God, has to him all the force of a law; and that too, not arbitrary and onerous, but a law of his spiritual nature, sweetly constraining him to imitate his Father; so that, instead of being driven by the fear of transgression and punishment, he runs with gladness in the footsteps of his Redeemer, and rejoices in the privilege of being an humble imitator of his virtues.

For the South Western Baptist.

MARION, July 1, 1859.

Messrs. Editors: At our last conference the Richmond resolutions were brought to the notice of the Church. They were unanimously adopted, and a committee appointed to correspond with neighboring churches, and make such arrangements as might be deemed practicable for the observance of the last week in July as a season of special prayer and effort for the increase of the Missionary spirit, and a more earnest consecration to the cause of Jesus. In connection with most of the ministers of this Association (and those who have not been seen or heard from, I doubt not will enter cheerfully into the plan,) we have arranged to spend the week in visiting the churches. Bro. Holman will send the appointments to you to be published. The suggestions of bro. Tietzen have been made the basis of our operations. I have seen and conversed with a number of brethren during the present week, and all are pleased with the idea. That good will be accomplished, I have not a doubt. God will bless his people when they cry to him.

Yesterday the literary festivities of Howard College and the Judson Institute closed, with the graduating exercise of the latter. As you will receive an account of them from another pen, I will say no more, than that the announcement from the late Principal, Prof. S. S. Sherman, at the close of the interesting exercises, that his connection with the Institute then and there ceased, was received by the large audience of friends and patrons sadly, regretfully. He carries with him into his retirement the undiminished confidence of his brethren and the patrons of the school, and the affection of a large number of pupils, who have enjoyed the training of his skillful hand.

The trustees, singularly fortunate heretofore, in their selections of Prin-

cipal, have not been less so in the appointment of Prof. Davis for this important position. Of his qualifications for the place, no one who has any acquaintance with him can doubt. With the blessing of God our institutions must continue to increase in favor, and widen the circle of their influence for good.

Yours truly,

Wm. H. McKintosh.

For the South Western Baptist.

MOBILE, July 7, 1859.

Messrs. Editors: At the beginning of this year I commenced preaching to the St. Francis Street Baptist Church. The congregation continued to increase during the more active business months, and has but slightly diminished since that time. The Sunday School last Sabbath numbered three times as many scholars as attended last January.

Our meeting-house is now undergoing repairs. The Church is efficient, peaceable and prosperous. It would greatly contribute to the strength and influence of our denomination, if brethren who spend only a part of their time in the city, would identify themselves with us, and give us their presence and counsel.

The Mission Church has a comfortable house, and is prospering under the pastoral care of bro. P. E. Collins.

Bro. Hawthorn, who lives between Mobile and Citronelle, and who for some time, has been the pastor of the African Church, is now engaged in getting up a second Church of colored people. The African Church is said to number some five hundred members. Its house is large and its congregation orderly. Since bro. Hawthorn resigned the care of this church bro. Bachelor has, more frequently than any other person, preached for this congregation.

Last winter money was raised for the purpose of building another Baptist house in the Southern part of the city. The workmen are now engaged upon this building. It is expected that bro. A. B. Couch, who was so successful in preaching to the Mission Church, will take possession of this new edifice.

The Elam Church, not far from the city, is supplied by bro. Wm. Spence; and the Zion Church, similarly situated, by bro. Raspberry.

Brethren Couch, Bachelor, Spence and Raspberry are engaged in secular business in the city.

The old St. Anthony Street meeting-house, belonging to the Baptists, is unoccupied. Being in a part of the city highly improved, it is a valuable piece of property.

The city is healthy, and is enjoying a high degree of prosperity. Many elegant buildings are now in the progress of construction. The public square has been leveled, turfed and surrounded by an iron fence.

The Mobile Bay, about thirty miles long, and of various width, is a beautiful sheet of water, enlivened by every variety of boats, ships and steamers. Along the eastern shore of this bay the land is undulating, frequently rising into gentle swells, covered with trees. Upon these elevations many of the city people have built houses, and the whole shore seems destined to become a continued village. Among the objects of interest here, are boarding houses and hotels. Here is "Point Clear," a fashionable resort for health and amusement. Here, at Mont Rose, is a beautiful building, called Sibley Academy, where there are already forty-five students.

Down the western shore of the bay, is now in progress of completion, a shell road, hard and smooth, reaching about five miles. Upon the right of this Drive is a forest of pine, oak and magnolia,—upon the left is the bay, full of novita and bearing up from the gulf an invigorating breeze. Across this bay one sees the houses peeping out from the green border that winds along the water's edge.

In proportion to the number of people in the city, the number of Baptists is not equal to that of the number of our denomination, compared to that of the people of the State. When we consider the growing commerce of Mobile, the increase of its inhabitants, and its advancing prosperity, we cannot be blind to the influence which it will exert in the State. We, then, as Baptists, find it our interest and our duty, as much as in us lies, to direct this influence in favor of that system of morality and religion which is revealed in the word of God. Yours truly,

D. P. Bestor.

For the South Western Baptist.

Thanks.

Messrs. Editors: Permit me to acknowledge, through your columns, the receipt of a present from Messrs. Sheldon & Company, of New York, comprising a number of their recent and most valuable publications. This kindness of bro. S. & Co., is highly appreciated, and for it they will please accept my most sincere thanks. When I have had time to peruse these works, I may desire to refer to some of them in a more special way. And in the mean time take pleasure in recommending to

our churches, societies, &c., this extensive Baptist Publishing house. It is worthy of their confidence and support.

I do not intend this commendation as a senseless flattery. I know the house well from a business connection while engaged in the Bible and Colporteur work in this State; and hope they may be amply rewarded for their valuable contributions to Baptist and Christian literature. Most truly yours,

F. M. LAW.

For the South Western Baptist.

"Justifying Righteousness."

The righteousness of Christ! There is a great deal said about it, what do we mean when we speak of it? Well, we do not mean his inherent or essential righteousness or holiness, growing out of his infinite perfections; but what he did, in our stead, when he was upon earth—do you not understand? Well, to be more direct and simple—He kept the law of God for you, and when you receive his acts and doings as your own, they are yours—but they cannot be yours until you claim and appropriate them, because you receive them by "imputation," which means their being charged to your account, as when you pay on a note of hand and it is credited; thus, Christ did something which you should have done, and God consented that when you offered this something in place of what you should have done yourself, he would receive it as yours; and now you see why it is that we must have faith; for without faith, you would not offer this something; and as you are so sinful, that you have no righteousness or good works of your own, you could not be justified; because the law requires that you should "do" and "not do"; and you have neither done nor kept from not doing. Do you now understand? Well, this is what is meant, when the poor heart-broken sinner is advised to go to Christ—he has a debt to pay, and he has nothing to pay with; but when he goes to Christ, Christ will assume the debt and pay it himself.

For the South Western Baptist.

"Justifying Righteousness."

