

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

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

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By THOS. F. MARTIN.TALLIFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

Foreign Correspondence.

BRUNSWICK, GERMANY, Jan. 1860.
BRETHREN: After spending a month in Berlin, I left it with regret, even though expecting to return in a short time.—The American society is too pleasant and unavoidable, if one wishes to learn to speak German. For the first time in my life leaving a place because it was too pleasant, and turned my face towards this city, to sojourn with an excellent family, to whom I had been introduced through the kindness of our minister in Berlin, and with whom I had made arrangements to study the language. The trip is about six hours. The cars pass in a few minutes to Potsdam, the Prussian Versailles, much visited and admired. I did not stop because the King is sick in the palace of Sans Souci, and therefore the chief object of interest cannot be seen. We passed also Brandenburg and Magdeburg, both conspicuous in history, the latter peculiarly interesting to me as once the prisoner of La Fayette. It is at present one of the most strongly fortified towns in Europe.

A word or two about these German railroads may perhaps not be uninteresting. The roads themselves are constructed like our own, the T. iron from England being mostly used. The engines have not the bright and energetic appearance of our own, and we hear a poor substitute for that glorious republican whistle that wakes up our forests. The engineer has no protection from the weather; nor have the engines any cow-catchers, because there are no cows to catch, and if there were, one is sure these engines would never do it. The cars are divided into three classes, differing in comfort and appearance, as well as expense, the third class being the most popular. A short time before the train starts, the doors are unlocked by the conductors, and the passengers directed to their seats according to their tickets. The doors are on the sides of the cars, and the passengers sit facing each other, in the omnibuses. This is very different from our American railroads, where the doors are at the ends, and the passengers sit with their backs to each other.

The silver plate which bore the words, "murdered Queen of England," has been removed and replaced by another.

The bells of this Cathedral are to me quite a curiosity. There are no less than eleven of different sizes, but made to chime with each other in tone. One of a very deep solemn sound is yet struck by the clock hammer three times a day to call Christians together to pray against the Turks. Lately during the Christmas celebration I took the opportunity to ascend the tower and see these bells at work. It takes some twenty odd men to keep them going. I had never before seen a baptized (?) bell. To hear some of them one thinks these old Catholics knew better how to make bells than church doctrines and ceremonies. Yes, brethren, these have all been christened, and each has its name and age solemnly inscribed upon it. I felt sad to think to what extremes of folly men had run in their additions to the words written in the book, and sad to think that such profanations of the holy rite were but the gradual outgrowth of principles yet advocated by thousands of good and well meaning men. One may well sigh to feel that, as a young pedo baptist brother once remarked to me, Luther did not leave all his Roman Catholicism behind him.

You will expect me of course to say something of Christmas and New Year. For weeks before Christmas the shop windows began to glisten with pretty things for the children, and parents were busy in making arrangements to gladden the little hearts at home. The parents seemed to think of nothing else for weeks before. I was no little amused to hear grown men discussing the merits of a toy with as much earnestness as you or I would a new coat.

My family has a Christmas tree.—The young fir trees. The market place was literally covered with them during the preceding week. Every tree bore the seal of the police upon it, and it could be sold. This is to prevent the mischievous depredations upon the forests.

At 6 o'clock on the 24th, the Cathedral bells announced that Christmas had come by their loudest chime that seemed to set the whole city in motion. There was visiting and paying of visits. Every family has its Christmas, that is, the family gathering and the distribution of the presents, on the evening of the 24th, or on the morning or evening of the 25th. Having several friends in the city, I was so fortunate as to witness German Christmas at home in two families. It was a treat to be there. Old and young seemed to meet in a common age. On the Arce instead of the presents, as by us, were hung only wax lights and sweet things for the children. The presents were all laid

out on tables around the room. A favorite one for the children is a representation of an old castle and its environs, the German, even in their toys displaying their fondness for the antique. Every one acknowledges his present with hearty thanks and a kiss; men with as much beard as you had here I saw you, (brother T.) going promptly through the same ceremony with each other. I preferred to show my gratitude for my presents in American style.

One evening I went to see Christmas in the Orphan House. In the middle of the room stood two large trees and tables on which were prizes for good conduct and industry. The children, neatly dressed boys and girls, stood along tables that seemed to groan under their burden of good things, the most conspicuous of these being apples and a favorite sort of gingerbread. Songs were sung, an address was delivered, the prizes were distributed, and then each child bore off his arms full. Oh it was enough to make one weep for joy to see so many of God's favorites remembered in this time of general festivity.

Next evening I witnessed a similar scene, none the less interesting. This was the distribution of presents for the poor children, supplied by public contributions. The arrangements here were pretty much the same as at the orphan house. There were many more children, however, and the presents were mostly articles of clothing. It really seemed cruel to keep the poor little things standing so long with their present at their very faces, and before the ceremonies had gone far, the boys were already busy fitting themselves with the caps.

New Year was announced in the same manner as Christmas, the bells ringing at one o'clock p. m., and 7 a. m. It is common for friends to meet together on the evening of the last day of the year and spend the time socially till midnight. Then just before the clock strikes, each one, ladies and gentlemen, stands with glass in hand; and as soon as the twelfth stroke is given, they drink each other "a good new year" with wine or water as they prefer, most commonly with punch. The most interesting thing in the party which I attended was the repetition of "a good new year" in verse by a little girl for her parents, just as the new year commenced, all so feelingly

judging of others, and of great caution, for God, and farther in connection with church-membership. Therefore, it must be right to receive any pedo baptist that may wish to unite with us. True, we do not regard them as baptized, but that is their affair, not ours. If their own consciences are satisfied, and they believe that they have performed their duty as required by the Word of God, we have no right to withhold from them the privileges of God's people.

It so happened, from what cause I could not learn, that at this juncture the Independents were in a divided condition, and ascertaining the views of their Baptist brethren, a large number united with them by letters granted from Independent churches. Thus, it came to pass, that many persons sprinkled in infancy, and admitted at maturity to full membership among the Independents, were now to be found in enjoyment of all the privileges pertaining to Baptist churches. In many instances which fell under my notice, the large proportion of the membership of these organizations were pedo-baptists. This element had outgrown the Baptist element, and, except in name, actually superseded it. In every case, Baptist principles were crushed, and the axiom of a converted church membership forgotten. Numbers who never experienced a work of grace in their hearts, and what is still more lamentable, never made any profession of such a change as is wrought by divine grace, may be found every where members of what are styled Baptist churches in Great Britain.

