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J. E. DAWSON, Proprietor.

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A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
By THOS. F. MARTIN.
TALLAFERRO & DAWSON,
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Foreign Correspondence.

Edinburgh, Scotland,
July 4th, 1859.

BRETHREN EDITORS: The anniversary

of our country's independence I am spending in the metropolis of Scotland, a city possessing more attractions for tourists than any other in the United Kingdom. This arises, in part, from its picturesque situation, being generally admitted, in panoramic splendor, to surpass any capital in Europe. Its length and breadth are nearly equal, about two miles, and it contains a population of nearly 200,000. Its prosperity does not depend upon extensive manufactures, but upon its colleges and schools, and more essentially upon its Courts of Justice. Some idea may be formed of the amount of litigation carried on, from the fact that at least one-third of the population in the higher and middle ranks of society are members of the legal profession. The number and architecture of its public buildings are well calculated to impress a stranger with awe. Edinburgh, too, possesses this advantage, that here you may behold the symmetrical proportions which are observed in the formation of new cities, together with the noble negligence which belongs to the past. Within a few rods, you may see temples and monuments in all the artistic beauty and magnificent splendor of modern times, designed and reared by the genius of Playfair, and the high, unproportioned buildings of the Flemish style which prevailed six or seven hundred years ago.

But it is not this alone which casts such a potent spell over those who visit Scotland and its metropolis. No!—The poetry of Burns and the bewitching writings of Sir Walter Scott have done far more than all other things combined to render this classic soil. Every mountain, every glen, every rivulet now possesses historic charms. Nor these alone. One cannot divest themselves of the thought that this is the land in which Chalmers preached, and Stewart, and Hume, and Robertson, and Blair wrote, and which gave birth to the greatest geologist of the age, Hugh Miller. To me, there were reminiscences, still more sacred, here, toiled those godly men, the brothers Haldane, whose clear, acute minds and solid piety gave new life to evangelical religion in Switzerland, France and Scotland.

THE SABBATH.

Yesterday morning I went to St. John's Church, hoping to hear the celebrated Dr. Guthrie, but he had left for the summer. His place was filled by the assistant minister, Dr. Hanna, the son-in-law and biographer of Chalmers. The services were simple, such as is common amongst us; except that the prayers were tediously long. The singing was entirely congregational, without any of the aids which are becoming too common among us. The sermon was founded upon Malachi 3: 6. Without any attempt at introduction, the preacher directed attention to two thoughts: 1. The safety, and peril, of God's Spiritual Israel; and 2. The reason or cause of this safety—viz: The immutability of God's purposes. It was one of the most simple, childlike, efforts that I have ever heard. There was no attempt at display—no ornaments, but every sentence and word conveyed the impression that the preacher sought the spiritual improvement of his hearers. Dr. Hanna has a very unpleasant voice and manner, but his unaffected earnestness, and at times touching pathos—the peculiar solemnity of his address, could not fail to make a lasting impression. He used no notes.

In the afternoon my steps were turned to the Bristle Street Baptist Chapel, but there were no services except Sabbath School. Here I formed the acquaintance of a lady teacher, a very intelligent member of the Church, who gave me some information as to the state of the Baptist cause in this city. There are seven churches, with nine pastors. Only two, however, of this number are at all supported. The others are engaged in commercial pursuits or teaching. The Tabernacle, the old church of the Haldanes, is at a very low ebb—almost disorganized. The denomination is very weak, occupying the lowest position in numbers and wealth. I inquired the cause, and was informed that a great number had united with the Independents—that the children, especially, rarely united with the Baptists. And this I find to be the case not only here, but wherever I have travelled. Now, as I remarked to this lady, the cause is to be attributed to the prevalence of Robert Hall's opinions. The Baptists here simply bear the name—they are not a "people's people," a distinctive sect.

with the Independents at once. Open communion, open communion is the blight, the withering milder which has fallen upon our cause in England. Until this is shaken off, and the Church dares to teach the whole of God's truth, and to bear for Christ's sake, the stigma which this will inevitably bring upon them from other denominations, the Baptists will never attain strength in this country. From their history, our churches in the United States may learn an important lesson.

