

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

VOL. 12—NO. 17.

TUSKEGEE, ALABAMA, THURSDAY, AUGUST 30, 1860.

50 NOS. IN A VOLUME.

The South Western Baptist.

A RELIGIOUS FAMILY NEWSPAPER.

PUBLISHED WEEKLY.

By THOS. F. MARTIN.

TALIAFERRO & DAWSON,

PROPRIETORS.

Views of the Religious Condition

of the World.

By G. W. DAWSON, D. D., WASHINGTON D. C.

The persecuted native Christians of Syria,

and the interests Baptists have in them.

Scarcely ever in the history of the world, do we meet with a page so red with the blood of persecuted followers of Jesus, as is the leaf now being written in that land once stained with the blood of Jesus himself. Villages are surrounded, and when overpowered and compelled to surrender, the men are remorselessly butchered, while the women and children, if they escape the same fate, are carried off to share a worse fate at the hands of their fiendish captors. Hundreds, in some of the larger villages of the north of Syria, thousands in all, have thus perished; and the work of death, still raging, brings with every mail from Europe, new and sickening details to pain our eyes and hearts.

There can be no question what will be the result, so far as the arrest of this fearful slaughter is concerned. Russia is deeply interested in these native Christians, as those who have given their faith to them as a national religion; France, Holland and America have a right to interfere, because their citizens and even their consuls, guarded by their official position, have not been discriminated by these infuriated zealots; and of course the perpetrators of these acts of outrage will be crushed and broken on the wheel of torture they have set in motion for others. While this is certain, its discussion need not detain us. It is a more interesting question for American Baptists to have their attention, at this juncture, called to the position these native Christians hold in history; and to regard the monument of his own truth, which God has preserved for the confirmation of the faith of his true people in this latter day.

Christ told his immediate disciples to go and "teach all nations;" and though this commission was meant for all future generations of his followers, yet as far as lay in their power, those immediate disciples strove to fulfill their Master's last command; and the foundation of all that followed was laid during their lives. At the Pentecost, Jews and proselytes, from distant and scattered portions of the three great continents then known, were present. Africa was represented by men from Egypt, Lybia and Cyrene; Asia, by men of various families as far east as Parthia; and to represent Europe, there were persons even from distant Rome.

The seeds of Gospel truth were carried to every quarter of the world by the converts at the great Pentecost. Long before Paul went to Rome, for instance, there was a church of Christ that had grown up in the imperial city, we know not how—perhaps from the conversion of Andronicus and Junia, (Rom. 16: 7,) whom the apostle especially mentions as being in Christ before him; and churches in other directions as distant as Rome, we find already existing in the apostles' time. In this early work, Mark led the way in Africa, and the Gospel was carried even into Ethiopia by the converted treasurer of the Queen. Peter was foremost in Asia, and we find him as far east as Babylon, writing comforting epistles to the Christians scattered every where, and especially in Asia. Paul was the great European pioneer, and reached its centre.

After the apostles' day, the Gospel gained such a hold upon men of all nations, that about two hundred years after they slept with Christ, Constantine, the Roman Emperor, from policy, adopted Christianity as the religion of the Roman Empire, which then embraced the whole cultivated people of the earth. Thinking to secure a greater influence with the nations in the eastern part of the Empire, Constantine built his eastern capital on the confines between Europe and Asia, and called the city Constantinople. From that time, there arose a political rivalry between Rome and Constantinople, which ended in the division of the kingdom, and from that time began a division in the State church, which finally separated into the Eastern and Western churches. To us, the history of the Roman church has naturally been most known; and our commentators on the prophecies have naturally looked at the papal hierarchy as the great mother of harlots, that has corrupted Christ's truth and stood in the way of the progress of his righteousness. But from the first, the western church has been only a sect as it were, split off from the mother church. At this day, the Eastern or Greek church covers half of Europe, all northern and eastern Asia, and all the north of Africa; and by the side of it, the Roman por-

tions of Europe are but a little speck on the map. Besides being the vastly larger body with numbers that we have have no means of computing, this great body of ancient nominal Christendom occupies almost solely the immense regions visited by the apostles, planted with the churches they gathered, and radiating around that sacred centre—the land where Jesus lived and died.—Certainly such a people, in such a land, have a claim, so far as earthly pretensions are concerned, to regard themselves as "the Church"—the authoritative preserver of the rights of primitive Christianity; and they therefore call the "Latins" (or Romanists) a "schism," that went off the true church ages ago, just as the Roman church now call Protestants a "schism," a "sect," separated from them. There are many things that the Christian world has learned about the position of the vast eastern and primitive church, since the war in the Crimea brought them into notice. Strangely new ideas are awakened in the minds of American travelers and residents in Russia and the east, when they find that the believers in immersion as the only baptism, are no "small sect," but "the Church."

To see three-fourths of the Christian world practicing baptism in this form, contending that it is absurd to suppose there can be any other, that the word belongs to their language, (the Greek) and they know its meaning of course, that the "Latin Schism" has changed the ordinance without any authority, and in direct opposition to the original practice—to see three-fourths of the Christian world thus adhering to the form while they have lost the spirit, makes intelligent men wonder that they could have so mistaken the strength of the position Baptists hold as to this ordinance.

Thus God "makes the wrath of man to praise him," and we may be certain that in the bloody cruelties that now turn attention to Syria and to the adherents of the oriental church, he has a purpose to accomplish for truth. We may be assured that "the remainder"—all of "the wrath of man," that He can not turn to account for this advancement of his truth in the world, "He will restrain." G. W. S.

For the South Western Baptist.
Old Way-side Flowers; or Sketches of the Apostles and Prophets.

ST. PETER.