When I was in Alabama last, in the winter of 1855-6, I had the following circumstance from a reliable source: Rev. S. Minton, (P. O. I believe, Spring Garden, Ala.) had baptized a lady some time during the past year, who had been a member of the Presbyterian society; and who, in giving a relation of her experience to the church, among other things, made in substance, the following statement: "That some time previous she had heard a Baptist minister preach on the subject of baptism. All the time he was preaching and setting forth the doctrine of the Bible on this subject, she was mentally disputing his word. He asserted that sprinkling for baptism, and infant baptism were not to be found in the Bible. She determined to go home and search—not to see whether these things were in the Bible or not, but that she might put her finger upon the texts that proved them and so convince the Baptists of their mistake. No, she had no more doubt of its being there than she had of her own existence. She had been taught it from her infancy; and her parents and ministers could not be mistaken. Indeed, she thought 'she knew the Bible was full of it.' She went home—took up her Testament and began to read. But to her astonishment she read page after page without finding a single word upon which she could, with any show of reason, find her much cherished dogma. She read her Testament through, but it was not there. She was amazed beyond measure, that she had read her Bible all her life, and yet was in such profound ignorance of its contents. Nor was she less surprised that her parents and her learned ministers should have discovered the truth; or, rather that they should find an ordinance where it was not taught. And that they should teach for Bible truth, what was clearly the tradition of men."

CLAIBORNE, June, 1859.

Preaching by the Laity.

We are not apt to consider what power for the dissemination of the truth of the Gospel is in the laity. Their strength with their fellows lies in the very fact that in what they say they are unprofessional. There is a freshness and earnestness about their views of truth, a simplicity and cogency of expression, and an unconscious, intelligent sympathy with the hearts about them, that, in the nature of things, a clergyman cannot have at least in the same degree. Ministers of the gospel, it should always be remembered, are but human; professional habits and routine are unavoidable, even in the sacred office; and although clergymen may have higher and more steadfast views of truth, or at times more exalted spiritual experiences than laymen, yet it is impossible to abide continually in the mount of glory. While one says, "It is good for us to be here—let us build up tabernacles"—even then the vision departs, and one must descend to the earthly level again.

As to the source of that peculiar wisdom by which souls are won to Christ, we need not be reminded, that it is not more accessible to the learned than to the unlearned, to the rich than to the poor, to the old man than to the child, to the minister than to the layman.—That wisdom is the gift of God; it is the presence of His Holy Spirit; it is the love and communion of Christ.—They who win souls are taught of Him. It is not in universities, or theological seminaries to give that power. So that we see intelligent laymen full of the Holy Ghost, whose sphere of usefulness, though small, is far more extensive than that of many a minister who has been endowed with all human advantages of education and preparation.

We are far from the disparagement of sound learning. For indeed, the noblest and most useful laymen have no conception of the degree of their indebtedness to the education and culture of the clergy. The Minister and the Layman, though both may be preachers, have distinct offices which do not interfere. The former, in the nature of things, is a pillar. He should be firm and immovable, thoroughly grounded and established, ready to give an answer to all manner of men. He should be educated in all knowledge, for he is not only the leader of a particular flock, but has an especial position and influence with those who in ways seen and unseen, direct and indirect, leave the world, and are teachers of teachers, and lights to all. How we are influenced and guided by the beams of a burning lamp, we know not, do never stop to consider; there it stands burning, and "giving light to all that are in the house."

The Christian Layman does a different work, though not less important, or less owned or blessed from above. According to the ordinances of God he is much occupied in the secular duties of life. In his way, he becomes a preacher of the gospel, that work, in its distinctive form, is exceptional. Its

spirit is almost in his heart, indeed, and he witnesses to the truth by his life and influence, while in his direct spiritual ministrations to his fellow men, he compensates for the want of intellectual culture and the readiness of habit, by the freshness of his constantly recuperated powers.

The great revival has developed the element of lay power to an unexpected and remarkable degree. It is in the hand of God. He called it forth, and we are not afraid that it will master its Author. We see that He has made it instrumental of great good, that it is continually and increasingly useful.—These men are pioneers. They cut down the forests, set them burning, break up the soil, and then they are off for new fields. They do an inconceivably important work in this. The great thing is to awaken an immortal soul—to get him started—to place his feet once upon the narrow way. His renewed heart will then look up to God. He feels his need of divine aid—of heavenly manna. Our pioneer, who has done this for him, takes his hand, looks in his eyes with a brother's look of love, and bidding him God speed, goes his way. The renewed man joins a Church of Christ, and is brought under all the softening and guiding influences of a watchful pastor and of affectionate brethren. In this relation we see one of the most beautiful offices of the Christian minister, one in which all his acquired qualifications are by the grace of God not only made useful, but indispensable to the life and growth of his flock.

We believe that the Head of the Church points now by His providence to one of the greatest instrumentalities of good which the world has ever known; one to which our eyes have hitherto, in a great measure, been closed; one in which, hereafter, some considerable portion of that vast amount of energy which lies latent or slumbering in the church, will be employed.—The work of the ministry is not confined to the clergy;—they are indeed its leaders, but the burden is too great for them. They are to have helpers. "THE LORD GAVE THE WORD; great was the company of those who published it."—N. Y. Chronicle.

Prayer for Ministers.

How vast the range of blessing your prayers may take! Who can tell the history, or trace the wanderings of yon cloud that sails in light and glory across the sky, or indicate from what source its bosom was filled with vapors it is yet to shed back upon the earth? Perhaps, though now wandering over the tiled field and the peopled village, its stores were drawn from some shaded fountain in the deep forest, where the eye of man had scarce ever penetrated. In silent obscurity that fountain yielded its pittance, and did its work of preparing to bless the far off lands that shall yet be glad for it. And even this is with the descending Spirit. Little do we know, often, of the secret origin of the dew of blessing that descend on the churches of God. In the recess of some lowly cottage, in the depths of some humble heart, may be going on the work of pious intercession, in answer to which the grace of Heaven descends on us, and on our children, on the labors of the wondering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the solitary place are glad for them. The time is to come when from every home, brethren, such prayer shall arise. Let us sustain and swell, in our day, the ascending volume of supplication that is yet to roll around the globe, and never cease.

The world regenerated and purified, the world shall again shout for joy, and the earth, emerging from her long and disastrous eclipse of sin and wrath shall yet again walk the heavens in her unsullied brightness—a new heaven and a new earth, wherein dwell only righteousness, and peace, and no reason, no right to intermit our supplications; and it is only when, in the final accomplishment of David's prayer, his greater Son shall have come to reign king over all lands, and to have dominion from sea to sea—it is not until that prayer shall have been made for him continually, and he shall daily have been praised, that the believer remaining on earth will be warranted to adopt to his own lips, the touching and triumphant close appended to the supplications of the crowned singer of Israel, "the prayers of David, the son of Jesse, are ended."—W. R. Williams, D.D.

Protestants in the French Army.

It may not be generally known that Marshal Randon, the third commander in rank of the French troops in Sardinia, is a Protestant. In the memorable campaign against Russia, he served with distinction under Napoleon I. In the various governments which France has had for the last forty years, he has commanded great respect for his acquirements and abilities. He is a diplomatist as well as a soldier, and was for a number of years Governor-General of Algeria. From 1851 to 1856, the

Count Randon was a "General of Division;" but if we rightly remember, he was created a Marshal at the close of the Crimean war. He commands that portion of the French troops known as the "Army of the Alps." Judging from the past, he has superior military abilities to Canobert, who is gazetted as the Commander-in-chief of the soldiers of Napoleon III. in Sardinia.

Baron Henry Hess, chief of the Quartermaster's Department in the Austrian army, is also a Protestant. According to a communication which we published a few days since from L. R. Breisch, Esq., Baron Hess "has the reputation of being the best General in Europe."—Journal.

Jonathan Edwards's Consecration.