THE WAR.

The news received from the seat of war is very conflicting. As yet nothing reliable as to the losses on both sides is known. The French, however, according to the best accounts, lost between twelve and fifteen thousand men. The battle of Solferino has certainly been one of the most bloody on record. The English seem determined to preserve an armed neutrality. From the tone of the press, of all parties, I believe that this government would be very willing to see the war vigorously carried on between the present belligerents for years, and even secretly encourage and assist them. There is a growing anxiety in regard to the prestige of Louis Napoleon, and while the English fully and cordially sympathize with the Italian States in their efforts for freedom, and despise Austria, yet they are somewhat afraid of the growing power of France. Their hope is that the war will be greatly prolonged and that all parties will be well whipped. But this letter is too long, so farewell.

WM. HOWARD.

Revivals in Ireland.

Rev. T. M. BAILEY, of Cahaba, Ala., forwarded us the *Ballymena* (Ireland) *Observer* of June 18th, from which we take several interesting extracts. It is a secular print, yet it is quite full of revival news. We wish our space would allow more copious extracts. Here follows what the editor says of the exciting interest and of the good results: "From our columns of to-day it will be seen that the above extraordinary movement has now extended to almost every town and district of county Antrim, and to various portions of the neighboring counties of Down and Londonderry. It is advancing, wave after wave, like some resistless tide upon the strand, each surging swell marking its onward progress to a predestinated limit—but no human eye can see the boundary. In the town and neighborhood of Ballymena the mysterious influence continues in unabated operation; and numerous cases, accompanied by all the wonderful phenomena so frequently described, are occurring daily. Amongst the many good results of this general awakening we may remark that the ordinary Sabbath-day services of public worship are plausibly attended by crowds of people, open regardless of everything except their well-being in time, but now deeply anxious respecting their future position in eternity."

There was such an awakening among the people that the houses of worship could not hold them, and they assembled "for united prayer in a grass park," by moonlight, and the *Observer* thus speaks of the behavior of the vast concourse:

"The entire assemblage appeared to be under the solemnizing influence of a devotional spirit, as exhibited in an unwonted earnestness of manner, but without any extravagance of speech or gesture. At first view they appeared as if rooted to the ground on which they stood. There was no motion perceptible among the mass—no whispering among the awe-stricken multitude—no romping of light-minded children about the outskirts; for the proclamation of the gospel message appeared to have arrested the attention of all present, and the greater number of them were provided with bibles."

A minister of the Gospel opened the services, and five "lay converts" addressed the vast crowd. Then follows a thrilling statement of results:

The services were brought to a conclusion by the Rev. Mr. Moore, who most impressively addressed the audience in reference to the signal manifestations of God's power, and the work of the Holy Spirit, as exemplified in the conversion of many souls in this highly-favored community. He then called upon the audience to unite in the singing of an appropriate hymn; and forthwith the responsive voices of the assembled multitude rose high in solemn swell—in heart-touching peals of praise to the Omnipotent—which the still night echoed in tones innumerable from every hill and homestead of the adjacent country. Prayer and the benediction followed; but the audience did not separate, for strange and most exciting scenes immediately ensued. Suddenly one person, and then another, and another, in rapid succession, fell to the ground with piercing cries of mental agony. The mysterious influence was at work. It soon spread still further among the assemblage; and, within half-an-hour we found that not fewer than twenty human beings were stretched at full length upon the grass, exhibiting emotions, of both soul and body, sufficient to appal the stoutest heart. Remove for sin—an overwhelming sense of their impending danger—a frightful "conviction" that they were on the downward road to everlasting destruction, and that no power except that of God in Christ could bring help or salvation, was the first felt and paramount "impression" upon them all. In this moment appeared as if every fibre of the heart, and every muscle of the body, were