There is much reason to fear that very many persons in the Christian Church, do not fully understand the nature of Faith; or, rather, it might be said, hold their faith subjectively to their Reason. They believe sufficiently that which they comprehend; but when reason fails of sight and they can no longer connect the beginning with the end, then it is they stop and hesitate and finally stumble and give way. The "How can these things be?" becomes an stumbling block to all further action; and with all such, Christianity with all its sublime and glorious yet incomprehensible truths is reduced down to the level of a human rationale; while, for the want of an uplifting of the soul upon the lever of a high and noble trust, the character of God is disparaged, and all the powers of the heart are crippled and annulled. Ah, these sight-walkers are too numerous in the Church of Christ; and it is no wonder that she groans in the bitterness of utter coldness and desolation, when the wheels of her power, her sublime and mighty faith are clogged with the slime and debris of human ratiocination and explanation. Can she have joy upon the realization of that which she foresaw; and, when she puts forth her energies, is it upon the basis of her own impotent speculations that she has confidence in the result? No wonder she expects but little—no wonder she works but little, when her accomplishments are to be reached by agencies of man's devising. Ah, how truly astonished we are when, like Peter, we are told to cast in our nets the second time, in utter disregard of our previous failure; and, it may be, at what we conceive to be a most unpropitious season, to find them filled almost to breakage with success. Peter had toiled all night, and in utter despair, had left the Sea to dry his nets when our Lord bade him to row a little farther from the land and to "cast in" again; yet, from a principle of obedience in his heart, he did as he was told to do; and, though he had no expectations, behold the result—a draught so great that he had to call for assistance. Now was he astonished—now was he amazed at the power of his Lord—now did he rejoice; and, in view of his utter weakness and insignificance before Jehovah's might, did he abase himself and worship? So will it ever be with thee, believer, when losing sight of your own weak and imperfect plans, or it may be, your objections and doubts, you strike out boldly in the Lord's way. Ah, brethren, do we not, too often calculate our Master's work by a consideration of the excellence of the means and instruments employed? Do we not look too much to crack preachers on great occasions—to men

whose heads are filled with human lore, whose oratory is pleasing and fanciful, and whose reputation and presentation is grave and imposing? Alas, how often we get an epilogue, instead of a sermon, and while the intellect is pleased and fed, the deep callosity of the heart remains. I recollect once at an Association, after all the big preachers had got through, and without effect, an old brother raised somewhere upon the Atlantic coast, feeble in appearance and weighted with years, got up and commenced telling the congregation in a home-like simple way what the Lord had done for his soul; and while he told, he cried, and presently the heart of the large audience began to throb, and the eye to melt, and we had a glorious meeting. Ah, the good old brother told a Gospel story—no nice and studied deductions, but Jesus and his Grace; and there is reason to believe that many will bless God that they ever heard it, to the end of their days. Let us not, then, lose sight of the mighty result in view of the feebleness, or apparent incongruity of the means appointed, but, after the manner of the valiant Gideon, or the doubting, yet obedient Peter, strike where we are told, and leave the end to God. It is enough for us to know that we are appointed unto work—it concerns us not, to know the reason why. The same divine power that filled the Apostle's net can fill our hands with transcendent issues; and though our perceptions reach not these, yet promises immutable secure them. Sovereignty—sovereignty eternal is the "strong tower into which the righteous runneth and is safe;" and "there shall be glory in the Church by Christ Jesus, throughout all ages, world without end."

Clairborne, August, 1860.

For the South Western Baptist.

To the Universalist Herald.

MR. EDITOR: I am now nearly fifty years of age, more than half of which period has been employed by me in the duties of a very public life; and never until the present has it seemed necessary that I should turn aside from more important engagements to vindicate my own personal reputation. My character, however, is the property of the world, and especially of my family, and it were criminal in me not to guard it with becoming care.

A few days since I was placed in receipt of a copy of your paper, containing a communication from Mr. E. H. Lake, in which, after having failed to drag me into a controversy with himself in this vicinity on his favorite dogma of Universal Salvation, he attempts by a string of interrogatories, as violative of the decencies and proprieties of social life as they are destitute of the truth they impart, to asperse my reputation for veracity and common honesty. To this communication I should make no response, were it not that my silence might be regarded, among those at a distance, and who know nothing of my affairs, as a tacit acknowledgment on my part to the truth of what he evidently labored to have them believe,—especially since he had lately left this portion of the State, and might be presumed to know the facts concerning which he speaks. The chief point of his very delicate allusion is to my poverty, and he unmistakably insinuates that I had left some place clandestinely, on account of my debts or something else. As to the former of these allusions, I have but to say, that if poverty in the abstract be a crime, that gentleman himself is hardly immaculate; as to the latter, it is simply and unqualifiedly false.

For the last ten years I have indeed been singularly unfortunate in financial matters,—having lost thousands by bad debts and the necessity arising therefrom to force paper and other property into market at a sacrifice; but that any thing dishonorable was ever done by me, or was ever within my knowledge alleged against my character as a gentleman or a Christian, is absolutely untrue.—By permission of the publisher, I will, sir, submit the following documents to the candid consideration of an impartial public; the first of which was furnished me unsolicited by well known gentlemen in this State, on the eve of my removal from it; and the two last by the Sheriff and Clerk of the Court of Holmes county, Mississippi, where I resided during my entire sojourn in that State, and immediately on my removal from thence to this place:

(1)

To Whom It May Concern.

MARION, ALA., May 25th, 1853.

Learning that the Rev. A. W. Chambliss is about to establish himself in Mississippi, with a view of building up a Female Seminary of high order, we take great pleasure in commending him to the respect and affection of his Baptist brethren and of the community at large.

Brother Chambliss possesses superior talents, untiring energy, a heart glowing with warm and generous impulses, a mind enriched by various and extensive learning, and a soul imbued with love to God and to men.

During many years of residence in Alabama, he has filled stations of honor and influence, as the pastor of large churches, the agent of Howard College, and the editor of our State denominational religious paper, rendering important service to the great interests committed to his keeping.

In former years, Brother Chambliss was engaged as an instructor of youth; so that in taking charge of a seminary for young ladies, he will not enter a new and untrodden field.

His suavity of manners, his unimpeachable integrity, his high character as a gentleman and a Christian, his ardent devotion to the interests of learning, benevolence and religion, entitle him to the fullest confidence, and to the warmest esteem of all whose acquaintance he may form.

Principal of the Judson Female Institute.

H. TALBIRD,

President of Howard College.

(2)

LExINGTON, HOLMES CO., MISS., Dec. 27, 1858.

REV. A. W. CHAMBLISS—My Dear Sir:—I take great pleasure in saying that from an acquaintance of five years with you, and from a number of business transactions with you, I have ever found you to be a gentleman in the full acceptance of the term.

You have indeed been unfortunate in your business transactions, and perhaps have suffered your desire to pay to lead you to promise more than you had the ability to perform; but you have ever shown a willingness and an anxiety to perform what you promised. I think you too sanguine, and rely too much on your energy to accomplish more than you are able.

As a Christian, I have ever regarded you an orderly and upright member of your church, and I have never heard of any charge ever having been preferred against you.

I am truly your friend,

JAMES M. HAYNES,

Sheriff of Holmes county.

(3. Unpublished.)

LExINGTON, Dec. 31st, 1858.

REV. A. W. CHAMBLISS—Dear Sir:—If the testimony of one who has known you ever since you resided among us, can avail aught, I take pleasure in saying that true Christian and gentlemanly deportment has ever characterized your course. My having been your patron, and my official position for many years, will enable me to award to you proper worth. It is true you have been unfortunate in your financial operations; but I can safely say that your misfortune have never resulted from a correct path, or detracted in the least from the perfect gentleman.