"I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; so that I am not in any respect my own. I claim no right to myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members,—no right to this tongue, these hands, nor feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything of my own. I have been to God this morning and told Him that I gave myself wholly to Him. I have given every power to Him, so that for the future I challenge or claim no right to myself in any respect. I have expressly promised Him, and do now promise Almighty God and by His grace, I will not. I have this morning told Him that I did take Him for my whole portion and felicity, looking on nothing else, or any part of my happiness, nor acting as if it were; and His law is the constant rule of my obedience, and would fight with all my might against the world, the flesh and the devil, the end of my life, and believe in Jesus Christ and receive Him as a Prince and a Savior; and would adhere to the faith and obedience of the Gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all His motions to enlighten, purify, confirm, comfort and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as entirely His own, deal with me in all respects as such—whether he afflict or prosper me, or whatever he pleases to do me, who am His. Now, henceforth I am not to act in any respect as my own. I shall as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injury; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of my ease or omit anything because it is self-denial; if I trust to myself; if I take any praise of any good I do, or rather God does by me; or if I am in any way proud."

Revival Preachers.

Rev. Nicholas Murray, the "Kirwan" of the N. Y. Observer, has written a communication to that paper in favor of revivals of religion. He says that he has blessed the cause of Christ through all its history, but that they are best promoted by pastors. He thinks that should preach the truth, earnestly and faithfully. But he has no confidence in that class of preachers who, under the name of "evangelists," or "revival preachers," go about to get up revivals professionally. Speaking of this class of men, as they have appeared among Presbyterians, we presume, he says:

In many places, a few years since, there were in the ascendant; and to oppose them, or to speak lightly of their measures, when they seemed to be doing so much good, was regarded by many as opposing the Holy Ghost. Many a good minister was unsettled because they did not admit them, and many more because they did. And what has become of these "revival preachers"? An accurate history of the most conspicuous of them would have its warning lessons for the future. One of them, at least, was sent to State's prison. Another was deposed from the ministry; and under an alias went to the West, where he died. Another was deposed from the church, and died in a poor house.—And where there was piety at the bottom, which prevented shipwreck of faith, they became imperious, defamers of their brethren, and, with scarcely an exception, have swerved from the faith, and become the teachers of error. They have unsettled pastors, divided churches,—degraded, oftentimes, the pulpit by their vulgar phrases and illustrations,—sown broadcast the seeds of error, and have given rise to a religion of excitement which is to the steady influence of Christian principle, as is the scarlet flush of fever to the uniform glow of health. It is to be hoped that these wandering stars have set to rise no more!

Union to Christ.

Union to Christ may be considered either as secret or open. God's elect had a sacred union to Christ, from all eternity: for they were chosen in him before the foundation of the world; and were as early blessed in him with all spiritual blessings; grace was given to them in him, before the world began. Our account of this union they were preserved in him, in time, notwithstanding the fall of Adam [for, though they fell from the image of God, they did not fall out of his favor]: they were represented in him and by him, when he was crucified and slain, buried and rose again; whence they are said to be raised up together [with him], and made to sit together in heavenly places, in Christ Jesus.

Now this secret union to Christ becomes open and manifest in conversion. "I knew a man in Christ," says the apostle, "above fourteen years ago," meaning himself, who was converted so many years before the time of his then writing. In the same sense are we to understand those words of the same apostle, where he says, that "Andronicus and Junia were in Christ" before him: which cannot be said of their election in Christ, and federal relation to him; which commenced together.—With respect to these things, one person cannot be said to be in Christ before another: but one man may be converted before another, and so appear to be in Christ before the other does; which is what the apostle means.—Dr. Gill.

Walking with God.

There is a singular force and pregnancy often to the descriptive phrase of scripture;—two or three words limning a character. What can be added to heighten our conception of a Christian when it is said of him, as it was of Enoch—"He walks with God?" In the Christian who has attended to the distinction of his description, there is a thoroughly reconciled and accordant mind, a mind perfectly according with the character and will of God, as he has revealed himself. There is, first, the knowledge of God in all his attributes and purposes; then approval; no wish to change anything—admiration of him as he is: of his plan, as it is; of his administration, as he sublimely conducts it. Here faith comes in as an integral quality—one essential in him who walks with God. God is infinite in his being and purposes; consequently, but little of him comparatively can be revealed to the human apprehension. Here, where communication is not, vision is not, knowledge is not, faith must be. So it is that he who walks with God, walks by faith. It is faith that apprehends God, and brings him near. Though all is dark ahead, or the way is beset with dangers, and no end or safe conclusion is revealed, faith encourages the soul to go, for God goes with it.

The New York Chronicle's "own correspondent," writing from England, gives the following facts in relation to Infant Baptism beyond the Atlantic:

Prevalence of Baptist Views.

The decline of Infant Baptism in the States has excited the wonder of many in this country. Probably if we had the same means of coming at a correct estimate in this land, the difference would not be found very great.

In all bodies, Baptist views on this matter are prevailing. Ministers in the church, and the congregational body do not sprinkle their own children; and thousands of the children of Pedobaptist parents are growing up without.—A singular fact of this kind is just before me. Sometime ago the Presbytery of Sky and Ulster, gave orders to find out the number of persons in the various parishes into which the Island was divided, who were unbaptized. In six of the parishes in which the inquiry was made, and 2,371 individuals were found in this condition. Most of them belong to the Free Church, and many of this number are at least 12 lands, matters, it is said, are such which

WATCHFULNESS—Preserve thyself from the occasion, and God will preserve thee from the sin.

FORGIVENESS.—Forgiveness is rarely perfect, except in the breasts of those who have suffered.

In matters of conscience, the first thoughts are best; in matters of prudence, last thoughts are best.

ENVY.—The crop is always greater on the lands of another, and the cattle of our neighbor are deemed more productive than our own.—Ovid.

THE SILENCE OF THE BIBLE.—There is such fulness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial, in which the shadow as well as the light informs us.—Boyle.

It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in one or the other. We date upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, July 21, 1859.S. B. GLAZENER is an authorized agent
for the S. W. Baptist.

Our Job Office.

No office in the State is better fitted for neat and expeditious work than this; and our friends might greatly assist us, and do themselves full justice by patronizing it.

The reason for our annual meetings is approaching, and we bespeak in time the printing of minutes, &c., &c. This will somewhat compensate for the many notices which we publish weekly, for the benefit of the denomination, without charge. We are prepared to do all descriptions of work in this line—and as cheap as the cheapest.

We have the largest circulation in the State, embracing a thrifty and prosperous portion of our citizens—this affords peculiar inducements to merchants and others to advertise in it. In this county our friends might insert legal notices to advantage, and in all these ways assist in sustaining the paper.

We beg the attention of our friends to these suggestions, and shall feel obliged for their patronage.

Appointments.

On Monday night, the 25th inst., at early candlelighting, we, and perhaps others, will be in Tallahassee, and there will be preaching at the Baptist Church. On Tuesday the 26th, at 11 o'clock, at Good Hope. On Wednesday the 27th at Central Institute. As the time is short, we hope the brethren will extend a knowledge of these appointments.

J. M. NEWMAN,
S. HENDERSON.

Catalogues.

How they accumulate? Space will not allow a notice in detail. The Judson's announces the largest number of students ever in attendance in the institution. The Southern Female College, LaGrange, Ga., is prosperous. The East Alabama Female College enjoys a high degree of prosperity. The Collegiate Institute closed with a large number of students. Irwin College, Tenn., is still prospering. Lebanon, Tenn. Law School had last Session a large number of students. There is no end to Lawyer-making. Wake Forest, North Carolina, is constantly rising in public favor, and increasing in students. It is gratifying to see institutions of learning prospering everywhere.

Wanted.