Then followed loud impulsive cries for the Redeemer's mercy, expressed in tones of anguish which no imagination can conceive or pen describe—to comprehend the depth of their intensity these cries must be heard, and once heard they can never be forgotten. By some intelligent investigators it is believed that just in proportion to the fairness, or immortality, of previous character the visitation is more or less severe. The correctness of this opinion is liable to considerable doubt; but we know that, from whatever cause, there is a great variety in the extent of suffering. Some cases are comparatively mild. They are characterized by a sudden gush of anguish—tears, heart-penitence, and heart sobbing, for an hour or two—and then great bodily weakness for a few succeeding days. But the majority of the cases of this evening were among the *severe* that we have ever witnessed—and we have now seen hundreds of them. In general, the stricken parties were severely carried out, from the pressure of the thronging multitude, to localities where they became objects of solicitude to smaller groups, in other portions of the enclosure. At about half-past ten o'clock we reckoned nine circles or assemblages of this nature, in a single one of which we found eleven prostrate penitents, smitten to the heart, and fervently supplicating God, for Christ's sake, to pardon their iniquities. Over these parties pious bystanders, or some of the converted, occasionally offered prayer. Other circles labored to console the sufferers by singing appropriate hymns, or psalms of the inspired penman; and, with that intent, we observed that five large groups, in different localities of the park, were mingling their voices in sacred melody at the same moment. In one of these circles we noticed a case of terrible severity—one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length—her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch-like, upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling horror, she exclaimed, "Oh that fearful I—Lord Jesus save me!" "I am a sinner, a most unworthy sinner—but oh Lord, take him away, take him away!" "Oh Christ, come, come quickly!" "Oh Saviour of sinners, remove him from my sight!" During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clenching spasmodically at the grass, shuddering with terror, and shrinking from some fearful vision of the inward sight; but she ultimately fell back exhausted, nerveless, and apparently insensible. How long she remained in that condition we are unable to say; but we understand that she was treated with Christian sympathy, and removed from the field in safety before midnight. This was an extreme case—not without parallel, but certainly the most frightful that we have ever witnessed. We may here remark that, three days afterwards, that woman was visited by a Christian friend—who had been a witness of her agony. He found her weak in body, but her mind was thoroughly composed. She was a new creature. The light of peace and love was beaming from her countenance, and joy flashed in her eye as she told him of her perfect reconciliation with God, and her unwavering faith in the Redeemer. She expressed her consciousness that "power of the Holy Spirit had been exercised upon her heart," and she blessed God that He had brought her to repentance and salvation "in His own way." She had seen "the exceeding sinfulness of sin," her eyes had been opened at a moment when she was treading upon the very brink of destruction, and she had not closed them in sleep for forty hours afterwards. She could not sleep—she "did not dare to sleep in the condition in which she could not dare to die;" but God had lifted the light of his countenance upon her, and sent her peace. "Now, we do not pretend to explain the moving cases of these mysterious convictions; but we feel bound to say that every case, such like, have been the results in *every* case brought under our notice during the last two months. In that respect there is not the slightest perceptible distinction in the influence, whether upon the old or the young, the rich or the poor, the learned or the unlearned. Whether the agonies are brief or lengthened, moderate or severe, the effect upon the party is invariably the same—the fruit is love, peace, faith, joy, temperance, and humility. We find that further reference to our notes of some highly interesting occurrences at the open-air meeting of Sunday last must be omitted for want of space. Some of the "impressed" parties recovered ability to walk, but the greater number were supported by their friends, or carried carefully away, and the ground was entirely vacated about half past eleven o'clock.

On the same night similar meetings were held in other towns with like results. Mid-day prayer meetings are held and thronged by the anxious people. Ministers of all denominations engaged in the work. The *Observer* says:

Minor differences among the evangelical clergy appear to have been entirely forgotten in their common desire for the conversion of souls, and the extension of Christ's kingdom; and this becoming union, upon their part, is hailed with lively satisfaction by every denomination of the Protestant faith.