Respectfully,

A. G. OTT,

Clerk of Holmes Probate Court.

But, sir, I will trouble you and the reader no further with letters of this character, of which I have a number in my possession, kindly addressed me at different times, especially those of the President and Secretary of the Board of Trustees of the Female College over which I presided in Lexington.—Hon. J. P. FOVALL and Dr. A. V. ROWE, both of whom are now deacons of the Baptist Church in that place. If these now before you, together with the simple fact that I have held a full fellowship in the Baptist church for the last thirty years without one word of reproof or censure, and whithersoever I have gone have borne letters of commendation from those bodies of honest and upright men, are not sufficient to vindicate my reputation against the under-handed malignity of any asperser, let him henceforth be heartily welcome to all else he may insinuate. For my own part, I am the more gratified in saying, that whilst all of them were penned by intelligent and highly responsible men, and after a long and familiar acquaintance with me, in the midst of just such scenes as, in this tricky and money-loving age, usually tries men's souls, the two latter particularly are from men who belong to no church, and who for that reason are more apt narrowly to survey, and less apt to judge charitably of the conduct of professing Christians. I now challenge the gentleman or any of his partizan abettors, to show a better record for themselves in like circumstances of trial. That some men have had fewer misfortunes than myself, and that many excel me in the art of money-making, I am glad to know, especially since gain is not godliness; but I am chiefly thankful that in the midst of adversities, the common lot of so many good men, I have thus far been able to "have a good report of them that are without," no less than of those who belong to my own communion.

With due regard,

I am, dear sir,

A. W. CHAMBLISS.

Gainesville, Aug. 13th, 1860.

For the South Western Baptist.

DEAR BROTHER DAWSON: A few of your many readers are apprised of the fact that I have been traveling as colporteur in the counties of Shelby and Bibb. Perhaps some of your readers would not object to reading a line from me.

When our Master left Mount Olivet for his seat on high, he left his people as the "light of the world," the "salt of the earth." He left them to work in his vineyard, and says to them, "occupy till I come." All of God's people, both ministers and members, are, or should be, a working people. He has assigned to every one his work, and one cannot do the labor of another, but every one has his task allotted him, and he alone is accountable. The Lord has men and means prepared to carry on his great work; some are pastors, some teachers, some missionaries, while the lay members are left at home and should support those that labor in the field. Every work is a great and good work, and should not be neglected; but, sir, I regard the colporteur work as the first, the greatest, and the best work. You remember the apostles went from "house to house;" they conversed with the old and the young. Thus they bore the good news to every hut to the laborer in the field, and to every traveler they met. This is the work of the colporteur.

We poor colporteurs have the advantage of those disciples in one respect; they had not the written Gospel to carry along with them; did not have the New Testament that they could open and read the simple tale of the cross, and leave a copy with them. We have the whole Bible.

I cannot, I dare not, undertake a full description of the destitution of our country, for two reasons. First, lan-

guage would fail; second, the brethren who are at home and do not go in search of it, will not believe me. Would you believe that there are children 10 years of age that could not tell you who made them? Would you believe it? I say to you, I found a young man 18 years of age that did not know that it was God that had kept him alive, until I told him so. I have found about 30 families destitute of the Bible.

Could you but see the man of God go up to a house where the inmates were poor and in rage; the old people from 60 to 70 years of age, who never had the word of God in their house to guide them to heaven, and see the poor old woman step forward with a faltering step and trembling hand, and take hold of the precious treasure with weeping eyes, perhaps it would find a tender place in your heart. I have been pained at heart to see the efforts of some that are trying to cripple the Bible Board at Nashville, Tenn.; I hope that Board may live through all opposition, until it sends forth Bibles and other good books by thousands through the length and breadth of our land.

Will not the Baptists wake up to their duty, and enable that Board, and others, to send forth colporteurs in the field? Men possessing great grace and deep piety, with a good share of self-denial, whose hearts are burning with love to God, and whose souls are drawn out after sinners. Will not rich Baptists assist the Bible Board at Selma?

What little moneys I have on hand will keep me in the field but a few months longer, when I shall be compelled to leave the field for want of funds. But I pray God that there will yet be funds raised and men sent out that will be more efficient than I have been.

May the Lord bless you and restore you to health again, and bless the South Western Baptist and its editors, is the prayer of

Yours in the Gospel,

N. HAGGARD.

[The following from the Religious Herald, taken from the American Baptist Almanac for 1861, is so replete with statistical information that we cannot withhold it from our readers. We join with the Herald in saying, "Every Baptist should possess this Almanac."]

Baptist Statistics, for 1859.

THE AMERICAN BAPTIST ALMANAC, for the Year of our Lord, 1861. Philadelphia: American Baptist Publication Society. Pp. 48.

Every Baptist should possess this Almanac. In tastefulness of typographical execution, in the number and beauty of its illustrations, it is surpassed by no similar issue from the press of the country. And then the Annual Register embraces a statement of the Baptist ministers ordained during 1859, of the ministers received from other denominations, of the deaths of Baptist ministers, and of the new church edifices erected; with the Baptist Colleges, Theological Institutions, Periodicals, and Benevolent Societies in the United States, and the statistical returns of Baptist Associations. We prefer that the pages of the Almanac should not be encumbered with the list of ministerial accessions from other denominations. It hardly befits the dignity of a people a million strong, to welcome a score or two of recruits with exultation; and if the design be to indicate the direction in which the tide of the theological opinions sets, it misleads. But all this aside: from a comparison of the returns for 1858 in the Almanac of 1860 with the returns for 1859 in the Almanac of 1861, we give the increase or decrease of the Baptists of each State, in Associations, Churches, Ordained Ministers, Licentiates and Members. When the figures are the same in both returns, we make no mention of them.