INFANT BAPTISM.—Who shall deny that infant baptism may be the cause—or the occasion—of valuable results? Is it not written in the memoirs of Elder Noah Alden that having one of his own children sprinkled, led him to examine the subject of baptism, and to embrace the views of divine truth held by our people? And is not this instance a conclusive proof that the practice of our opponents does not always operate as an unmixed evil? We accept it as such.—Religious Herald.

It is a remarkable truism that fault is only seen by faultfinders; so it is with bigotry, seen only by bigots, and they always do right by classing themselves where they properly belong. A Baptist Church is the place for the converted only, and when others creep in unawares, confusion and strife result, and worldly-mindedness abounds, to the detriment of all growth in grace and the true knowledge of Jesus Christ as the only and all-sufficient Saviour.—Western Recorder.

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For the South Western Baptist.
Latitudinarianism.

NUMBER 2.

That Latitudinarian sentiments, similar to those enunciated by Dr. Cummins, obtained, to some extent, among the Baptists of Great Britain, I was prepared to believe, but I did not expect to find them generally prevalent.—Facts, painful facts, soon dispelled the illusion.

That which pre-eminently distinguished the early English Baptists, in fact, rendered them the Pariah of every other religious community—was their advocacy of the simple principle of a *Converted Church Membership*. For proclaiming and enforcing this, many of them were bound to the stake and perished in the flames. Its maintenance brought on their heads the abuse and persecution alike of Catholics and Reformers, of Episcopalians, Presbyterians and Independents. No perversion of truth, no outrage upon justice, no cruel sufferings were spared to crush them. The Baptists, however, remained firm, and incorporated this as a fundamental principle in their Confession of Faith, published 1611.

Has there been any departure from this Scriptural axiom of church policy, my readers are ready to ask?—Surely, in this at least, Baptists are universally agreed. Do not be too hasty, my brethren, in your conclusions. Mortifying as it may be to make the statement, the number of those claiming to be Baptists, in England, who think and act otherwise, is by no means insignificant. There are thousands scattered throughout the island, members of Pedo-Baptist organizations. But this is not the worst.

There are in almost every town of any importance, organizations styled *Baptist churches*, whose membership is made up partly of *Pedo-baptists*. These, in every instance, so far as I could ascertain, were originally organized upon Baptist principles as Baptist churches. A creditable profession of faith in Christ was required of each applicant for membership, and upon that profession the candidate was baptized. Thus the church was professedly a holy community.—Robert Hall's views began to be disseminated. The churches were agitated by his liberal sentiments. Baptists reasoned thus: If baptism be not a pre-

requisite of church-membership, it is not a church-membership. Therefore, it must be right to receive any pedo baptist that may wish to unite with us. True, we do not regard them as baptized, but that is their affair, not ours. If their own consciences are satisfied, and they believe that they have performed their duty as required by the Word of God, we have no right to withhold from them the privileges of God's people.

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A Historical Sketch of the Central Association, Coosa County, Ala.

The first session of this Association was held with Shiloh Church, in Coosa Co., on the 25th, 26th and 27th of October, A. D. 1845; delegates from the following churches, viz.: Liberty, Tallapoosa Co., Elder B. H. Wilson and Isaac Jones; Elkatchie, Tallapoosa Co., Reuben Maxwell, James Allen and W. W. Mason; Union, Coosa Co., Alsa Hunter and James W. Jeter; Bethlehem, Coosa Co., — Holley, appeared, presented letters of dismission from their respective Associations, and enrolled their names.

Elder B. H. Wilson preached the Introductory sermon, from the 7 ch. 2 v. of Amos.

The convention for organizing the Association, was organized by calling Elder B. H. Wilson to the chair and requesting bro. W. W. Mason to act as secretary. On motion of bro. J. W. Jeter, a Constitution and Abstract of Faith was adopted.

On motion of bro. James Allen an election for Moderator and Clerk was held, which resulted in the election of Elder B. H. Wilson Moderator and Bro. W. W. Mason, clerk of the Association.

At this session of the Central Association, not a great deal of general business was taken up. The first step was to appoint two District meetings, one at Union church and the other at Elkatchie church. Appointed messengers to sister associations. Resolutions were passed recommending the churches to organize Sunday schools, weekly prayer-meetings, and to use all their influence to arrest the evils of intemperance; also, recommending periodicals, viz.: "Periodical Library" and "The Alabama Baptist."

The second session was held at Liberty Church, Tallapoosa Co. It commenced Saturday before the third Sabbath in October, A. D. 1846. The Anniversary sermon was preached by Elder J. D. Williams, from Prov. 11:14: "In the multitude of counsellors there is safety." Elder B. H. Wilson re-elected moderator and bro. W. W. Mason clerk. Hillabee Church, Tallapoosa county, and Friendship Church, Coosa county, became members of the Association at this session.

The Association accepted an invitation from the churches in the district to hold a third session at the same place.

Resolutions recommending the organization of Sunday schools, sermons on ministerial support, Domestic Missions, to the slaves, and the organizing of prayer-meetings, were passed at this session.

Elder B. H. Wilson to preach the next anniversary sermon, Elder A. M. Hunter alternate.

The third session was held with Hillabee Church, Tallapoosa county, commenced Thursday before the third Sabbath in October, 1847.

Anniversary sermon by Elder B. H. Wilson. Elder B. H. Wilson elected moderator, and bro. W. W. Mason clerk.

The following churches became members of the Association at this session, viz.: Harmony, Good Hope, and 1st Wetumpka.