As we wish to publish the time of holding each Association in Alabama, and the place, we need the following Minutes for 1858, who will send them? Send soon, a Minute of Cahaba, Alabama, Bethlehem, Pine Barren, Tuska-loosa, Muscle Shoals, Liberty North Alabama, Tennessee River, Cherokee, Tallahassee, Ten Islands, Mylberry, Canaan, and Judson.

Prize Essay.

We are pleased to learn that the prize for the best Essay "adapted to awaken the attention of the careless," offered by Sheldon and Co., has been awarded to Prof. H. H. Tucker, of Mercer University, entitled "An old warning for present times."

MEMPHIS BAPTIST MESSENGER.—This is the title of a new paper which is proposed to be issued at Memphis, Tenn., at \$2 per annum.—M. Lyon, editor and proprietor. "While the truth will not be betrayed or disguised," says the Prospectus, "it will be spoken in love, and the aim of the editor will be to exhibit a Christian spirit towards all men, and to promote union and brotherly love among the followers of the Redeemer. Nor shall the columns of this publication be perverted to the purpose of aggravating personal differences among brethren, or of promoting discussion on conflicting questions of church discipline."

The Selma Daily Courier, a new paper, has visited us, published and edited by D. A. Wilson & Co. It is a neat sheet; the articles are written with well.

Mr. WILSON learned his trade in our office, and we are glad to see him set up so promisingly for himself. The Daily Courier is \$5 per annum, and the Weekly \$2. We thank you, "DAVE," for inserting our Prospectus in your Daily.

Our Board.

Rev. M. HILLSMAN is now filling the office of Corresponding Secretary. We have known brother Hillsman for more than twenty years, and can assure our readers that he is every way qualified for that important position. The Baptist Standard of the 2nd ult. says:

At a regular meeting of the Bible Board, held May 23d, Rev. M. Hillsman was elected to the office of Corresponding Secretary. He has arrived in the city and entered upon the discharge of the duties of the office. We congratulate the Board, and the friends of the Bible Cause, upon having secured the services of one so well calculated to advance its interests; and we feel sure this appointment will be hailed with satisfaction by the whole denomination in the South-west.

Rev. Dr. Sheldon, a late convert from the Baptist ministry in Bath, Me., to Unitarianism, has recently avowed himself a believer in the restoration of all men to virtue and holiness.—Universalist Herald.

Nothing uncommon in this, friend Burruss. If a man discards the divinity of Christ and adopts Unitarianism he is prepared to "take the plunge" in to Universalism or any other ism under heaven.

The Missionary Week.

We should be sorry to think that the zeal of the Southern Baptists for the cause of missions is to be compressed into a single week, or that their efforts should take on a spasmodic character, and become periodical as the wheat harvest. Should such be the result we shall regret the designation of the last week in July for prayer and special effort.

This we do not fear; indeed, we regard that week as a starting point and we sincerely trust that, without regard to time, these meetings will be continued until every church shall be visited and an effort made in every neighborhood to extend the heavenly influence. The spread of the Gospel is the special mission of the Church, and as the Church is composed of individuals every Christian is under obligation to contribute, to the full extent of his capacity, to this object. The obligation is upon us as individuals, just as if we were the only ones addressed. The question which every Christian should ask himself, and which he ought prayerfully and faithfully to consider is, how far am I discharging this obligation. Suppose, dear brother, that the success of this cause, so far as instrumentality is concerned, depended upon you, your prayers, contributions, and self-denying, could you, as an honest Christian, say, I have done what I could, or in relation to the future, I am now resolved to meet the full measure of my duty, cost what it may? This is the point which we must reach if we would be successful.

The effort to bring our churches and missionaries nearer together, and to increase their efficiency has not, in our judgment, reached the difficulty, or proposed an adequate remedy. "The manifestations of our religion are from within," and if things are not right within, they will continue to be wrong without. This is the underlying work, and this must first be done if we would accomplish the greatest results. No missionary machinery can supply this, and systems of "no systems" will be alike inefficient without it. The only way to get our churches and missionaries near together, to induce a felt identity, an operative union is to get the heart of individual Christians in the right place. This done, and although our contributions may reach their destiny after singular meanderings and, minus by large discounts, new life and energy will be infused into our operations, and so smooth and quick moving will be our present system, that even those who now think it clumsy and expensive will admire it "as a thing of life."

This was the motive of the dear brother who moved this measure in the Georgia Convention, and it was this which inspired the enthusiasm with which it was passed, no less than this moved the Convention at Richmond.—Let this idea pervade our meetings, let this be the burden of our prayer, that the Holy Spirit may be poured out in extraordinary measure upon the churches, bringing us up individually to the example of him "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross."

To possess this "mind of Christ" is the highest attainment, to this the apostle exhorts and for this we ought to labor.

Brethren, send up your appointments—they shall be published in preference to any other, and let these occasions be kept in primitive simplicity—make arrangements to spend the whole day, and every day of the week in this work—go from place to place as our fathers did—take the children and servants, as far as practicable—make an offering to God of the best that you have and in large measures; and remember, if you cannot get your appointments into July go into August, God is no respecter of days; July is but a starting point. Let the women, the precious women, without whose influence all such efforts are lame, take a word of council. We do will or can much exalt you in this respect, but we want you during these meetings to be Marys rather than Martha; it is desirable that the most of our time should be spent at the place of conference—a little plain simple diet, such as will best sustain the body, most appropriate and satisfactory, and enable you fully to enjoy the benefits of our prayers and councils.

In this district the ball is to be put in motion at Tuskegee, a more appropriate place could not have been selected, and we speak for every Baptist, and we might add, every citizen, when we say that to burden our hospitality on such an occasion and for such an object is impossible.

We want it to be emphatically a "gathering of the people." Come in, dear brethren, on Friday evening before the 4th Sabbath—come from all the neighboring churches—come all. The venerable and much beloved Manly will be here, and many others whose faces you will like to see, and who will add to the interest of the occasion.—Come, praying, brethren; O! do not forget that all is in vain without the "Master of assemblies." Come, bringing your offerings to God—and if you have neither gold nor silver, turtle or pigeon, not even a sheaf of wheat, bring your children, your tears, your prayers, your self, and anew consecrate yourself to God and his cause.

See advertisement of Lives of Virginia Baptist Ministers. It will be a valuable and interesting work.

Hon. Wilson Lumpkin, of Geo.

We are just in receipt of a most interesting and instructive private letter from this venerable and distinguished brother. It affords us real pleasure to enroll such names among our patrons: But it is not in this that our chief gratification consists. To enjoy the confidence and approval of such men is a reward infinitely beyond any thing which can be numerically computed.—Bro. Lumpkin is now, perhaps the oldest man, and the oldest Baptist in Georgia; at least we know of none who are his seniors; nor do we know of one who has to a larger extent enjoyed the honors of his native State or the affections of his brethren. Through a most eventful period of our history he has maintained an unsullied reputation as an accomplished gentleman, a firm, unwavering patriot and a consistent Christian.

Like all such men, he has had his accusers and met the common fate of all public servants, but he has out-lived prejudice and envy, and unscathed, enjoys a retirement from which he "speaks without utterance," more eloquently than when senators hung upon his words. We fully sympathize with the noble sentiments of his letter, and shall cherish his wise counsels as the instructions of an affectionate father. The influence and responsibility of the religious press we fully appreciate—from the latter we should shrink but for the example and advice of such men, and a firm conviction that with right motives and a becoming dependence on our merciful Heavenly Father, we shall be preserved from dangerous error and enabled to do some good in the name of our adorable Saviour. The great and distinguishing principles of church sovereignty so tenaciously maintained by the fathers, and the progress of which our venerable brother has watched with such solicitude for more than "sixty years," and for which he, with many of the noble dead, so earnestly contended in the establishment of our churches in Geo., and which he has seen triumphing over various perfections and assaults, can never, will never be abated or abandoned by the South Western Baptist until it shall have lost its claim to the name, and forfeited the respect and confidence of the denomination. We agree in the sentiment, "sooner give up all our Christian Societies, Associations, Conventions, Schools and Newspapers than read and tear to pieces, our Gospel Churches of Christ, which have been based upon the principles of the New Testament. And once for all, and to all we give assurance that we, God helping, intend to "stand by our Scriptural notions of Church Sovereignty and independence" "if the heavens fall."