In Maine the tables indicate an increase of 3 ministers, and a decrease of 1 church, 2 licentiates, and 56 members. In New Hampshire, an increase of 2 churches, 5 ministers, 2 licentiates, and a decrease of 166 members. In Vermont, a decrease of 4 ministers, and an increase of 1 church, 1 licentiate, and 218 members. In Massachusetts, a decrease of 3 licentiates, and an increase of 6 churches, 18 ministers, and 316 members. In Connecticut, an increase of 1 church and 1 minister, and a decrease of 3 licentiates and 53 members. In Rhode Island, a decrease of 1 minister and 67 members. In New York, a decrease of 5 licentiates, and an increase of 1 association, 14 churches, 41 ministers, and 676 members. In New Jersey, an increase of 6 churches, 22 ministers, 9 licentiates, and 667 members. In Delaware, an increase of 1 church, 1 minister, and 24 members. In Pennsylvania, an increase of 3 churches, 11 ministers, 6 licentiates, and 49 members. In Ohio, an increase of 1 association, 16 churches, 9 ministers, 24 licentiates, and 1,446 members. In Michigan, a decrease of 2 churches, and an increase of 23 ministers and 60 members. In Indiana, an increase of 14 licentiates, and a decrease of 15 associations, 162 churches, 60 ministers, and 4,742 members. In Illinois, a decrease of 12 associations, 14 churches, 98 ministers,

20 licentiates, 7,188 members. (It is proper to state that the heavy decrease in Illinois and Indiana is only seeming; anti-missionary churches and associations previously enumerated among regular Baptists are stricken off the present year.) In Wisconsin, a decrease of 45 licentiates, and an increase of 3 associations, 11 churches, 2 ministers, and 637 members. In Iowa, an increase of 1 association, 10 churches, 21 ministers, 6 licentiates and 860 members.—In Minnesota, an increase of 21 churches, 7 ministers, and 410 members. In Kansas, an increase of 1 association, 14 churches, 5 ministers, and 220 members.

In California, an increase of 14 churches, 25 ministers, 723 members and a decrease of 4 licentiates. In Nebraska, an increase of 1 member, and a decrease of 3 licentiates and 3 ministers. In Oregon, an increase of 4 licentiates and a decrease of 12 members.

In Maryland, the tables indicate an increase of 2 churches, and a decrease of 3 ministers and 11 members. In the District of Columbia, an increase of 13 members. In Virginia, an increase of 1 association, 51 churches, 36 ministers, and a decrease of 7,833 members.—(This is erroneous. In summing up the returns for 1858, a mistake was made, giving us 10,000 members more than our due. Correcting this error, the returns for 1859 show an increase of 2,117 members.) In North Carolina, a decrease of 25 licentiates, and an increase of 1 association, 45 churches, 29 ministers, and 5,341 members. In South Carolina, an increase of 9 churches, 15 ministers and 3,380 members. In Georgia, a decrease of 3 associations, (occasioned, we judge, by the omission of anti-mission bodies,) and 8 ministers, and an increase of 8 churches and 3,112 members. In Florida, an increase of 1 association, 6 churches, 5 ministers, and 474 members. In Alabama, an increase of 1 association, 55 churches, 48 ministers, 6 licentiates, and 4,208 members.

In Mississippi, an increase of 1 association, 19 churches, 25 ministers, 14 licentiates, and 4,488 members. In Louisiana, an increase of 1 association, 24 churches, 19 ministers, and 923 members. In Texas, a decrease of 1 licentiate, and an increase of 2 associations, 63 churches, 41 ministers, and 3,755 members. In Arkansas, an increase of 32 churches, 16 ministers, 18 licentiates, and 1,483 members. In Missouri, a decrease of 17 ministers, and an increase of 18 churches, 5 licentiates, and 356 members. In Kentucky, a decrease of 3 licentiates, and an increase of 3 ministers, 10 churches, and 4,289 members. In Tennessee, a decrease of 5 licentiates, and an increase of 1 association, 21 churches, 5 ministers, and 349 members.

In the United States at large, the tables exhibit 576 associations, (an apparent decrease of 14, but as 30 anti-mission bodies formerly counted are now omitted, an actual increase of 16;) 12,371 churches, (an increase of 105;) 7,837 ministers, (an increase of 228;) 1,115 licentiates, (an increase of 75;) 72,080 baptisms for the previous year, (27,163 less than the year preceding,) and 1,020,442 members, (an increase of 25,822, as the error in the Virginia addition did not run into the total for 1858.) This gain in membership is too small, by the 20,000 anti-missionary Baptists in Illinois and Indiana previously included in the aggregate of regular Baptists, which should be deducted from the sum total for 1859, making the actual gain in membership for 1859, 45,822. Of this gain 11,862 occurred in Northern, North Western and Pacific States; 33,960 at the South and South West. Virginia, which, in 1858, fell behind New York, Georgia, and Kentucky, in the number of baptisms, reports 7,840 baptisms in 1859, a much larger number than any other State. It is worthy of repetition and remembrance that the baptisms for 1859, throughout the Union, are less, by 27,163, than the baptisms for 1858.

We give the grand total of

Regular Baptists in North America.

United States.	Churches.	Baptisms.	Members.
Alabama	807	5,042	6,281
Arkansas	391	1,204	10,774
California	53	300	1,822
Connecticut	119	439	18,273
Delaware	5	15	426
District of Columbia	3	30	1,059
Florida	112	641	5,216
Georgia	996	5,481	84,022
Illinois	496	2,188	30,504
Indiana	495	2,179	28,038
Indian Territory	45	400	4,300
Iowa	230	1,173	31,819
Kansas	30	24	637
Kentucky	845	5,136	81,262
Louisiana	212	864	10,351
Maine	277	703	21,380
Maryland	46	196	3,618
Massachusetts	268	1,204	36,518
Michigan	207	728	12,563
Minnesota	70	215	1,900
Mississippi	596	3,362	41,482
Missouri	713	2,673	42,080
Nebraska	9	10	127
New Hampshire	93	166	8,359
New Jersey	120	891	16,911
New York	839	4,474	92,873
North Carolina	692	5,245	59,778
Ohio	504	2,562	31,819
Oregon	31	15	853
Pennsylvania	385	2,530	37,278
Rhode Island	51	1,389	9,015
South Carolina	469	4,856	61,965
Tennessee	663	3,727	46,397
Texas	450	2,408	18,727
Vermont	110	414	8,097
Virginia	761	7,840	107,263
Wisconsin	188	605	8,794
German & Dutch ch.	45	241	2,357
Swedish churches	13	150	2,357
Welsh churches	34	250	1,400
Total in U. S.	12,371	72,080	1,020,442

Nova Scotia.....135.....1,539.....13,057
New Brunswick.....113.....466.....7,703
Canada.....227.....1,232.....13,715
West India Islands.....200.....1,800.....35,250

Total in N. A.13,046, 77,080, 1,021,167

Other denominations that practice immersion sum up as follows—(the last four being estimated, in the absence of statistical returns.)

Anti-Mission Baptists, 1,800.....1,800.....60,000
Free-Will Baptists.....1,278.....4,366.....59,791
Six Principle Baptists.....18.....3,000
Winemakers.....275.....15,800
Seventh-day Baptists.....56.....6,577
Campbellites.....2,000.....350,000
Tunkers.....150.....8,200
Mennonites.....500.....56,380

"Apostolic Succession."