But there is a discord amid this harmonious effort. The work has reached Ballymena, and the *Observer* thus refers to its past history. The *Observer* writes:

The Roman Catholic converts continue in steady adherence to the reformed doctrines wherewith they have been "impressed;" and it is a significant fact that one of them very recently took a leading part in the business of a public prayer-meeting near Broughshane. Many seriously disposed members of the Roman Catholic church attended at the revival meetings in Ballymena and the neighbourhood—but they do so in defiance of certain stern injunctions to the contrary. We know of one poor boy who was inhumanly beaten by his parents for disregard to a prohibition of this nature; and when thus compelled to obedience, he, although unable to read, purchased a copy of the New Testament Scriptures, and presented it to a pious old neighbor still poorer than himself, on whom he attends to hear a portion of it read at every available opportunity. We have already observed that a more special observance of the Sabbath is one of the prominent results of this religious revival among the people. To that revival the Roman Catholic clergy are opposed; and, by way of contrast, we state a fact which can be readily established beyond all controversy. In the afternoon of Sunday the 29th ult., a day marked in a peculiar manner by the manifestations of a mysterious and heart-searching power in Ballymena, as well as by the lightning flashes of an elemental disruption, a certain party were seated at a *game of cards*, in boisterous merriment. They were not the ragged and reckless Sunday gamblers of "the sand pit." Oh no! The scene was in the town of Ballymena; the time, day-light; the performers were dressed in super-fine broad-cloth—and one of them was a Roman Catholic clergyman! We may presume that *dubs* were tramped, and it is known with certainty that his reverence held the deuce. Groans of agony, and prayers of penitence, were where ascending to the throne of the Eternal; heaven's lightnings were flashing about the table—but, pooh!—the card was a winning one, and down it went upon the polished mahogany with an emphatic thump!

We shall publish next week from the same paper, an account of the origin of this wonderful work of Grace. God be praised for such an out-pouring of the blessed Spirit!

For the South Western Baptist.

Which is the Apostolic Church?

NUMBER 29.

While all of the leading and principle writers of the Pedobaptists, who are to be greatly respected for their piety and talents, frankly admit that immersion in water was the Apostolic mode of baptism, they still persist in practicing the innovation of pouring or sprinkling; the first *law* for the performance of which was given by Pope Stephen VII, in 897, and was applied then, only to the sick, who could not be, without difficulty, immersed. The erroneous belief of baptismal regeneration was, no doubt, the father of this deplorable error, the creature of man's hand. The learned and reliable John Lawrence Mosheim, in his *ecclesiastical* history, when speaking of the office of the forerunner of Christ says: "The exhortations of this respectable messenger were not without effect; and those who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions and amending their lives, were initiated into the Kingdom of the Redeemer by the ceremony of immersion, or baptism." The above extract will be found in vol. 1, page 54. Again, in the same vol., page 126, this same writer, when speaking of this ordinance says: "The sacrament of baptism was administered in this century (the first century) without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." Prof. Stuart, in his learned investigation of this subject on page 149, when quoting from another author, says: "It is a thing made out of *the* ancient practice of immersion; viz: the ancient practice of immersion continues to say: 'So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.' On page 153, while upon the same subject, Prof. Stuart continues: 'We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian Church in general, with regard to the mode of baptism, viz: that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries, the churches did generally practice baptism by immersion; perhaps by immersion of the whole person; and that the only exceptions to this mode which were usually allowed, were in cases of urgent sickness, or other cases of immediate and imminent danger, where immersion could not be practiced.' Reader, neither of these distinguished individuals was a Baptist; though you will be certain to think, that is Baptist talk. They did not wish to write this; but honesty, and a sense of duty, compelled them to state the facts as they were.