We fully sympathize with the general anxiety for peace in our beloved Zion—for it we intend to labor and pray, and for it we are prepared to make the largest concessions which conscience and principle will allow; but to purchase at the sacrifice of the vital peculiarities alluded to, is utterly impossible.

There is not a man or institution in existence which we would not at once and forever abandon, sooner than relinquish these principles, with our convictions of their truthfulness and importance. We hope ever to defend and teach them in the spirit of Christ; but to compromise and abandon them, never! In the present state of affairs it is very difficult to determine a proper line of conduct for our religious, and especially our Baptist papers. That the peace of churches is largely endangered, no sane man can doubt,—many good brethren, with, as we think, mistaken zeal, are pressing men and measures upon the church in utter contempt of the cherished principles of the denominations what but confusion can come of this? We are not alarmists, but we foresee a coming peril and in the spirit of charity we affectionately warn our dear brethren not to urge measures which, if insisted upon, must divide our churches. Some of the brethren most active in these movements have been most anxious for peace and have, not a little, concerned themselves to effect personal reconciliations, but can they hope for peace or union or success in our churches, so long as the very foundations of our organization are trampled under foot? The hope is vain—the end impossible.

We have been betrayed into these reflections by the letter of our aged, honored brother; it has called up reminiscences which are never to be erased—in rapid succession scenes of our youth in which he was a conspicuous actor, have passed before us with all the freshness of recent transactions.—Such scenes always awaken emotion—enthusiasm. Although but a child, we remember, and bless God that our heritage was with such men, when "we had no newspapers, no theological schools, no church organs, no choirs to sing for us—no pew-renting; but every Christian esteemed others better than themselves." The Baptists were then, "although a poor and despised people, a God-fearing, Bible-reading, Bible-loving, humble people." May we never lose sight of those principles, or forget the Primitive simplicity of our fathers.

D. It will be seen from the following that brother Bestor has accepted the pastorate of the St. Francis Street Baptist Church, Mobile. We wish him abundant success in his position: MOBILE, July 5th, 1859.

Messrs. Editors: Permit me to announce through your columns that at the last conference of the Second (St. Francis street) Baptist Church, the Rev. D. P. Bestor received an unanimous vote to become our pastor from 1st of November next. Bro. Bestor expressed

his "gratitude for this vote of approbation, and accepted the call with a full heart." He has several visits to make between this and 1st November, but will be amongst us frequently during that time.

Very truly, M. G. HUDSON, Clk.

Query.

Messrs. Editors: Will you please to give your opinion through the S. W. Baptist, in the case of discipline detailed below, and much oblige.

AN INQUIRY FOR THE OLD PATHS. A is a member of the church at Sardis; B has membership with the church at Philadelphia.

Should A give a private offense to B, is it B's duty to pursue the course towards A prescribed in the 18th chapter of Matthew; just as if they were both members of the same church? If the first and second steps fail to effect reconciliation is it B's duty, or has he the right to "tell it to the church" of which he is not a member, i. e. the one to which A belongs? If it is not B's duty or right to "tell it to the church," who shall tell it? and how shall B's grievances be redressed? Through his own church by committee, or how?

B. Should pursue the same course towards A, the law in Matthew 18th, as though A's membership was with B at Philadelphia. It would be best for B, if A will not hear him in private interview, to take one or two of the members of Sardis church to which A belongs; that, in the event A does not give satisfaction they would be witnesses of the interview and of its results. B should lay the difficulty before the Sardis Church, or it might be appropriately done by the witnesses of the unsatisfactory interview. The Sardis Church being independent can listen to and try the case, or she may refuse. If she refuse, B cannot press it in that form any further. If B wishes to press it any further he should state the matter to the church at Philadelphia, and it would be the province of that church to send a deputation to remonstrate with Sardis and request her to take the case in hand, and if A has trespassed against B to require him to make satisfaction. If Sardis should refuse to entertain the case she cannot be forced, though the fellowship of the two churches might be broken. If she entertains the case (and she doubtless would,) discipline must proceed in the usual way, the Sardis Church maintaining the right to try its own members. This right a Baptist Church cannot give to Councils, nor to committees for they are embryo councils.

Central Institute.

We had the pleasure of attending the annual examination of this Institution. It was our first "tour editorial," and we have the opinion that we conducted ourself with amazing propriety, considering our excessive modesty. We did manage to let it be known that we were co-editor of the S. W., and that an extension of circulation was a thing of interest to us. So much for our behavior.

It strikes us that this Institution is well located, whether regard be had to the character of the community, its healthfulness or retirement. It is just such a place and such a community as we would choose for the education of a boy, especially if he had any inclination to be a fast boy. The school building is a very superior one and the general arrangements well suited to the business.

Unfortunately, the Institution has met with some reverses; but from these it is steadily recovering, and under the management of Bro. CARTER, and his associate Professor, Bro. GODDARD, we predict for it a greatly increased patronage.

The system of education adopted is a good one, and if faithfully executed, cannot fail to make scholars. The examination struck us as singularly honest, and we can with a good conscience commend the Institution to parents.

To say more might be considered a puff, to say less would be injustice. It deserves patronage, and we believe it will receive it.

We regret that the following did not reach us in time for publication last week. We publish them, hoping it may yet be in time for some of the appointments. We are anxious to keep our friends posted on the progress of our ren. Let Alabama be behind no State in contributions for 1859:

Messrs. Editors: As I see no one moving in the Missionary meetings for the last week in July, in the Salem Association, I send you the following proposition, hoping that it may meet the approbation of the brethren generally: commencing at Macedonia Church, on the 4th Sabbath, 24th inst. Liberty Church, Monday the 25th. Siloam church Tuesday, 26th. Mt. Pleasant church Wednesday 27th. Bethel church Thursday 28th. Salem church Friday 29th. Troy church Saturday 30th, and ending at Orion church on the 5th Sabbath, 31st inst.

Hoping that every minister of the Salem Association will feel an interest in this matter. I feel confident that they will adopt the above appointments as theirs, or make others as may best suit their convenience, and believing that every brother will feel bound to assist in some way, I yet hope that, although the time is getting short, there will be a hold taken, and much good accomplished through the name of our Saviour. Brethren, let us hear from you at once. What do you say? Shall we have these meetings? That our universal prayer may ascend the Throne of God in behalf of this enterprise, all will admit. Till then let us all be engaged. Still yours in Christ Jesus, JAS. P. NALL.

Troy, July 11, 1859.

THE BIBLE IN THE LEVANT; or, the Life and Letters of the Rev. C. N. Righter, Agent of the American Bible Society in the Levant. By Samuel Ireney Prime. New York: Sheldon & Co. This volume of 336 pages is full of

interesting incidents and facts in regard to the secular and religious state of things in the East. Mr. Righter was a close observer of men and things, and a master with his pen to sketch his observations. His incidents of travel, and his letters are entertaining and instructive.