The fourth session was held with Friendship Church, Coosa county. The anniversary sermon was preached by Elder J. D. Williams, from Romans 10:13, 14 and 15. Elder B. H. Wilson re-elected moderator, and bro. A. Hatchett clerk. The following churches became members of the Association at this session, viz.: Concord, Fellowship, Poplar Spring, Flint Hill and Shiloh, all of Coosa Co. About \$75 was sent up for Domestic Missions. The Executive Board was changed to a Missionary Board. The Association agreed to become a member of the Ala. B. S. Convention. Elder J. M. Russell, for some time previous to this session of the Association, had been traveling as Domestic missionary within her bounds, under the direction of the State Convention.

A resolution recommending the churches to deal with members for retelling ardent spirits was passed at this session.

The fifth session was held with Union Church, Coosa county, from the 6th to the 9th of October, A. D. 1849. The anniversary sermon was preached by Elder J. Bankston, from General Epistle of Jude, 3 v. Elected Elder Joseph Bankston moderator, (Elder B. H. Wilson having died since the last session,) and bro. Isaac W. Suttle was elected clerk. The following churches became members of the Association at this session, viz.: Mount Zion, Antioch, Weogufka and Bethel, all in Coosa county. Elder J. Bankston traveled as Domestic missionary in the bounds of the Association for some time previous to this session. About \$32 sent up by the churches for Domestic Missions.

The sixth session was held with Good Hope Church, Coosa county, from the 5th to the 8th of October, A. D. 1850. Elder J. Bankston re-elected moderator, and bro. Isaac W. Suttle clerk.

The following churches became members of the Association at this session, viz.: Rockford, Bethesda, and Shady Grove. Resolutions on various subjects were passed. About forty-six dollars sent up by the churches for Domestic Missions.

JOHN S. BENTLEY.
(To be continued.)

For the South Western Baptist.
Shrouds have no Pockets.

Would that this sentence could be impressed upon the minds and hearts of all the people in this our day, for indeed most of them live and act as if they really believed "shrouds have pockets" and those very large ones. Look at the miser as he stores his yellow earth away and sits by day and night, to prevent its being stolen from him. Yes, he worships it, more than he does his God, for I doubt whether he has ever on bended knees offered one prayer to his maker for the preservation of his life and health. It is stated in the Bible that it is "as easy for a camel to go through the eye of a needle as for a rich man to enter the kingdom of heaven." If this be the case, I ask the question—why is it that every one is striving so hard to accumulate wealth? It is not possible that they expect to carry their land, gold, silver and all things else that they possess in this world to another world with them. How often do we see men neglecting the salvation of their own souls—the pearl that is of the greatest value, for the trifling things of this earth, merely for the honor of being called rich; how pleasing it is to their ear, for them to hear some one say,—"How wealthy he is!" He owns thousands of acres of land, besides hundred of slaves, and has any quantity of gold and silver. Now if it could only be said, that he was a true Christian, a devoted follower of the blessed Saviour, there would be no objections to his possessing all these earthly things; but then, how rarely do we see a person that possesses a vast quantity of worldly goods that is a true Christian, for their minds are so much employed in devising means to increase their property, that they have but little or no time to devote to religious matters—so anxious to excel their fellow men in wealth that they never think they, too, must die, and leave all they possess behind them, they forget that "shrouds have no pockets."

Ah, what a man's wealth avail him when he has to embrace the icy arms of death? Oh! horrible thought! a man that is called to die, who has not a blessed assurance beyond the grave! "What does it profit a man to gain the whole world and lose his soul?" To live a whole life on this earth, a life perhaps of sixty or seventy years, and accumulate vast quantities of its trifles and then die a sinner—an unconverted man! Would that I could impress the truth that "shrouds have no pockets" upon every heart. I pray God that I may never look to the trifles of this world for pure happiness, for I had rather be a poor wanderer over its broad surface with no place to lay my weary head, and have that peace of God within my breast which passeth all understanding—yes, with that peace I would deem myself richer than the Roshans of Persia, with all their treasures.

Glennville, Ala.

Reminiscences of Judson.

A correspondence of the Recorder, intimate with Dr. Judson, in his boyhood and earlier years, sends to that paper a long article containing many interesting reminiscences. We give a portion of the article for the benefit of our readers. The writer says that Judson in his boyhood, and during even his brief lapse to infidelity, was noted for unblemished morality.

We were not aware that Adoniram made any professions to piety at that period; yet he was uncorrupt in morals, and a pure-minded youth was not soon among us. There was no intimation in his looks or behaviour that savored the least of vulgarity or immorality, as is too common among those of his age, but on the contrary, a remarkable uprightness of thought and feeling, a remarkable uprightness of mind and character. The pious instructions and counsels of the friends and of the Sabbath school, which he was highly favored, were guardians and fetters, pertaining only, however, to the outward life. Their sanctifying influence had not reached the heart. Deep in his recesses after knowledge, and with a mind naturally and strongly original in its structure, he ventured in an evil hour to dissent from the parental instructions, and the religious creed of his childhood; and by degrees, to wander into the gloomy regions of infidelity. The aberration was soon checked, and the bye-path was short, and soon abandoned. A remarkable incident was instrumental in curing him of his skepticism, and bringing him above everything mean and degrading, and the heart. Deep in his recesses after knowledge, and with a mind naturally and strongly original in its structure, he ventured in an evil hour to dissent from the parental instructions, and the religious creed of his childhood; and by degrees, to wander into the gloomy regions of infidelity. The aberration was soon checked, and the bye-path was short, and soon abandoned. A remarkable incident was instrumental in curing him of his skepticism, and bringing him above everything mean and degrading, and the heart. 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S. W. Baptist.

TUSKEGEE, ALA.
Thursday, Mar. 23, 1860.The Rehoboth Association and
her Missionary, T. A. Reid.

It will be remembered that the above named Association at its last session, withdrew from the Southern Convention; Bro. Reid was their Missionary in Central Africa. The subjoined letter from him, published in the *Home & Foreign Journal*, communicates his resignation; he will, however, remain in the service of the Board, and occupy the same field of labor. This will make it necessary to increase the resources of the Board:

"I regret exceedingly the step which the Rehoboth Association has taken, for it makes it necessary for me to take one which is very painful. There are many things which unite me to them very strongly, and no ordinary circumstance would cause a separation between us. But a conscientious sense of duty compels me to resign my position as their missionary, and remain one of the Board. I thank the Board for the copy of resolutions sent me in regard to this matter. I fully appreciate, I trust, the kind and prudent manner in which they have acted. I write this to you now that you may know my decision. When I am officially notified by my Association, then I will respond to them and give my reasons for resigning. If, however, you think best, you can notify them of the fact when you receive this."