We promised in the opening of this article to conclude our remarks with this number. Before doing so, we wish to appeal to the people called Baptists. It is to you, and to your principles, posterity and future generations must look for the unadulterated Word, and a pattern of the whole command of our Lord and Saviour Jesus Christ. Shall they look in vain? May the great Baptist family strive to settle their petty differences, and to act together in concert and harmony; each endeavoring individually to take the lowest seat in the *synagogue*, that he may with pride and not with shame, be invited by his brother to a higher seat. May each study, what he shall do or say, to promote the interest and honor of his brother; and cease to indulge in hard and unbecoming epithets, which if persisted in, will ultimately tend to devour each other. Will you do this? We now take our leave; and may the Father of our Lord and Saviour Jesus Christ, keep His people in the *hollow* of His omnipotent hand; forever leading them continually, in the green pastures of His love, is our humble petition. CLEOPHAS.

Orion, July 11, 1859.

For the South Western Baptist.

Inconsistent; so that one infers

"The destruction of the other; or so that the truth of one proves the other to be false." Messrs. Editors: It is self-contradictory in Methodist authorities to merge their Episcopacy, the M. E. Church, into the "ancient church of God," or more properly, the congregation of God. For no writer that has lived in past time, or now lives, has dared to set forth Episcopacy as co-existing with Abraham in his day.

Then, the so-called "ancient church of God," is no evidence that the organization of the M. E. Church constituted her a Gospel Church proper; or, connected her in any respect, to said "ancient church of God."

The covenant made with Abraham was 1898 years before Christ; and the organization of the M. E. Church was in A. D. 1784, which gives a space of 3682 years between the Abrahamic covenant and the organization of the M. E. Church.

Then, according to their own showing and the facts in the case, there is inconsistency in facts and in principle. For, if they claim to be a Gospel Church in consequence of the covenant made with Abraham, and their interest in said covenant and spiritual identity with the ancient congregation of Israel; then, in that case, they are not in principle, and in fact the M. E. Church. And if they claim to be a Gospel Church in consequence of these Episcopal organizations, they give up in principle, the Abrahamic covenant and their identity with the spiritual Israel of God, as the reason why they are a Gospel Church; the facts and principles included being radically different.

From the point made by Wm. P. Miller and others in their defence of a Gospel Church, truth legitimately applied, will compel them to acknowledge an inconsistency some where in their premises. As defenders of the faith, they have ingeniously and silently passed over a space of 3682 years without an organization or a name; and we ask in the name of truth, and Christianity, if only an ideal existence for 3682 years is sufficient to satisfy the talent and pride in said organization.

Where there is no name, no organization, no tangibility, they cannot prove their existence as a Church. We can only count from the time we begin to exist and live. All men count their age from the day of their birth, and any other calculation is only imaginary. And men's prejudices must be stronger than bands of iron, if they can prevent their reasoning powers and understanding, from developing themselves in this progressive age, and railroad speed of intellect.

Z. WILLIAMS.

Concise, Brooklyn, Ala., July 2, 1859.

For the South Western Baptist.

To the Florida Bapt. Convention.

DEAR BRETHREN: It is with the highest gratification and pleasure that I announce to you the fact that brother Baker has consented to accept the appointment of State Missionary, offered him by the Convention. He has not waited for his brethren to respond to the appeal made them by the Convention in the recommendation above; but with a heart long since consecrated to the service of Jesus, and now filled with ardent desire for his glory, he has addressed himself to the work, trusting in the promises of his Master to bless and sanctify his labors, and confiding in his brethren to uphold his hands by their prayers and contributions. Shall he be disappointed? Surely I may answer for you. No. For while "it is better to trust in the Lord than to put our confidence in princes," yet his brethren will feel it to be their duty and privilege to support and sustain him while engaged in performing the great and good work. I am confident that the hearts of hundreds will thrill with pleasure as they read the above announcement, and as their hearts expand with the thought of the good which may and will result to the cause of their Redeemer, from this movement, their purses will open and contributions will flow forth until, as in ancient days, it will have to be proclaimed, "Blessed be the people that bring their offerings, for there is enough."