The existence of it is still claimed by High Church Episcopalians, but without sufficient proof. If it is replied,—"this is a mere declaration of yours," we fortify the force of it by the following testimony.

Says Wesley—"The Apostolic Succession is a fable, which no man ever did, or ever can prove."

Says Chillingworth. "I am fully persuaded there has been no such succession."

Says Bishop Stillingfleet. "This succession is as muddy as the Tiber itself."

Says Bishop Hoadley. "It hath not pleased God, in his Providence, to keep up any proof of the least probability, or moral possibility of a regular uninterrupted succession; but there is a great appearance, and humanly speaking, a certainty, to the contrary, that the succession hath often been interrupted."

And says Archbishop Whately. "There is not a minister in all Christendom who is able to trace up, with approach to certainty, his spiritual pedigree."—This is enough to make us pronounce against "Apostolic Succession," if human authorities have weight. The fact is—it is a mere fiction, begotten of pride and nourished by bigotry, and party.

The Lord's Supper.

No well-informed Christian can afford to neglect the observance of this holy, symbolical, heart-quickenng Institution. It is a divinely appointed means for communion with the Author and Finisher of our salvation. It is a chosen remembrance of Jesus as he once was, and a sacred pledge of his re-appearance with glory. Let, then, the sacred Institution stand in its simplicity, and moral sublimity, in the centre of every church; and let every enrolled follower of Jesus approach it worthily, discerning the Lord's body. And as the face of Moses shone with heavenly lustre as he came down from the mount where he communed with God, and as a celestial brightness encompassed those that were with Jesus on the Mount of Transfiguration, so may a radiance divine, through the spirit's power, be caught from Jesus in this holy Institution, so that our hearts may burn within us, and our faces shine with moral beauty, and our lives be radiant with the spirit and power of Christ.—Mel.

The "Seven Wonders."

The seven great works which so excited the admiration of the ancients, that they called them "wonders of the world," were as follows:

Thoughts on Preaching.

An earnest, persuasive manner is a most essential element of success in preaching the Gospel. We are aware that there are those who affect to despise manner. They seem to think that if they speak the truth, they have done all their duty. Their sermons remind one of the recitations of a school room. A sermon on the crucifixion of Christ, and one on the sin of covetousness, are delivered in the same dry, monotonous tone. From aught that appears in the manner of such a preacher, you could not tell whether he took more delight in preaching "Christ and him crucified," or in denouncing the judgments of God upon "the root of all evil."

There are two words used in the New Testament in connection with this great duty which are quite suggestive upon that view of the subject we are now considering. These are "persuade" and "declare." "Knowing, therefore, the terror of the Lord, we persuade men,"— "And we declare unto you glad tidings," &c. These terms indicate,

1st. That we are to recognize man as emotional—that his heart must first be reached before his understanding can be permanently impressed. The first exercises of a religious character of which man is the subject, are those which involve his emotional nature—sorrow for sin—repentance. Those, therefore, who are always preaching at the head instead of the heart, have completely inverted the order of things. The head is in captivity to the heart; and it never can be released, and restored to the exercise of its appropriate functions, until the heart is renewed. Hence, it is declared, "with the heart man believeth with righteousness, and with the mouth confession is made unto salvation." As sin has defiled reason and elevated passion, so grace must deify passion and elevate reason to its pristine authority. A ministry, therefore, that does not adapt itself to this necessity of our fallen nature, will never accomplish any permanent good. What was it that gave our fathers of a past generation such wonderful power with men? They did not have a title of the learning of our present ministry. They had comparatively few books. And yet some of us can recollect in years gone by scenes in the lives of these men which almost reminded us of the "day of Pentecost." We have seen vast congregations prostrated before the earnest, soul-stirring appeals of men who never spoke a grammatical sentence in their lives, unless it was by accident. But they were God's ministers; and they came before the people "in the fullness of the blessing of the Gospel of Christ." But let us observe,

2ndly, That the minister is not responsible for the truth he preaches—he is only responsible for the faithfulness with which he discharges the trust.— This is indicated by the word "declare." It is God's truth, not his, that he is commissioned to preach. "Ye are my witnesses," says Christ to his disciples. "Their business was 'to declare the whole counsel of God,' without pausing to consider whether the people would bear, or whether they would forbear.— When this solemn duty was discharged among any people, Jews or Gentiles, they were 'clear of the blood of all men.' The whole responsibility was thrown upon their hearers.

If we were to judge from the magisterial and dictatorial manner of some ministers, we should suppose that the whole spirit of the Gospel was one of fiery denunciation, rather than one of tender compassion for the lost and ruined. It is greatly to be regretted that the controversies in which almost every Bible doctrine has been involved, has given it rather the form of a dogma to be disputed over, than a divine truth to be meekly received. The ministry are too prone to invest the great principles of the Gospel in the defiant dictum of a party, rather than the persuasive tenderness of the "Man of sorrows." And as every spirit begets its own likeness, the tendency of this style of preaching is, to repulse instead of attract the stubborn heart of man. If every minister had the spirit of Paul when he exclaimed, "I have great heaviness, and continual sorrow in my heart," when he rises to address his congregation, it would not be long before we should see such an outpouring of the Divine Spirit as our eyes have never yet beheld. It was in this way that he "warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus." If we would have the results of Apostolic preaching reproduced in our churches, it must be said of us as it was of them that "we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Such a ministry will always win souls to Christ, no matter in what denomination they labor. God will bless piety and earnestness wherever found.

Catalogues and Statistics Wanted.

We invite the attention of those interested in Institutions of Learning in Alabama under the control of the Baptists, to the following request:

Brethren, will you immediately forward to me in Marion, a catalogue of your Institution, and such of its statistics as are interesting to the members of our churches generally?

It is desired to obtain as full an account as possible of the condition of the

denominational schools in the State, and also of individual enterprises controlled by Baptist instructors. Respectfully,
Thos. W. TOBEY.

University of Alabama.

MILITARY DEPARTMENT.

We have just finished reading a pamphlet of some 14 pages, prepared by a committee appointed by the Trustees, consisting of the President of the University, L. C. GARLAND, and Judge J. J. ORMAND, detailing the plan on which the recent addition of the Military Department to the institution will be conducted. If the plan shall prove as successful in practice as it is beautiful in theory, it will certainly prove a great blessing to the State. We trust all the expectations of its friends will be realized. Some change is needed in the discipline of our Colleges; and we do sincerely hope that this system will meet the demands of the case.

It is estimated that the entire expenses of the scholastic year will be about \$400. One half of this is paid in advance; the other at the middle of the term. This includes everything except traveling expense and pocket change. It is thought that this is about one hundred dollars less than under the old plan.