This offers an occasion for a few suggestions to the brethren of this Association, which we hope will be received in the same spirit that dictates them.

1st. If there is no principle involved which forbids such a result, would it not be better at your next meeting to rescind your resolutions, and again unite with your brethren with whom you so long and successfully labored? Yours is one of the ablest and most influential Associations in the State. You are divided upon this subject, many of your strong men are opposed to your policy; and this division, while it impairs your usefulness at home, is doing a serious injury to the cause generally.

2. When, dear Brethren, you calmly review the remarkable Providences of God, bringing the Baptist family, both in England and the United States, into the missionary work, leading to the formation of these very plans—plans through which all has been done that is done, is there not something in them to endear them to you? And when you think of the great minds employed by the Master, to devise and largely to execute these plans; can you abandon them without regret? Dr. RYLAND says, that "on the 5th of October, 1783, he baptized a poor journeyman shoemaker in the river Nen." It is said of this "cobbler" that at one time "he plodded once a fortnight to Northampton with his wallet on his shoulder, full of shoes going to the leather coming back soiled."

3. We ask you, and we trust in all kindness, when you look at the history of Missions in the South, and the men, living and dead, who have done most for them, at the men, too, who are now laboring for them, if you can seriously doubt their integrity, or suspect them of favoring any plan oppressive to the Churches? You know these brethren, you have seen them tried, you know their self-denial and sacrifices—you have not forgotten the sore conflict through which you and they passed together in defending the truth. Brethren, you can not be blind to the marvelous blessing of God upon your labors—never was a people more prospered, more blessed. Why this discord? Whence its necessity? Were we not once brethren united heart and hand? May we not, ought we not to be so again?

Never shall we forget a scene which transpired at Barnesville, before the organization of the Rehoboth. The writer had preached a Missionary sermon to a large concourse of brethren, mainly opposed to the work, at the close, your present venerable Moderator rose and said, "Brethren, when you chop off the brother's head for what he has said to you, I want you to put mine on the same block." It went like electricity through the congregation; and this short sentence went far to establish the cause of Missions in that region. It was the endorsement of Jacob King.

4. But, brethren, whence has come this trouble? We know the delicacy of this question, but we ask it in all candor—in all sincerity. Your oft repeated avowals of confidence in our Boards renders a vindication of them unnecessary—the system you complain of. When came this complaint? When was it made? and with what intent? Is it not a significant fact that the very men who originated this trouble, and the very churches and

which their influence is best

established; contribute comparatively nothing to the cause of Missions. Your Association is the only exception we know in the South. One of the most prominent men in your State said to us, "I never intend to give another cent to one of the Boards until I see a 'certain event' accomplished."

That the Association acted honestly we do not doubt, but may not your opinions of our present system have been influenced by representations which have been shown to be erroneous?

Besides this, we ask you candidly to look at the position of those who are taking the lead in this war upon our Convention and its Boards. To a man they are maintaining a system of church polity, unscriptural, unbaptistic, and which, in its practical results, must utterly demolish the unity and peace of the churches. And, if we may go back to the fountain head, the question may be asked: What plan has been projected, what enterprise started which is not pointed directly to a single interest? Do you know of one? Has a single pilgrimage been taken which has not money for its object? And can you trace one dollar of the thousands contributed outside of a certain circle?—If it goes out in one form it goes back in another, the *enchanting circle it never leaves*. You and thousands of your brethren are giving your money to spread the Gospel, you cast your bread upon the waters. Your agents and Missionaries receive a bare subsistence—fifty years at such rates would not raise one of them above dependence. Can you close your eyes to these facts? And, brethren, when the stern question looks you in the face, and you are to decide your own permanent position, will you not look, "first upon this, and then upon that?"

"Dagg's Moral Science."

We noticed this work immediately on its appearance, since that time we have examined it with more care; and have had opportunities for ascertaining the opinions of wise and good men, who are not connected with the press. To these opinions we attach great importance, much more, indeed, than to newspaper notices; because such persons have much more leisure, with quite as much capacity; and are certainly as little liable to undue partialities. We have, from these sources, heard but one opinion; and that agrees with our own, that it is, in all respects, the best book on the subject now before the public. As a text-book it ought to be introduced into all our schools and colleges. Its use has been defended on the ground of necessity, but with the terminations of the necessity must end the merits of the excuse, if it ever had any. But why should this book be classed with text-books only? This idea is shutting it out from general circulation, hundreds of persons think of it simply as a school book, unsuited to the needs of the adult mind.

Euclid as a reading book as Dagg's. There never was a greater mistake, we venture the opinion, that there has not been issued from the press in twenty years, any work which better deserves to be read by all classes of society; or which being read, would more improve the morals of society. Every one is interested in knowing what duty is, and of having clearly defined and scriptural ideas of right and wrong. Hundreds of good people do not understand in what the morality of an action consists—and constantly perpetrate actions hurtful to themselves and society from sheer ignorance—or is this species of ignorance peculiar to the unlearned, it is found in most appalling manifestations among those who claim to be learned, even accomplished. Besides this, in the intricate relations of life there are many nice distinctions, involving important duties, which are not realized by the unreflecting; and which, however plain when read, escape their observation. This book ought to be in every house, every parent does his family an injustice who does not obtain it; and every citizen loses much who does not read it with care. We have a much esteemed friend whose head is white with the frosts of seventy winters, and whose opinions are entitled to high consideration; who has been reading this work with all the ardor of a young student, and who acknowledges his obligations for many valuable lessons. We could urge some special reasons for desiring a general circulation of this work, connected with the present state of society, but must forbear. Let no one delay in supplying himself with a copy.

Important Changes.