TRUTH IS EVERYTHING: A Tale for young persons. By Mrs. Thomas Geldart. New York: Sheldon & Co.

Mrs. Geldart is the author of several popular works. This volume is a reprint from a third London edition, which is evidence of its favor with the public. "Tales" are not favorites with us, but those who are fond of them will, doubtless, find this interesting. It is neatly printed, and contains 171 pages.

The Eclectic Magazine for July is equal to any previous issue. Many articles possess unusual interest as they relate to affairs on the continent of Europe.

Russell's Magazine is a rapidly growing Monthly. It is a Southern publication of unusual interest.

Harper's Weekly is always freighted with splendid pictorial illustrations of scenes and incidents of the War in Italy. The last number contains one of the best Maps of modern Italy we have seen.

The Bible Union Quarterly.

This is the organ of the revisionists. The number for May is on our table, and contains some very interesting matter; a few extracts will be found in the present issue.

We have been for many years, indeed, long before the present movement, a revisionist, *per se*, but when the Union was first organized we were on several accounts opposed to it, nor can we now or ever approve of much that has been said and written by agents and friends. Still it would be uncandid not to say that, since the maturity of the plan, and the practical developments which we have witnessed, our opinion has been much modified, and in some respects materially changed. We now consider it a great work, and whether the present society and revisors shall perfect the work, or bring out a version which shall supplant the one now in use; it is a movement in the right direction, and will, if nothing more, induce an amount of criticism and an accumulation of material for the work of immense value to future translators and Bible students. We anticipate the completion of this work with increasing interest, reserving our opinion of the finished work to a future day.

It Increases.

The following extract from a private letter will show the increase of the Missionary spirit. After sending us some of the "useful" our brother says:

I am pleased to see such a waking up on the missionary subject. I expect to co-operate with you, and have appointments at all my churches, and at other preaching places. We all need more of the Missionary spirit; for then we would pray more, and work more, and give more; and then we would be willing to suffer more for Christ; would have more of the Master's Spirit. May God direct us all aright!

R. M. THOMAS.

The following article from "The N. York Christian Advocate," an official of the Methodist Church, is quite significant; nor is this influence confined to that locality. There is a progressive movement in the right direction on this and kindred subjects, the result, not of angry disputation, but of more enlightened views of the doctrines and ordinances of the N. Testament. We have long been impressed with the belief that if Christians could rise above the prejudices of education and church partialities—and looking to the N. Testament alone as the rule of Christian doctrine and practice, determine to obey it, the unity of the people of God would be inevitable.

Our divisions are from Earth, not from Heaven. We have been pained to witness the bitterness which has been infused into the discussions of this and like subjects. There is no necessity for this; the truth is discoverable, and it is the duty of every Christian, prayerfully and honestly to search it out, and faithfully to embrace it. Nothing but truth will stand the final test, and he who builds his house on any thing else will find himself disappointed in the last day. Read the extract:

"If any one has any doubts at this point, a brief inspection of the statistical tables in the General Minutes will show that there were 135,616 children baptized in our annual conferences the aggregate of children baptized during the last year was less than the number of travelling preachers; that in six contiguous conferences, containing seven hundred and fifty-two ministers, there were less than six hundred baptisms of children; and that of the more than sixty thousand children in the Sabbath Schools in those conferences, not one of a hundred was during the year offered to God in his own appointed ordinance. Within the bounds of these conferences there are about eighty thousand church members, and it may be presumed that the families of these there are an equal number of children under ten years of age, of whom probably not one-tenth part has been baptized. It can scarcely be affirmed, then, that while such is the prevailing state of things, we are practically a *Pedo-baptist* Church. The proportion of children baptized during the last year, as compared with the membership of the Church in different sections, is shown in the following table: Six New England conferences, 1 New York, 1 to 72; Southern New York, 1 to 19; Philadelphia and Baltimore, 1 to 14; New Jersey and conferences on the Ohio river, 1 to 25; North parts of Ohio, Indiana, Illinois, and of Iowa, 1 to 28; Michigan, Wisconsin, and Minnesota, 1 to 42. Average for the whole Church, 1 to 26."

For the South Western Baptist.

Messrs. Editors: I mentioned in a former communication, that a meeting of some interest was in progress in the Baptist Church in this city. It closed last night, and truly it has been a time of refreshing from the presence of the Lord. Christians were made to rejoice in God their Saviour, sinners to inquire the way to Zion, and mourners to rejoice in the love of a sin-pardoning God. Our house of worship had been closed for a month and a half while undergoing a thorough renovation. We have also put a baptistry in the house, and last Sabbath night we had a densely crowded house to witness the administration of baptism. Nine willing and rejoicing converts "went down into"—were buried with Christ by baptism unto death, and came

up out of the water." Very few of that vast crowd had ever seen the ordinance administered in the house; but, so far as I have heard, all were impressed with that arrangement as possessing great convenience over every other.

Several remain over for baptism on next Sabbath night. Brother E. W. Warren was with me nearly all the time, and did most of the preaching. This brother, in some respects, is peculiar in his preaching. As a sermonizer he will rank high—not perhaps in the first class; but his sermons all show thought and arrangement. In doctrine he is eminently sound; Calvinistic decidedly, but not too much so, and the doctrines of the sovereignty of God and free grace are intermingled in all his sermons. The most prominent feature in his good brother's preaching, is his power of dealing with and penetrating the heart. This power of uniting good arrangement, sound doctrine, and searching the hearts of his hearers, seldom ever falls to give him the undivided attention of his audience. Brother W.'s visit and preaching here will long be remembered, and eternity alone will reveal the good done by him.

Among the conversions which took place during this meeting, there was one of peculiar interest. It was an infidel who had been to the house of God but twice in twenty-two years. His wife became deeply interested, and he, through the influence of his wife and friends, was prevailed on to attend one night. He was deeply wrought upon. He came again and again, and finally came forward for prayer, and professed faith in Christ before the first prayer was closed. He is now clothed and in his right mind, sitting at the feet of Jesus, and one of the most happy and grateful men I have ever seen.

Eufaula, July 13, 1859. A. VAN HOOSE.

Foreign Correspondence.

MANCHESTER, ENGLAND,
June 27th 1859.

BRETHREN EDITORS.—In Old England! What mingled emotions are excited, and especially in the mind of one, who after an absence of more than fifteen years, is permitted again to tread its soil!—Not that my adopted country is loved less,—no! no! but still I cannot forget that this is my native land. While my heart remains on the Western Continent and my life, I hope, will be spent in the service of my master there, yet I cannot but weep for joy, that it is my privilege to revisit the scenes of my childhood and youth, and pour forth my tears around the graves of those I have loved.

Our passage across the Atlantic was remarkably pleasant. Not a storm, nor a heavy sea during the entire voyage. Old Ocean seemed to have put on her best attire, and her surface was as smooth as a lake. To relieve the monotony of ship life, a prayer meeting was held every morning, in which several ministers of different denominations participated. On Sabbath, after reading the Episcopal service, we had preaching. Thus, from the first, the worship of God was recognized as a duty, while we remained on board the City of Baltimore. Never have I enjoyed a prayer-meeting more, or witnessed more deep solemnity than in the spacious saloon of that noble ship.