The session opens October 1st, and continues without any intermission of months. The first month, October, will be devoted to military drill.

Wm. C. McIVER, Esq., of our town, to whom we are indebted for the above pamphlet, is a Trustee of the University, and will take pleasure in furnishing any additional information desired by those intending to patronize the institution.

We will not notice a communication without we know the name of the writer. Before we endorse his queries, "A Friend" must give us his real name.

Rev. A. W. Chambliss.

A communication from this esteemed brother may be seen on the outside, addressed to the Editor of the *Universalist Herald*, in which he vindicates his character from certain insinuations by a writer in that paper. Brother Chambliss sent us the article, first, because he did not think the *Herald* would publish it; and, second, he wished the Baptists of Alabama to see his vindication. We have been for years acquainted with brother Chambliss' temporal embarrassments, but we have never heard it even insinuated that he was not strictly honest in his business transactions. We have known him well for a quarter of a century, and the insinuations to which he replies are the first that have been brought against him. In ability, orthodoxy, and moral character he has ever stood high in the denomination. If the charges insinuated were true, it is a sad commentary upon the Baptist domination, that they should retain such a man in their fellowship. We could say more, but brother C's character does not need vindication from us.

We think Mr. BURROSS, editor of the *Herald*, will publish the communication.

Mt. Arrarat Church.

We publish the following extract from a letter dated Aug. 17th. Rev. Wm. ASHCRAFT, of Cambridge, Ala., writes: "On the 26th July we went to Mt. Arrarat Church, where the meeting had been going on since the 20th, and truly the Lord was at the place. Such a time of rejoicing I have not witnessed in some time. Many sinners cut to their hearts were crying, 'What shall we do to be saved?' Some mourners were rejoicing in a Savior's pardoning love, and the Church was indeed revived. All seemed impressed with the divine power, presence and goodness. The meeting continued eleven days, from first to last. There were 18 added to the Church by experience and baptism, and 5 by letters. Others professed conversion who did not unite with the Church, and there were still many who were anxiously inquiring the way of salvation. I attended two meetings besides this, in which there was some interest manifested."

Quite Sensitive.

Not long since we noticed the appearance of "The Methodist," a new paper started in New York, in a manner, it would seem, not to the taste of the dignified editors. We criticised upon the words "Methodism," and "Methodist," appearing every where in a paper making such pretensions as it heralded to the world. We so offended the Doctors that they cut our newly formed acquaintance by ceasing to exchange with us. We will make the Reverend gentlemen an apology, and hope it will be acceptable. Here it is: Sectarianism can not rise above itself, hence they could do no better than to stick the words "Methodism" and "Methodist" in every nook and corner of their fine quarto sheet. Will this do, Doctors?

By the way, Southern papers are often imposed upon by newly started Northern papers. They issue their Magazines and weekly papers, send them South, we give them a handsome notice, expecting to get them in exchange, but when the notice is given that is the last you see of many of them. This can not be denied.

The Dictionary War.

There is a fearful war now raging between the friends and publishers of Webster's and Worcester's dictionaries. Webster had long reigned without a rival, almost, in English literature, till Worcester came and attempted to de-throne him. Webster does not yield without a struggle, hence the war.—The soldiers on each side are mostly publishers, and it is shrewdly suspected by quietly disposed people, that they are deeply interested from monetary considerations. No one up to date, has

been killed, nor has there been one drop of blood shed, but a great deal of ink spilt and words uttered. We have received many documents from the parties engaged, requesting us to let "these be seen by others." We take the matter coolly, and have come to the sage conclusion, that the dictionary which has the most brains in it will "lick" the other.

"BAPTISM AND MEMBERSHIP.—The New School Presbyterian General Assembly, at Pittsburgh, has decided—'By his baptism, every one, whether infant or adult, becomes a member of that particular church in which the baptism is administered.'"

This is plain, and makes every person baptized in infancy a member of the church into which he is baptized, whether he ever becomes a believer in Christ or not. Such a decision is destructive to the Scripture doctrine of a converted Church membership. Suppose Infant Baptism becomes universal, Believers' Baptism would be expelled from the world, and then our Lord's commission should read, "He that is baptized in infancy shall be members of the Church in which the baptism is administered, and as to whether they are saved or not, that will depend upon whether they believe when they become adults."

Infant baptizers have a hard time of it. They can neither satisfy themselves nor their opponents. Wonder if the next General Assembly will alter or modify this decision?

A Scrap of Baptist History.

HORATIO G. JONES is furnishing the Baptist Family Magazine with interesting Biographical Sketches of the Moderators and Clerks of the Philadelphia Association, from its organization, to whom we are indebted for a fragment of Baptist History which should be widely known. It clearly shows their early belief in Ministerial education, and their incipient efforts in that direction. Mr. Jones is giving a sketch of the life of Rev. ISAAC EATON, who presided in 1761. Mr. Eaton was ordained pastor of the Hopewell Baptist Church, N. J. in 1748, and continued its pastor during life. The Academy alluded to in the following, was, we believe, located at Hopewell. The Sketch says:

He was the first man among American Baptists to establish a school for the education of young men for the ministry. The Association highly approved of the effort, and as early as 1756 passed the following resolution: viz., "Concluded, to raise a sum of money towards the encouragement of a Latin Grammar School, for the promotion of learning amongst us, under the care of brother Isaac Eaton, and the inspection of our brethren Abel Morgan, Isaac Stelle, Abel Griffith, and Peter Peterson Vanborn." In 1757 they concluded to request the churches to contribute their mite to its support; and in 1758 they state that the money "had been well laid out, there being a number of well inclined youths applying themselves to learning therein." In 1762 the Association sent a letter to the Board of Particular Baptist Ministers in London, and in it is the following reference to this Academy: "Some of the churches are now destitute, but we have a prospect of supplies, partly by means of a Baptist Academy, lately set up. This infant seminary of learning is yet weak, having no more than twenty-four pounds a year towards its support."

This early did our fathers advocate the cause of ministerial education; and this school of Mr. Eaton's attained quite a notoriety. Among the Divinity students who attended it, were James Manning, D. D. Pres. of Rhode Island College; Samuel Jones, D. D., Heczekiah Smith, D. D., David Thomas, A. M., Isaac Skillman, D. D., William Williams, A. M., David Jones, A. M., Charles Thompson, A. M., and many others. It is more than probable that it was the germ of the Rhode Island College, now Brown's University, and gave to Dr. Manning, Dr. Jones, and Morgan Edwards, the idea of starting a College on liberal principles upon Baptist soil, for as soon as the College was fairly begun, this Academy ceased, and the Association as vigorously advocated the interests of the College.