Rev SAMUEL BOYKIN retires from the Secretaryship of the Georgia Bible and Colportage Society, in order to give his undivided attention to the *Index*. Bro. CURRIE, a very competent man, succeeds Bro. Boykin. By this arrangement the expenses of both the paper and the society are diminished, to say nothing of other important advantages. We wish both interests great success. A friend also advises us, that the Macon church, the largest contributor to our Boards in the Rehoboth Association, resolved, at its last meeting, to continue its contributions through our Boards. This all looks encouraging, but such is our long cherished attachment to that association, that it gives us real pain to know that her churches are not likely to harmonize in their recent movements. Brethren of the Rehoboth, we offer you the fellowship, come back, dear Brethren, and let us walk and work together.

The sickness of the body may prove the health of the soul.

The following communication tells its own story, and explains how some things are done.

The impression has been made, whether intentionally or not we do not know, that the "Louisville Baptists" united in inviting the "Southern Baptist Sunday School Union" to hold its next session in that city. Some of our Louisville Brethren are not willing to "march to the music." Let "every tub stand on its own bottom!"

Southern Baptist School Convention.

As we think it right that "every tub should stand on its own bottom" so we wish our Southern brethren to understand the character of, and manner of getting up the invitation given by "Louisville Baptists" to hold the next meeting in this city.

At a very small meeting of the East Baptist church, in the town of end of our city—of which Rev. S. M. Bennett (the right hand man of J. R. Graves at Richmond, last May, you will remember) has recently become the pastor—some four or five persons decided to give this invitation—no other church in this city sympathizing with the movement for the very good reason that "The Louisville Baptists"—believing that this whole movement was started solely for the benefit of Graves, Marks & Co.—have no confidence in it. They have no confidence in J. R. Graves, since he left the Baptist Denomination—to build up the Graves party.

As further evidence of this want of confidence in this means, movements and schemes. An individual applied a week or two ago for membership in "The Walnut Street Baptist Church" of this city (the one he abused so thoroughly as his late beloved Pastor Dr. W. W. Everett) on a letter, issued by an organization in Nashville, calling themselves "The Spring Street Baptist Church," composed of Graves and his deluded followers, who were excluded from the First Baptist church North. But as the Walnut Street church could not comprehend how a Regular Baptist church could be formed of such material, they declined recognizing this letter and laid it on the table—only one dissenting vote. After this the individual was received on experience—unanimously.

The above facts will enable your readers to understand where the Louisville Baptists stand. "OBSERVER."

Mr. Spurgeon Again.

We publish the following article from the *Western Recorder*, Louisville, Ky. because it indicates the state of public feeling at the South, and because we fully sympathize with the sentiments of the editor, Bro. ORS; but mainly because it places the house of SHELTON & Co., in its true position before the public. We feel fully authorized to say that Mr. SPURGEON has misrepresented this house; and we are much inclined to the opinion that the whole thing is a Boston trick to defraud the house of Sheldon & Co., of what is considered, a profitable advantage.

By the way, will not Southern men mark this New York Chronicle? The editor does not expect to repress his (Mr. Spurgeon's) utterances on any subject of which he feels it his duty to write. Is not this N. Y. Chronicle the organ of the Bible Union, or are we mistaken?

The Result of Spurgeon's John Brown Letter.

The *South Western Baptist* (Ala.) having read Spurgeon's John Brown letter, makes the following announcement: "We had just received a box of Mr. Spurgeon's Sermons to sell, but have sent them back to the publishers, Messrs. Sheldon & Co., New York, with all possible dispatch. WILL NOT EVERY BOOK STORE AND COLPORTEUR IN THE SOUTH DO THE SAME, SO SOON AS THEY READ HIS LETTER?" Before this reaches the *South Western Baptist*, they will, doubtless, have found out that the Baptist press South has rendered a unanimous verdict against the farther circulation of Spurgeon's works. The individual who could be so far misled by the crazy fanatics of the North as to give utterance to such thoughts as he has expressed in his late letter, is utterly incompetent to write books for any people.

The Eastern press, however, regards the matter differently, and are determined to hold on to Spurgeon regardless of consequences. The *New York Chronicle* makes the following statement: "In answer to a correspondent we would say that our readers may expect a continuance of Mr. Spurgeon's sermons, which we consider now as good as they ever have been, nor do we expect to repress his utterances on any subject of which he feels it his duty to speak, whether we agree with his views or not. The Chronicle is no Procrustean bed on which to hew every one to its own measure."

This is a bid for Spurgeon's productions, made openly and above board, doubtless, to intimidate the publishing house of Sheldon & Co., and drive them into an acquiescence of Spurgeon's wishes. The Chronicle proposes to receive the whole *lotus*, and risk the effects, which, we predict, will be nauseating and drastic in the extreme, even to the most ultra of its abolitionist readers. Such blustering, we are confident, will have no effect upon Messrs. Sheldon & Co., and they will, as heretofore, go on in the even tenor of their way, republishing Spurgeon in toto, and publishing only such works as can be read any and every where. This we know, having received reliable information that Spurgeon does not correctly represent that house. They will not do any such thing as he ascribes to them. The publication of Dr. Dagg's Moral Science by this house is a pledge to the South that they intend to be true men, devoted to the best interests of our country, and will have nothing to do with fanatics and fanaticism. Spurgeon has no more than he has to represent his sovereign lady, Victoria, in the administration of the affairs of government.

Now that the New York Chronicle has thrown off its mask, and declared itself most plainly, the South will know precisely where to class it, and how to receive it. For they have no favor for, and show no favor to, incendiarism. The South wants but a pure gospel, and it alone ever finds a hearty welcome, and may God and his goodness give it even to the most hardened and rampant of abolitionists, including all the John Brown sympathizers and the New York Chronicle.

Editorial Correspondence.

FAYETTEVILLE, TALLADEGA CO., ALA., Feb. 24, 1860.

BRO. DAWSON: I addressed you last from Talladega town. On Sunday, 19th, I preached to the Baptist church in that place. It would be vain for me to attempt to express my attachment to a people among whom I lived on the kindest terms for twenty years. All I can say is, *from my heart I love them*.—Among my hearers on the occasion, was C. P. SAMUEL and many of his scholars. Mr. Samuel is a well-known teacher, and has a large and flourishing Female School in Talladega.