There were three things which somewhat marred the pleasure of the passage. 1st. The extreme cold. This arose from the presence of numerous icebergs. Many of them, on the coast of New Foundland, were very near us. Towering in rugged but grand sublimity, presenting every conceivable shape, they seemed as so many watchtowers, or ancient feudal castles, from which the men-at-arms were keeping their lonely watch. 2d. There was a death on board. A poor Irishman, returning home to breathe his last in his mother's arms, ere he reached the parental roof, fell a victim to the ravages of consumption. Poor fellow! there was no friend to close his eyes, he died alone and uncared for amid the silent watches of the night. The body, placed upon a grating, at the side of the ship, after religious service, was gently lowered into the deep abyss of waters, there to sleep till the sea shall give up its dead. I have stood by many a funeral bier, and gazed upon many cold, stiffened forms—I have witnessed death under almost all circumstances, but never did I experience such profound emotions as at that moment. Among the large number who looked upon this BURIAL AT SEA, there was not one who did not weep.—The third interruption to social intercourse arose from the noisy ranting of an ignorant abolitionist. He was a native of Ireland, but a naturalized citizen of the States. For several years he had been employed as a colporteur by the A. Pres. Board of F. M. In this capacity he had visited Louisiana and Mississippi, and after receiving the hospitalities and Christian courtesies of his Southern brethren, had returned to a Northern clime, to misrepresent and increase the prejudice against the South. Let such men be watched. They are our most dangerous enemies.

With the above exceptions, our voyage was more delightful than could have been anticipated. On the eleventh day we reached Liverpool, and in an hour more I was in my mother's arm's. God be praised for his mercy. I will not attempt to lift the veil, or describe the scene at meeting with parents and brothers. Suffice it to say, that around the family altar that night, many a thank God I thank God! was heard, and tears of joy and gratitude were freely shed.

Manchester, the place from which I write, is a vast city, containing over 800,000 inhabitants. It is the great manufacturing emporium of the world. Here, you meet distress such as is never conceived of in our Southern States, contrasted with wealth and splendor that far surpasses anything to be found in the United States. The working classes, and especially the operatives at the cotton factories, are in appearance and in point of actual comfort, far beneath our slaves. Twelve or fifteen shillings per week is the average wages for strong, able-bodied men, and how far will this go towards the support of a large family?

On yesterday, being Sabbath, I went to hear

ENGLISH BAPTIST PEECHING.

In the morning, I bent my steps to the chapel occupied by the Rev. Arthur Murrall. This Gentleman has acquired considerable notoriety from the fact of his preaching in the Free-trade Hall in this place to immense crowds. To my disappointment he was unwell, and his pulpit occupied by a strange minister from a distance. The sermon was exceedingly plain, and adapted to do good. The chapel was about half full, although not so large as our place of worship in Gainesville. After service, I sought an introduction in the vestry, and found that it was an Armenian, Open Communion church, and soon learned that this was the character of all the Baptist churches in Manchester.

At night, I went to the Union Chapel, Oxford Board, and found it extremely difficult to obtain a seat. The pastor, Rev. Alex. M. Larren, is a Baptist, but the church is made up of Independents, Baptists, and any others of whatever doctrinal peculiarities, who see proper to unite with them. Mr. M. is a thin, wiry Scotchman, and preaches with a power almost amounting to the terrible. He reminded me very much of the pastor of the Augusta church in Georgia. He is an earnest man, but the difficulty with me was to understand what he was earnest about. There was an absence of simplicity, and although occasionally there were passages remarkable for beauty and even force, yet no deep, abiding impression was made.

This morning we received fearful news from

THE SEAT OF WAR.

The Austrians had evacuated every place West of the river Mincio, called in all their garrisons and outlying corps, and formed an entrenched camp in the centre of the famous Quadrilateral, of which Peschiera, Verona, Mantua and Legnano form the four corners. From this strong position it was supposed almost impossible to dislodge them. On Friday morn last, the Austrians, under the command of their Emperor, crossed the Mincio, and were driven back after a widely diffused struggle, which lasted from sunrise to sunset. The paper which accompanies this will give you full particulars. According to the telegrams, the Austrians lost 35,000 besides 15,000 prisoners. What effect this may have upon the future course of the belligerents cannot be surmised.

To-morrow I start for the English Lakes and Scotland, thence to London and the Continent. You will hear from me next week.

Yours, &c., WM. HOWARD.

For the South Western Baptist.
Attention.

Messrs. Editors: You must not permit yourselves to think that the Missionary spirit, i. e. the Spirit of Christ is on the wane among us; but from preventing circumstances, we have been unable, before this, to make positive arrangements in reference to missionary meetings, during the last week, including the fifth Sabbath of this month.—But to-day have succeeded in doing so. The grace of God permitting, we, bro. C. A. Stanton, —, and the writer, will meet the following appointments, to-wit: Elam Monday 25th.—Farmville Tuesday 26th. Oak Boney Wednesday 27th. Liberty Thursday 28th. Chevalle Friday 29th. Union Church Saturday 30th. Auburn Sunday 31st.

The brethren and congregation that attend these meetings are requested to come prepared to spend the day, appointed, in religious services pertinent to the occasion. If the carnal heart brings any argument against the time or day, know that it is an evidence of the greater necessity to attend. Come out. Yours in Christian affection

MARTIN B. HARDIN.
Auburn July, 16, 1859.

For the South Western Baptist.
MICO CREEK NATION,
West of Ark. June 22, 1859.

Messrs. Editors: My heart was made glad the other evening by receiving a copy of the South Western Baptist, sent to my address. I know not to whom to return thanks (I shrewdly suspect my good friend J. T. H.) for this kind favor, but do know 'twas a friend to poor missionaries; and, also know that the kindness is appreciated. Deprived, almost altogether of the enjoyments of society, far away from kindred and friends, the mails afford us the greatest pleasure we enjoy. 'Tis true, the news is old and stale to you by the time it reaches us, but "tis news" to us. I presume there are few who read your paper more attentively and thoroughly than the few who get it out this way.

It seems, there will soon be as many Baptist papers in the South as readers. It may not be amiss for each State to have its own paper, but one, I think, is enough, and more is injurious. I trust the day is not far distant when the South Western Baptist will be appreciated as it deserves—when it will find its way into every Baptist family in the State. May its shadow never grow less.

A considerable excitement prevails in this Nation at this time, in consequence of the recent election of head chiefs and also the coming payment. The election of 1st and 2nd chiefs for both Districts, came off on last Friday.—These are the two highest offices in the Nation, and are held for only four years. Moty Ke-nad, an honest, upright man, and deacon in the Baptist Church at this place, was elected to the office of Principal Chief in the lower, or Arkansas district. He is the tallest man in the Nation, (nearly seven feet, and large in proportion) and his history is really very interesting. Echo Harjo, (Crazy

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McLEAN'S
Strengthening Cordial and Blood

The Greatest Remedy in the World: This Cordial is distilled from a berry known only to myself, and chemically combined with some of the most valuable medicinal roots, herbs and barks known to the mind of man, viz. Elder Root, Black Root, Wild Cherry Bark, Yellow Dock, Pandemon, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health ever known.

After taking

IT IS NATURE'S OWN REMEDY, Cures disease by natural laws. When taken, its healthy influence is felt in every vein of the blood, purifying and accelerating the circulation. It neutralizes any bilious matter in the stomach, and strengthens the whole organization.

McLean's Strengthening Cordial

Will Effectually Cure

Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered

Such as Dispersia; Indigestion; Rush of Blood to the Head; Sourness or Sickness of the Stomach; Heartburn; Disturb of Food; Fluttering of the Heart; Swimming or Pain in the Head; Choking or Suffocating Sense in the Throat; Lying in Bed; Dimness of Vision; Night Sweats; Fevers; Dropsical Swellings; Yellowness of the Skin or in the Eyes; Pimples or Blotches on the Face or Skin; Inflammation of the Blood; Melancholy or Depression of Spirits; Diarrhoea; Dysentery; Blood Flies; Constipation of the Bowels; Inward Piles; Discharges of Blood; Dropsical Swellings; Pain in the Bones; Jaundice; Concomitings; Debility; Nervousness; Gravel; In pure Blood; Loss of Memory; Billious Cholera; Gout; Liver Complaint; and Fever and Ague or Chills and Fever. It will also cure distensions of the Bladder and Womb, such as Stricture, and Weakness of the Uterine Femoral Veins, Inflammation or Weakness of the Womb or Bladder, Whites, &c.