The importance of the movement, the magnitude of the work, and the great results

at stake, demand that the person engaging in it should be one on whom the brethren could rely, feeling the cause would not suffer in his hands. To all that know brother Baker, it is evident that the Convention could not have secured a more competent man. He brings into the work a cultivated and consecrated intellect, a well balanced and enlightened judgment, a lifetime and well improved experience, a deep-toned piety, and, above all, an eminently Christian spirit. Churches, brethren and friends, let us rally to the help of the Lord, in sending forth this his servant; let us follow his footsteps with prayers and supplications, that as he goes sowing the seed, God may water it with divine and heavenly showers, causing it to bring forth an abundant harvest to his honor and glory. If thus we act, we may rest assured that at the next meeting of our Convention our ears will hear results which will gladden our hearts and cause our tongues to sing aloud of the goodness and mercy of our God. C. SARR.

The following is the resolution passed by the Convention recommending brother Baker:

Resolved, "That we do recommend brother J. S. Baker to the Churches, brethren and friends of the denomination generally within the State, as worthy of, and entitled to, their support as Missionary for the State at large; should he see proper to engage in the work. Contributions for this object are solicited, with the hope that ample means will be contributed to support him in the field."

MONTICELLO, FLA., June 6th, 1859.

For the South Western Baptist.

MESSES. EDITORS: By request, and prompted with solicitude to keep permanently before the public mind this vast, destitute and inviting field of our Lord's vineyard, I submit the following:

In buoyant health I returned to this portion of the coast, and its regions round about, and resumed my labors, after an absence of a year; since which, I have mostly given my pastoral services to the Navy Yard Church; the remainder of my time and labor, at such points as were most destitute and best calculated for the commencing of a Baptist interest. Held dedication services in two or three new meeting houses at these points; kept up divine services generally; superintended the organizing of, and progress of Sabbath-schools.

In June, for relief from my arduous labors on the immediate coast, and for the improvement of my fast declining health, I took leave of absence during summer, to travel, visit churches, towns and settlements of the intermediate regions of the coast, and Montgomery, and to hold meetings with them at such times and under such circumstances as would be the most conducive to the cause of Christ. Pursuant to which, equipped and nerved myself to be like John of old, a man of the forest, and set out on a tour in company with brother A. D. Stewart, missionary of this Association (Bethlehem) on his vast round of appointments through the counties of Escambia and Santa Rosa, Florida; Covington and Conecuh counties, Ala., preaching, lecturing and praying to and with congregations and families as we went. Passing by the gushing springs of the wilds, we would alight, recline, and of their cooling waters slake our thirst, remembering Jacob's well, "The water whereof, if a man drink, he shall never thirst."

Passing by an occasional cottage in the wilderness, if before or after noon, we would stop under some shade, alight and receive of the inmates their proffers of butter-milk and clabber, to the reviving of our strength and the remembering of the promise—"The Lord is my shepherd, I shall not want." If at noon, partake of their vegetables; or at night, their varieties of milk, fresh butter, fish and honey; for repose, their soft planks, benches or beds.

Coming to the settlements and churches of our appointments, we would preach, lecture and pray, and occasionally protract our meetings for a series of days and nights, with happy results; organizing Sunday-schools; arrange for the organizing of churches at designated times; appointing committees; gathering to the fold of Christ the scattered sheep of the wilderness.

Of some of the results of my tour, I will not forbear mentioning, that of my visit to brother Jay's (Alabama), my acquaintance with him and family, his and their cordial reception and welcome to partake of their hospitality, with which he is abundantly blessed; his and their parting invitation to me to return, make their home my home for a season, use their facilities of travel to go and come to and from meeting, at my discretion. Such places give rest and consolation to the toiling preacher.