After preaching, Deacon JAMES LEADEN conveyed me to his hospitable premises, where I tarried for the night, and next morning the same generous Deacon carried me to Talladega Church, on Talladega creek. Rev. O. WELCH is the venerable and much esteemed pastor of this most excellent church. Here there was the most precious meeting I had on my trip. I may number these brethren as the best friends I have on earth. Preaching over, we set out for Rev. A. WELCH's, and took dinner at bro. W. A. WELCH's, where a good brother was worsted by coming in contact with a fat turkey.

After spending a pleasant night with elder Welch and his good wife, my good friend carried me to Kymulga Church, Rev. Gordon Mynatt pastor.—The day was bad, and the Creek so high that we could not cross; a canoe was found, and elder Welch turned captain Welch and steered the company safely over. We found a few persons to whom I preached. The same good steersman landed us over the creek, and we set out for Tallassee-hatchie Church. At night we staid at Col. WM. MALLORY's, the Virginia gentleman and the good farmer. How it rained that night!

Next morning, (still in elder Welch's conveyance) we set out for Tallassee-hatchie church (more pretty Indian names) where we met a goodly congregation of old friends, to whom I preached, and we had a good time. Here I reluctantly left my dear brother Welch. At this point I was met by Rev. J. J. BULLINGTON, pastor, to kindly convey me to my next appointment. The workman being worthy of his hire, we dined at deacon THOS. L. POPE's, and tarried for the night with deacon BALDWIN FLECKER and wife, who keep a preachers' hotel, free, near Syllacogga, where they can get every attention to both soul and body.

After refreshment at the house of "mine host," we set compass for Mount Zion Church. Here I met the best of churches, which I served for years as pastor. They are building a new meeting house at Syllacogga, three miles from the old site, having resolved to remove to that village. After the sermon and the usual greetings and salutations, I went home with my old friend and brother, Col. H. S. DABNEY, and enjoyed the evening.

Next morning "the Colonel" took me in his buggy to Fayetteville, the place from which I now address you. I served this church four years, and was much gratified to learn that Rev. W. WILKES was chosen pastor, and had commenced his labors with them. Within four years the town of Fayetteville has improved one hundred per cent. The church is also doing well. I greatly enjoyed my visit to this people. The Lord keep them! I tarried with my old friend DANIEL WALLIS, merchant. While here I visited the house of sister MCKENZIE, to see one of God's dear children, old sister Rye. By the interview I know I was benefitted more than she. It was refreshing, edifying and instructive to see such patience, meekness, submission and faith in affliction. May I never neglect visiting such disciples. In such people we get glimpses of the piety of the ancients, "who sought a better country."

MONTEVALLO, SHELBY CO., ALA., Feb. 29th, 1860.

BRO. DAWSON: On Saturday, the 25th, I had no appointment. I used that day in reaching the neighborhood of Big Spring Church, where my appointment was made for the approaching Sabbath. A "Hardshell" Baptist had the kindness to convey me from Fayetteville to Childersburg, on the Railroad. We talked no little. We agreed pretty well on "doctrines," but on Missions, Boards, Sunday-schools, &c., there was immense space between us. The whole business with him was too expensive, particularly the "machinery." This was not surprising from our "Primitive" friend, but to hear such from men professing to be missionaries, is a modern wonder.

At Childersburg I bade adieu to my "Primitive" brother, and was conducted by my friend and brother, "JABE" FLECKER, to his new and interesting home in Shelby county, where I was greeted by his wife with her usual kindness. Sabbath morning we started for Big Spring church, and called at the residence of Rev. J. M. SEATT. The aged and good bro. Seatt is over eighty years old, is still in the ministry, working for the Master, and enjoys good health. He has lived where he now resides for over a quarter of a century, and has a reputation as a good man far above reproach. He is universally esteemed by all who know him. He is still the pastor of Big Spring church. I am tempted to say more of this venerable servant of God, but knowing his modesty so well I forbear.

We met a good congregation that day, delivered our message, and returned to elder Seatt's and tarried for the night. In the morning I bade adieu to brother Seatt and his aged companion, who is still spared him, and made our

way to Columbiana, the seat of justice for Shelby county.

Railroads can work miracles, almost. Columbiana never took a growth of the whistle was heard in the distance. For years was called it "Cowntown," but Cowntown is out of the question now, and it bears, without a blush, the euphonious name of Columbiana.—But a few years ago, and there was not a meeting-house in the place; everybody that wished to preach, preached in an old Academy. Now there are two good and comfortable houses of worship, Methodist and Baptist. The town, every way, has greatly improved. I preached to an attentive audience in the Baptist Church on Monday night.—Rev. WM. CARROLL, now of Antangville, was their former pastor, under whose labors mainly this church came into existence. Since his removal Elder J. A. COLLINS is their pastor. Brother Collins commenced his labors with them this year with good indications. He is much beloved by this people. I was gratified to find him with his flock. I spent a pleasant night at Dr. MOSLEY's, with brother "Jesse." Travellers, on landing at the depot, if they wish to visit Columbiana, will find B. F. PARNELL quite a gentleman, ready to convey them in a good hack, drawn by good horses. I have many warm friends here, and some relations. One of the most agreeable nights I spent on my tour was with that liberal minded man, JOSEPH McCLANAHAN, Esq.

Leaving Columbiana, I landed at this place to-day, and put up with the venerable, useful and liberal EDWIN KINO, Montevallo has also been waked up by the whistle and has grown up to quite a respectable size, and is quite prosperous. Recently there was a Baptist Church organized in the place, and a good brick meeting-house built. It is the nearest village church in Alabama, belonging to the Baptists. Elder A. G. McCRAW, of Selma, is their good pastor. My appointment at this place was for the evening, but the rain prevented the people from coming out. Here Rev. N. HAGGARD and wife met me, and we tarried together at bro. KING's. This aged couple are yet stout and healthy. The religion of Jesus is their theme. One learns much in conversing with such ripe Christians. Brother Haggard is yet actively engaged in the ministry. Rev. RICHARD WOODS is a member of this church, and is still actively engaged in preaching the Gospel. Tomorrow I leave for home, via Selma and Montgomery. H. E. T.