Arkansas Baptist.

This sheet came into existence since our connection with the Baptist Press, and we have watched its movements with interest. We have only an editorial acquaintance with brother Watson, the editor; with J. F. Hooten, corresponding editor, we have personal acquaintance. In the hands of such workmen the *Arkansas Baptist* will soon be a decided success.

Below will be seen two paragraphs from a leading editorial of a late issue, in which the editor clearly and correctly defines his position on the Church Policy question:

Every church can receive members, choose its own officers, regulate the times and places for its own meetings, try its own members when charged with offenses, acquit, reprove or expel them, and even dissolve its own existence without being dependent upon any other church beneath the sun. This is Independence. All that a church can do under the New Testament law, it can do without the aid or concurrence of any other church whatever.

The Sovereignty of a Church lies in the entire control of all its own affairs, whether concerning persons or acts.—This sovereignty has nothing to do with any other churches whatever. The boundary for church sovereignty, is the limit of the church membership; and this sovereignty is seen in every act a church does without calling in the aid of other churches.

Broth'r WATSON knows how to write the Old Shibboleths of the Baptists.

The church at Farmville, W. B. JONES, pastor, is now being graciously revived. 14 have been added to the church.

The Mississippi College (Baptist) issues its Catalogue for 1859-60, which shows the following summary:

Seniors 3; Juniors 12; Sophomores 7; Freshmen 16; Senior Preparatory 49; Junior Preparatory 52; First Preparatory 47; Second Preparatory 2; First Scientific 13; Total 201.

For the South Western Baptist.
To the members of the Salem Baptist Association, Alabama:

DEAR BRETHREN: At your last meeting (1859) it was my privilege to be present. You resolved to support two native Indian preachers, under the appointment of the Domestic & Indian Mission Board of the S. B. C. Brethren Halooche Islands and Yartocchee, of the Creek Nation, have been assigned as our Missionaries. These brethren are much beloved by us, and have been long in the service of the Board. They have done important work. Bro. Islands lives in the Upper District, and bro. Yartocchee in the Lower District of the Creek Nation. Of the former, bro. Buckner says: "He is one of the very few left, that first began to pray in this Nation. I intend to note down for future use many of his reminiscences." Of the latter, bro. Vandiver, says: "This brother is very active in his glorious work of preaching the gospel." The labors of these brethren in connection with the noble band associated with them, have been greatly honored of God in the salvation of hundreds of precious souls. Bro. D. N. McIntosh, a native missionary and a man of unusual abilities and of high social position in his Nation, says:—"There is a growing interest felt for the cause of religion throughout this land. Invitations are received by ministers almost daily, to visit the various stations and preach for them. O! may this feeling continue to grow until this people shall be wholly the Lord's." The statistics of your missionaries as furnished in their reports to the Board for the year ending March 31st, 1860, are as follows: *Halooche Islands*—supplied during the year regularly, 2 churches and 4 out-stations; attended 61 prayer meetings and 4 other meetings; made 40 religious visits to families in one quarter (the other three not given); traveled in performance of labor 2383 miles; preached 87 sermons, and delivered 56 addresses; baptized 8 Indians and 2 colored persons; received by letter 1; and restored 2.

Yartocchee—supplied during the year regularly 1 church, and 17 out-stations; attended 6 prayer-meetings regularly (one quarter only given); made 60 religious visits to families; traveled in performance of labor 1038 miles; preached 144 sermons and delivered 200 addresses; baptized 9 Indians; received by letter 1; and restored 5.

The results of these labors can be estimated only in eternity. The bread cast upon the waters will not be lost. Yours truly,
M. T. SUMNER, Cor. Sec.
Marion, Ala., Aug. 22, 1860.

For the South Western Baptist.
To the Brethren of Union Baptist Association, Ala.

DEAR BRETHREN: At your meeting in 1858 an effort was made to sustain a missionary, if possible from your own number, among the Indians. That effort proved successful, and the messengers from the churches, to the meeting in 1859, brought the necessary funds for his support, and they even paid over to the treasurer of the State Convention that met in Marion last fall to be applied under the direction of the Domestic and Indian Mission Board of the S. B. C., as assigned by the donors. You have not been able to furnish a missionary from your own number, and neither has the Board. We have, therefore, should it meet your approbation, applied the amount to the support of two most excellent and worthy native preachers of the Cherokee Nation: bro. A-DOR-HEE, (interpreted Walker,) and GEORGE OWENS; the latter was ordained last May, and has successfully prosecuted his work under the direction of our missionary, bro. ISAAC REED, who is sustained by the brethren of the East Alabama Baptist Convention. Bro. Walker has been in the service of the Board for some time, and shown himself deserving of Christian confidence. Bro. SLOVER, a missionary of the Board who is intimately acquainted with his work, and whose duty it is to superintend, as far as practicable, his operations upon the mission field, (for many of the native preachers cannot speak or write English) speaks of him in the highest terms. Says bro. S., in a letter to the Board, dated January 4th, 1860, "I have just learned that one of our native preachers has acted like Philip did in the Apostolic days, (bro. Walker.) He was traveling on his way, either to or from one of his appointments, and fell in with a Methodist; perhaps he was a minister; at any rate they commenced conversing upon the subject of religion—the conversation turned upon baptism. After they had discussed the subject to some extent, they came to a certain water, where the Methodist Indian said to the Baptist Indian minister, 'Here is water; why not baptize me now?' They both hitched their ponies, and both went down into the water, and bro. Walker immersed Che-nuck-que in the name of the sacred Trinity, and they both went on their way rejoicing, conscious that they had both discharged their duty in fulfilling all righteousness. Bro. Walker has an old and wise head on his shoulders, and he fishes in deep water." Bro. W. is a strong man, and of ardent piety. We hope much from his labors. The statistics of his work for the year, ending March 31, 1860, are as follows: He supplied 10 stations; preached 109 sermons; delivered 32 addresses; attended 6 prayer-meetings regularly; made 20 religious visits to families (in one quarter); baptized 7 Indians; received 4 by letter; and traveled 1550 miles in the performance of his labors.

The efforts in the Cherokee Nation have been crowned with success. It is not quite four years since bro. Slover

went to the Territory, and at that time this Board had not a single church in the Nation. Now, according to a recent report from bro. S., we have five churches, with a membership of 174.—Two missionaries and their wives, 7 native ordained preachers, and 8 licensed preachers, besides the two interpreters of brethren Slover and Reed. What hath God wrought! We will give thanks in remembrance of his mercies. We trust, my dear brethren, that God may give us a missionary from your own ranks ere long, in whom you may feel personally an increasing interest; in the meanwhile we will not be inactive, but do as we have opportunity to advance the glory of God among the red-men of the forest. I hope to be with you at your next meeting.