I will mention our protracted meetings in the settlements of Canoe, Little and Big Escambia, near the State lines of Alabama and Florida, the regions so long infested with land piracy; at the close of which, arrangements were made for the organization of churches, in a few days; also, a Sunday-school. There is a fine prospect for brother Stewart doing much good the remainder of his time in the mission, by his zeal and energy, his bold and prominent position in the gospel, especially those of its doctrines that render us a peculiar people. The prospects of the mission for establishing the cause of Christ, are much better than they have ever been.

My health is being much improved.

Yours, &c., in Christian bonds,

G. L. THORNTON.

Pensacola, Fla., June 18, 1859.

At the anniversary of the (English) Baptist

Home Missionary Society, one of the speakers said: "He had no expectation that any great change could be effected by a gigantic scheme of operations with Directors, Secretaries, and Agents, or anything of that sort; but he believed that they would be successful only and in proportion as a sense of individual responsibility was aroused, and Christians were made to feel that they must be themselves missionaries for truth. It comes to this,—that towards reclaiming the masses of our towns, every single Christian among us must feel charged with the duty of publishing the gospel. We must make 'Home Missions' of all the members of our churches. Indeed the *best* ideal of a Christian is that of a Missionary."

A late paper calls attention to the singular contrast between the present and past positions of the Grand Duke of Tuscany, and the Medici. A few years ago the Grand Duke was on his throne, and Medici in the dungeon for reading his Bible. Now the Grand Duke is a refugee from his own dominions, and the Medici are

at stake, demand that the person engaging in it should be one on whom the brethren could rely, feeling the cause would not suffer in his hands. To all that know brother Baker, it is evident that the Convention could not have secured a more competent man. He brings into the work a cultivated and consecrated intellect, a well balanced and enlightened judgment, a lifetime and well improved experience, a deep-toned piety, and, above all, an eminently Christian spirit. Churches, brethren and friends, let us rally to the help of the Lord, in sending forth this his servant; let us follow his footsteps with prayers and supplications, that as he goes sowing the seed, God may water it with divine and heavenly showers, causing it to bring forth an abundant harvest to his honor and glory. If thus we act, we may rest assured that at the next meeting of our Convention our ears will hear results which will gladden our hearts and cause our tongues to sing aloud of the goodness and mercy of our God. C. SARR.

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Passing by an occasional cottage in the wilderness, if before or after noon, we would stop under some shade, alight and receive of the inmates their proffers of butter-milk and clabber, to the reviving of our strength and the remembering of the promise—"The Lord is my shepherd, I shall not want." If at noon, partake of their vegetables; or at night, their varieties of milk, fresh butter, fish and honey; for repose, their soft planks, benches or beds.

Coming to the settlements and churches of our appointments, we would preach, lecture and pray, and occasionally protract our meetings for a series of days and nights, with happy results; organizing Sunday-schools; arrange for the organizing of churches at designated times; appointing committees; gathering to the fold of Christ the scattered sheep of the wilderness.

Of some of the results of my tour, I will not forbear mentioning, that of my visit to brother Jay's (Alabama), my acquaintance with him and family, his and their cordial reception and welcome to partake of their hospitality, with which he is abundantly blessed; his and their parting invitation to me to return, make their home my home for a season, use their facilities of travel to go and come to and from meeting, at my discretion. Such places give rest and consolation to the toiling preacher.

I will mention our protracted meetings in the settlements of Canoe, Little and Big Escambia, near the State lines of Alabama and Florida, the regions so long infested with land piracy; at the close of which, arrangements were made for the organization of churches, in a few days; also, a Sunday-school. There is a fine prospect for brother Stewart doing much good the remainder of his time in the mission, by his zeal and energy, his bold and prominent position in the gospel, especially those of its doctrines that render us a peculiar people. The prospects of the mission for establishing the cause of Christ, are much better than they have ever been.

My health is being much improved.

Yours, &c., in Christian bonds,

G. L. THORNTON.

Pensacola, Fla., June 18, 1859.