We had a visit from bro. BROADDUS, agent for the Theological Seminary. He has entered upon the duties of his agency in this State with very encouraging prospects of success; we commend him to our brethren and bespeak for his mission a favorable consideration.

We had also the pleasure of a visit from our esteemed bro. TEAGUE, of La Grange, Ga. It is always pleasant to see his cheerful face and enjoy his instructive conversation. Bro. Teague preached in the Baptist Church two sermons, in his usually happy style.

But better than all, we have the pleasure of announcing to our brethren that bro. SAMPSON LANIER has been engaged as Colporteur of the Tuskegee Association, and will enter immediately on the work. His address will be Tuskegee, Ala.

Baptist Church in Selma.

On my return home from Talladega, while waiting for a boat, I called in at the Baptist Church at Selma to worship with the brethren. It was their conference meeting. There was a goodly number present, and it was good to be there. The house is undergoing some repairs of great advantage and comfort. Gas has been introduced, which splendidly illuminates the building, and the seats are to be more comfortably arranged. Their pastor, N. L. DE VOTE, is hard at work, and he is heartily seconded by the church. Let pastor and church co-operate, and the cause of God goes forward. H. E. T.

The Missouri Baptist.

This is the name of a new paper published by the Executive Board of the Missouri Baptist Publication Society. We have placed it on our list of exchanges, but must withhold any opinion of its merits until we see more of it. Its intense solicitude for peace sounds so much like some things we have heard "down South," that we should be sorry to judge of its sincerity, by things which are transpiring nearer home under the guise of the same enchanted wood.

Change of Address.

PHILADELPHIA, March 8, 1860. MR. JAMES S. DICKERSON has retired from the Depository Agency of the AMERICAN BAPTIST PUBLICATION SOCIETY. The Board at a recent meeting committed, for the time being, the business of the Depository, and all the other departments of the Society's work to the supervision of the Corresponding Secretary.—All persons, therefore, who have correspondence with the Society, whether on business or otherwise, should address their letters to Rev. B. GRIFFITH, Corresponding Secretary, 320 Arch Street, Philadelphia, Penn.

MACAULAY'S RELIGION.—The London Morning Chronicle has the following paragraph: "We state on what we regard as good authority, that the late Lord Macaulay experienced a great and salutary change in his religious views a few months before his death. We are assured that he embraced thoroughly and joyfully what are called evangelical principles, and that his only hope of happiness hereafter rested on the atonement."

CALIFORNIA BAPTISTS.—The recent Convention of the Baptists of California, held at San Francisco, was one of the most hopeful ever held within its borders. Great good is looked for in uniting the feeling and the interests of this great and growing state.

For the South Western Baptist.

SACRAMENTO, Jan. 21st, 1860.

My last letter left us in Aspinwall. We learned before landing that there was no steamer in readiness to bring us up the coast. On Friday evening, the third day of our stay, a telegraphic dispatch announced the arrival at Panama, of the steamer Cortez. This was a great relief to our minds, for the hot, miasma-laden atmosphere kept us fever constantly in our thoughts. The opportunity for surveying the place however, had been well improved. One evening, walking out with Mr. Wright and Miss Shaw we had quite an adventure with a mad Spanish bull, a full account of which I suppose you may find in a recent number of the *Mississippi Baptist* in a letter from Judge Wright, a brother Baptist, and pleasant man, from Carrollton, Miss.

Saturday morning, Dec. 17th, at half past eight we left in the cars for Panama. For the first few miles the road ran through a marsh, the dense rank vegetation of which filled the mind with "frogs and snakes, and lizards, and all things unclean." I wondered though I saw not a single large tree. The oil-palm and cocoa-nut palm were among the most conspicuous. The banana was also abundant. About twelve miles before reaching Panama we passed the summit of the ridge of low mountains, which separate the two mighty oceans. Though a drenching rain kept the windows shut, still we could see enough to give us an idea of the general aspect of the country. I ceased to wonder that every cross tie on the road cost a human life. Owing to a detention we did not reach Panama until one o'clock. The distance is forty-seven and a half miles. On arriving we learned the Cortez was not ready for sea, so we put up at the "Aspinwall House," an American hotel kept inside the walls. All the afternoon was spent in looking about the city. It is on a little peninsula jutting out into the Panama bay—is surrounded by a low unkept wall,—and presents the usual characteristics of Spanish-American towns. A number of old church edifices in ruin gives it an air of antiquity.

Sunday morning, amid all the busy and confusion incident to such occasions, we went aboard the steamer. Two large lighters towed by a miniature tug were at the wharf by nine o'clock receiving their freight of human beings. The lighters were uncovered, and though the sun was partially obscured by clouds, it was yet so powerful that the necks and faces of some of the passengers were blistered. By a fortunate accident, we, with a few others obtained permission to get on the little tug where we had seats, and shelter from the sun. The steamer was anchored at Taboga, fifteen miles distant, coaling, and it was near two o'clock when we reached here. Having nothing to look after but ourselves we were among the first half to get aboard, and succeeded in obtaining a very good room. On going into it we found it occupied. M. C. was fortunate enough however, to get a second hearing and drew as good a room as the first. If people are ever disposed to be selfish and cross it will surely manifest itself on such occasions. Those who had inferior berths were angry—those who had good ones thought they ought to have better ones, and those who had the very best, found something to grumble at. It was four o'clock before we got into our room. The remainder of the afternoon I spent in watching the various scenes transacted around me. Judge Wright failed to get a room, but the person told him to do the best he could that night, and the next day he would see what could be done. Some of his children slept in our room and the remainder with the parents took the sofas in the cabin.—As a consequence Judge Wright lost his watch from under his pillow. The next afternoon he was given the steward's room—the smallest one, aft, for which we exchanged ours.