THERE IS NO MISTAKE ABOUT IT.
This Cordial will never fail to cure any of the above distensions, if taken in the directions on each bottle, in German, English and French.

OVER HALF A MILLION OF BOTTLES
have been sold during the last six months, and no one has yet stated that it failed to cure him.

men, will suffer from weakness and debility when McLean's Strengthening Cordial is used.

TO THE LADIES.

Do you wish to be healthy and strong? Then get some and get some of McLean's Cordial. It will strengthen and invigorate your whole system, and give you a healthy circulation of blood to flow through every vein, and will keep your complexion to mount to your cheeks again.

EVERY BOTTLE IS WARRANTED
to give satisfaction.

FOR CHILDREN.

Are you to parents, if your children are sickly, puny, afflicted with complaints, or if they are weak, and if you want a small quantity of McLean's Cordial among children, give them McLean's Cordial, fat and robust. Delay not a moment if you wish to be contented.

IT IS DELICIOUS TO TAKE.

EVERY COUNTRY MERCHANT
should not fail to have the City of London Dispensary of McLean's Strengthening Cordial. It sells everywhere, and is the best of cures. A liberal discount will be made to those who buy in large quantities.

CAUTION.—Beware of druggists or dealers who may try to sell you a cheap imitation of the City of London Dispensary, and which they can buy cheap, by saying it is the same as the one you wish to buy. Ask for McLean's Strengthening Cordial, and find out the name of the City of London Dispensary, and verify the blood thoroughly, and at the same time strengthen the system.

(One tablespoonful taken every morning, fasting, is sufficient for the cure of Cholera, Cholera and Fever, Typhoid Fever, and all the diseases of the blood.)

Price only \$1 per bottle, or six bottles for \$5.

THE CITY OF LONDON DISPENSARY, 10, N. BROADWAY, N. Y.
Sole proprietors, **WILLIAM McLEAN**
and **JOHN McLEAN**,
of **McLean's Volcanic Oil Liniment**
and **McLean's Kidney Pills**.

Principal depot, 10, N. BROADWAY, N. Y.

[illegible]

In Tuskegee, at
March 10, 1889.

C. FOWLER,
mfr.-ly.

TUSKEGEE

Millinery Establishment
(HORA'S CORNER BUILDING.)

MRS. E. WOLFF respectfully announces the atten-
tion of the ladies of Tuskegee, and vicinity, to her
NEW AND FASHIONABLE STOCK OF
MILLINERY AND FANCY GOODS,
selected from the best houses in New York and Philadel-
phia,—consisting of Embroidered Muslin, extra fine
Linen Dresses, Brilliants, Irish Linens, Robes à Pen-
sées, Robes à la Reine, French and English Valises, Quilts,
Reticules, of every kind, Ivory Combs, Hair Pins, &c., &c.
and of various kinds, Insertions, Edgings, Pie, Pie Cloths,
&c., &c. all of which are made by hand, and sold at prices
from thirty springs. Jewelry of various kinds, Perfumery,
&c., &c. which are offered at the lowest prices. Special at-
tention is also called to the fine assortment of

SPRING AND SUMMER GOODS,
of the latest styles, which are expected in time for the
opening of the season. The elegant style and variety of Millinery
Goods,—which will be unsurpassed in the South—has been
brought into this market.

D. MARCHESON,
MAY 10, 1889.

WILLIAM EDMONDS,
EDMONDS,



**MAKER & REPAIRER OF ALL KINDS OF
CARRIAGES & BUGGIES.**

Is at all times a full supply of materials and competent workmen at all the branches of the business. **WANT AXLE-TREE WAGONS** made to order, and warranted. Keep at his shop a full supply of the much needed portable Oregon **Coffins**, so universally used now—being made from the objectionable shapes of others formerly used.

Wm. Thacker, for the kind and liberal patronage extended to him heretofore, would respectfully solicit a continuance of the same.

Durkege, Ala., March 4, 1888.

PUMPS MADE TO ORDER.

R. CHARLES A. WILLIAMSON, would respectfully
manually located in Tuskegee, would having pro-
posed to publish a paper which he is prepared to furnish with
the following terms:
\$10. All work warranted.
"umps put in Wells of any depth—from 10 to 70 feet,
and will cost one-half cent per foot—one half each, on comple-
tion of the work; balances at the end of the year.
Subscribers.—Hon. Wm. P. Chilton, Hon. Wm. F. Perry,
Messrs. J. H. Johnson, J. C. Talbot, &c., have been
ordered left with Mr. Perry, or at the Republican office,
to receive prompt attention.
Jan. 6, 1899.

The South Western Baptist.

TERMS.
TWO DOLLARS A YEAR, if paid within three months.
THREE DOLLARS A YEAR, if payment be de-
ferred to the end of the year.
Persons sending the names of FIVE subscribers and
FIVE DOLLARS, shall be entitled to a year's subscription
gratis.
Persons sending the names of TEN new subscribers
shall be entitled to a year's subscription gratis.
Persons sending the names of TWENTY new subscribers
shall be entitled to a commission of ten per cent.
Orders for change or direction, must give the Post Office
County and State to which the paper has been, and
be sent by express.

space necessarily occupied by 10 lines of this size will be considered one square; and 5 lines under half square.

of Squares.	1	2	3	4	5	6	7	8	9	10
1 Square	\$1.00	\$2.00	2.50	\$3.00	\$4.00	\$4.00	\$5.00	\$5.00	\$6.00	\$6.00
2 Squares	1.00	2.00	2.50	3.00	4.00	4.00	5.00	5.00	6.00	6.00
3 Squares	2.00	4.00	5.00	6.00	8.00	8.00	10.00	10.00	12.00	12.00
4 Squares	4.00	8.00	10.00	12.00	16.00	16.00	20.00	20.00	24.00	24.00
5 Squares	6.00	12.00	15.00	18.00	24.00	24.00	30.00	30.00	36.00	36.00
6 Squares	8.00	16.00	20.00	24.00	32.00	32.00	40.00	40.00	48.00	48.00
7 Squares	10.00	20.00	25.00	30.00	40.00	40.00	50.00	50.00	60.00	60.00
8 Squares	12.00	24.00	30.00	36.00	48.00	48.00	60.00	60.00	72.00	72.00
9 Squares	14.00	28.00	35.00	42.00	56.00	56.00	70.00	70.00	84.00	84.00
10 Squares	16.00	32.00	40.00	48.00	64.00	64.00	80.00	80.00	96.00	96.00

For Special Notices, fifty per cent. additional will be charged.

Advertisements on which the number of insertions is not specified, will be published **TILL FORBID**, and charged accordingly.

No advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory reference.

The Proprietors still continue the Job Printing Business, and are prepared to execute every description of Printing, and to furnish Estimates to their customers in any style, and on as reasonable terms as any other establishment in the State.

All Job Work is considered done when finished. Retentions containing remittances, or on business, should be sent to the Proprietors.

addressed to the SOUTH WESTERN BAPTIST CHURCH
MEMPHIS.