At the anniversary of the (English) Baptist

Home Missionary Society, one of the speakers said: "He had no expectation that any great change could be effected by a gigantic scheme of operations with Directors, Secretaries, and Agents, or anything of that sort; but he believed that they would be successful only and in proportion as a sense of individual responsibility was aroused, and Christians were made to feel that they must be themselves missionaries for truth. It comes to this,—that towards reclaiming the masses of our towns, every single Christian among us must feel charged with the duty of publishing the gospel. We must make 'Home Missions' of all the members of our churches. Indeed the *best* ideal of a Christian is that of a Missionary."

A late paper calls attention to the singular contrast between the present and past positions of the Grand Duke of Tuscany, and the Medici. A few years ago the Grand Duke was on his throne, and Medici in the dungeon for reading his Bible. Now the Grand Duke is a refugee from his own dominions, and the Medici are

For the South Western Baptist.
Georgetown College Commencement.

On the 30th June, occurred the Commencement exercises of Georgetown College, preceded, as usual, by a weeks examination, which I did not witness. Twenty were graduated. The speakers of the class, J. M. Crawford and T. C. Stockhouse, of Louisiana; J. W. Southworth, of Missouri; C. H. Frith, of Mississippi; and W. B. Godby, R. H. Gray, W. T. Stephenson, W. G. Welch, Wm. Campbell, J. F. Ewing, E. F. Darnaby, J. A. Fitzgerald, and A. B. Montgomery—the valedictorian—of Kentucky. The addresses were all very fine, and being delivered in an elocution elegant and forcible, the impression will, it is believed, better commend the College to the confidence of the thousands present than any eulogy; but that crowd numbered only about 3000 auditors, and I would, if possible, cause the general sentiment to echo through the whole South and West. The honorary degree of Master of Arts was conferred upon about twenty of the alumni and others; of these I remember the names of J. T. Williams, F. M. Vaughn and F. M. Aldridge. The address before the Alumni on "the Spirit of Law" by Hon. F. M. Aldridge of Coffeyville, Mo., was a masterpiece.

The hospitable President, Dr. Campbell, was honored by the smiling salutations of about 2500 ladies and gentlemen, who attended the levee at his residence on Thursday evening.

The Tau Theta Kappa and Ciceronian Societies of the College met in the spacious chapel at 3 P. M. to confer Diplomas upon their respective graduates. The crowded chapel, vestibule and hall were first entertained by an elegant and classical address on behalf of the Tau Theta Kappa Society, and the presentation of Diplomas, by J. F. Carpenter; to which a brief and appropriate response on behalf of the class was delivered by J. A. Fitzgerald. In behalf of the Ciceronian Society was then delivered by L. Warfield a speech of surpassing excellence for its blended depth of thought, noble moral sentiment, classic beauty and impassioned delivery, followed by the presentation of Diplomas to the Ciceronian graduates. To this replied E. F. Darnaby on behalf of the class, in a speech highly spirited and interesting.

All the exercises of the day, and the recreations of the Levee at night were interspersed with music by Minter's band from Cincinnati. The College is now endowed. Its course of instruction thorough and its discipline altogether superior, no College in the West offers greater facilities. Its current expenses are \$22.50 per session. Boarding in private families \$2.50 to \$3.50 per week; in Paulding Hall \$1.75;—Students who obligate themselves to teach school as many years after leaving as they spent in College, receive their tuition gratis. Here then is a Normal school without cost to the Commonwealth, and one that invites any number of students from any county or any State. Worthy candidates for the ministry receive tuition gratis in all cases, and if indigent, their boarding and clothing, either in part or altogether, at the discretion of the board.

President Campbell is universally beloved by the students. His great learning, extraordinary practical wisdom and untiring energy, abundantly fit him for the place. They need no further proof than a reference to his past success in endowing and building up the College.

Prof. George Hunt, of the Theological department, is a man whose modesty alone is equal to the splendid abilities, both natural and acquired, which in every respect commend him to the confidence of all who are able to appreciate the importance of his position. Those wishing a Theological education can receive it

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