The Cortez steamed off at eight p. m., on Sunday Dec. 18th. I thought we had been particularly unfortunate in getting on the filthiest, most disagreeable steamers afloat, among the most selfish, ill-bred passengers; but since landing I find everybody else had a similar raised, it was more than met. The selection. Seasickness, angry disputes, a regular routine of breakfast, dinner and supper, impudent speeches from the waiters—a gale of wind—sight of whales and whalers, contentions of chairs, with now and then a fire par, made up the sum total of voyage incidents. A few persons had been thoughtful enough to supply themselves with chairs. The ship had only enough for twenty or thirty persons, while she numbered near five hundred passengers. Occasionally we could slip ourselves into a vacated chair, but so seldom that both M. C. and I became sick from standing, and sitting in uncomfortable places. On Sunday evening, Dec. 19th, we arrived at Acapulco where the opportunity was embraced, Suncy as it was, of purchasing a couple of chairs from fruitwomans who sat by their tables in the market. Rough chairs, a dollar each, but a luxury I was fully prepared to enjoy. A chair all to myself that I could sit in whenever I chose! Yet before the voyage was out some body was kind-hearted enough to take the bottoms full length from side to side.

Tuesday evening, Jan. 3rd, about six o'clock we entered the Golden Gate, and by eight were alongside the wharf.—There followed such a scene! Runners scrambling, passengers hurrying to and fro getting ready to disembark, people eagerly enquiring for expected meeting wives or friends, husbands meeting wives they had not seen for six years, &c., &c. By eleven o'clock

we were in a nice, clean room at the Hotel International, and had a cup of tea, so delicious! the first I had tasted since leaving Panama, and the best since I left the land of tea. Breakfast over next morning, M. C. went out to learn the prospect of a ship for Shanghai—come back reporting none.

Rev. D. B. Cherey, pastor of the Baptist church, called early and invited us to his house. He has been six months in San Francisco, and is meeting with much encouragement. The second week in January was observed as a season of united prayer by the various denominations, for an outpouring of the Spirit on all flesh. This you will remember was in response to a call from missionaries. The meetings were well attended and very interesting. On Wednesday, 11th, we came to the river 130 miles to Sacramento city, and family. Here we have spent a week, delightfully recalling scenes of years ago when we first became acquainted in Shanghai. The Chinese church here, under Bro. Shuck's superintendence, numbers about twenty members, whose piety is highly commended. Wong Mowey and Ah Chik have both gone back to Canton, and I see favorable notices of their labors from our brethren there. They were faithful and useful assistants here and well instructed by Bro. Shuck. The scheme of converting China through California I have always regarded as visionary, and never more so than now that I have been here. Not that the labors of missionaries here are in vain, far from it. Men like the above mentioned may be converted and sent on to their native land; but it will be more than one generation before they can be able to stand without the presence of the American or European missionary.

I find among the Americans a strong feeling of opposition to the immigration of the Chinese. They even carry their hatred so far that they will pay an American three dollars per day for washing rather than half that for a Chinese. The very men who call their own country call us "devils," "brothers of monkeys," &c., are now in turn called "baboons," and denied the rights of men. It is fortunate the heathen are far removed from us, and only those earnest Christians who are prepared to labor for them in spite of their hateful ways, are brought in contact with them. The mass of our Christian brethren I believe would avoid them, if nothing worse. It is not *gentle* to mingle with them, to visit and receive them, give them religious instruction and teach their schools without remuneration.

Seeing no present prospect of a vessel for Shanghai, M. C. is now on a visit to Ione city, to see the chances of making himself useful until we sail. If he can find an open door I will join him next week. It is a forty miles south-east of this place—daily stages running. The first opportunity of direct for Shanghai will embrace—still we feel a reluctance to remain awhile, believe our head will be benefited by this vigorous climate. We already see its beneficial influences. Love to all.

Actually, M. J. CRAWFORD
LONG ISLAND, N. Y., 28th—M. C., I preach the church here until we sail—came on the 25th. Ione is a village of a few hundred inhabitants, nestled among the Sierra Nevada mountains. This you will remember is my thirtieth birthday—getting old, eh? N. C.

For the South Western Baptist.

MARION, MARCH 5, 1860.

MISS EDITORS: The last few weeks have furnished occasions of unusual interest in our Institutions. First came the anniversary of the Adel Literary Society of Howard College, an event of which I send you, in an article from *Commonwealth*. I will only add, that the auspices of the College was filled, and the audience was evidently gratified with the exercises of the evening. This was followed a few evenings afterwards, by the semi-annual Convocation of the Judson Female Institute. As it is the first exhibition of the kind since the present Principal has taken charge of the institution, it was anticipated with more than ordinary interest; and I am pleased to say, that it was a success. The high expectation of anxious friends were in good taste, and the execution admirable. The time was as near being perfect as it is possible to conceive, with fifteen Pianos and thirty performers. Prof. Blaisdell has shown himself a most efficient instructor in this department; and his assistants, as well as himself, deserve all praise. Prof. Davis, in his responsible position, is winning golden opinions for himself, and giving to the friends and patrons of the Judson the highest degree of satisfaction. Never has it been supplied with an able Faculty. In its order and discipline it is unsurpassed. In visiting it, one is impressed with the idea of a large, well regulated, happy family. Not the least to be admired of its features, is the lady-like bearing of the pupils. This cannot be too highly commended. The young ladies of the Senior Class have a Literary Society, which meets monthly, when compositions are read by some of the members, and a lecture delivered by some gentleman appointed by themselves. These meetings cultivate a taste for reading, and general improvement, and afford a pleasant evening's entertainment to the young ladies and their friends who attend them.

In connection with the Concert, an incident occurred so pleasant and creditable to the students of Howard College, that I cannot forbear mentioning it. Your readers are aware how difficult it often is to preserve order upon such occasions, in a public hall, and with a promising crowd. It is sometimes a serious annoyance. The young gentlemen of the College, I am told, volunteered to suppress everything like disorder, not only by abstaining themselves from all noisy demonstration of approbation, but by preventing it as far as possible in others. It was a happy thought, and attended with happy results, and I hope they will do the like upon all similar occasions hereafter. By the way, I have never seen the same number of young men in College, so generally correct and gentlemanly in their deportment.

You will be gratified to learn, that the additional endowment fund of Howard College, of \$100,000, has been secured. This is advancing in the right direction. W. H. M.