Yours truly,
M. T. SUMNER, Cor. Sec.
Marion, Ala., Aug. 22d, 1860.

The Difference.

The vast difference between the two systems, Popery and Protestantism, is plainly illustrated in the following paragraphs which we take from an exchange. How lamb like a Roman Catholic Archbishop can write when shorn of his power, and sees that the tables of persecution may be justly turned upon him. Archbishop Alexis is bidding farewell to the States-lately acquired from Italy by King Victor Emanuel, and foreseeing that Protestantism would soon work a change in public opinion, he gives Count Cavour, the King's prime minister, some advice in quite a suitable manner.

The *Perseverance* of Milan contains the two following letters, the first of which was addressed by the Archbishop of Chambéry to Count Cavour, bears date of the 13th ult.:

"Monsieur le Comte: In casting a farewell glance at the States of the King, I see with deep affliction the religious persecution which is now rising throughout Italy. Persecution, so hard to bear by those on whom it is inflicted, is inflicted, is neither agreeable nor honorable to those who practice it. Before our separation let me offer you a counsel, which will put a stop to it in a few days if you deign to take it into consideration. Do not mix up spiritual with temporal concerns; let priests be free in church and sacristy; do not exact from them what is contrary to their convictions, let them pray, say mass, instruct the faithful, and administer the sacraments. Do not force them to join in your oaths; do not ask them to sing *Te Deums* or bless standards. Govern without them, and permit them to pray without you. Respect the sanctuary of consciences. Forced prayers are neither useful to you before God, nor honorable before men. That, I think, is a simple and easy way of living in peace with the Church. The government will gain by it, and so will the church. I have the honor to be, &c., ALEXIS, Archbishop of Chambéry."

Count Cavour's reply, which bears the same date, is as follows:—"Monsieur: I sincerely thank your grace for the advice you are pleased to offer me before accomplishing the act of separation which is to put an end to our official intercourse. I shall endeavor to put it into practice, the more so as I have no taste for persecution, and am not now disposed to take vengeance for the annoyances which I had to suffer in my younger days from certain priests who used to invoke the secular arms in order to enforce me to follow their doctrines and practice their precepts. But since your grace takes an interest in the peace of the Church in the States of the King, I would request you also to impart some advice to those of your brother bishops who place themselves in open revolt against the government of their country, refuse to recognize the Sovereign it has chosen, encourage rebellion, correspond with the enemies of their country abroad, and seek to foment troubles within.—The government respects the Church; but when any members of the clergy, whether they be bishops, archbishops, or cardinals, violate the laws, and affect an insulting contempt for the King and our institutions, we are resolved to apply the laws, even though such a course should make us pass for persecutors in the eyes of a party which preaches tolerance, while it follows the maxims in virtue of which the child Mortara was snatched from his parents, and the Madrid, husband and wife, were banished from their country. I am &c., CAVOUR."

The correspondents of Rev. ROBERT KEITH, are requested to address him at Randolph, Ala. Brother Keith has for some time been acting clerk in a wholesale house in Selma, has removed to Randolph, and writes:

"And now, brethren editors, I am here, with my health much improved, and I am from the counter again, and free to enter the work of the ministry, and God being my helper, shall devote my time, or so much of it as is necessary, to preaching of the word to the people of Bibb and adjoining counties."

We take the following from an exchange. If the statements are correct, quite a change has taken place in the habits and opinions of the Sultans of Turkey:

THE SULTAN AND THE BIBLE.—Not only is the Gospel making most encouraging progress among the followers of the false prophet, but the remarkable fact is stated by the missionaries at Constantinople, that the Sultan now constantly reads the Bible presented to him by the British and Foreign Bible Society. When he goes away to stay even a couple of hours, it is carried after him, packed in a splendid box, with an original reading desk, such as is used by the officers of state, who had business to read for his attention. The Sultan called for his Bible, and after reading for two hours, he became very angry, and exclaimed, "The Sultan is poring over that book continually, and cares nothing more for the affairs of the State."

The light is shining in darkness, and reformation follows. The following is cheering news:

NEW MOVEMENT AMONG THE ROMAN CATHOLICS.—A remarkable movement is in progress among the Roman Catholics in Manchester, England. An address which has been extensively circulated among them, denounces the judicial character of the confessional as an abhorrent desire to form an "Associational Membership for earnest private prayer in each other's houses; that God will of his grace remove these, and other scandals of man's devising from his holy and immaculate Church."

Persons desiring a large plantation can obtain one by calling on Dr. C. BATTLE, of this place. See advertisement in another column.

For the South Western Baptist.
Fellowship Church, Wehadkee P. O., Ala.

MESSES. EDITORS: The church at this place held a meeting commencing on Friday before the 1st Sabbath in this inst., and continued ten days. The church was greatly revived. Twenty-three were added, sixteen by baptism, six by letters, and one under the watch-care of the church. Others professed conversion, and will unite soon we trust. The meeting was mostly conducted by our pastor, J. COMBE, who is a young but efficient minister of the Gospel, assisted at the close by brethren KIMM and R. A. J. COMBE, all of whom labored with a zeal becoming the cause in which they are engaged.

Much good was done—these facts require no comment at our hands, they present unquestionable evidence that the religious movement is in the right direction, and that a soul-stirring impression is on the community.

Yours in love,
P. G. TRENT, Clerk.

For the South Western Baptist.

MESSES. EDITORS: Having just closed a meeting of eight days with the Pleasant Spring Church, Macon County, it is with thankfulness to God that I am permitted to report to you the happy result. It is as follows: Two were received by letter; 16 baptized; one other received, but baptism postponed until a future day. Total addition to the church 19; 4 others professed faith in Christ, whom I trust, will soon be constrained to do their duty. We had during this meeting, the valuable and efficient assistance of our young Bro. J. W. Savage, one of the Theological Students of Howard College. Bro. Savage promises great usefulness as a minister of the Gospel; he is a young man of great energy and well directed zeal in his Master's work. We commend this young Bro. to the kind regards and prayers of the Brethren.

Yours in Christian love,
J. M. NEWMAN.

MEMOIRS OF REV. NATHANIEL KENDRICK, D. D., and SILAS N. KENDRICK, By S. W. Adams. American Baptist Publication Society. Pp. 470.

This is a most interesting biography of father and son. Dr. Kendrick's connection with the rise and progress of Hamilton Theological Seminary, N. Y., will always associate his name with one of the most enlightened Christian enterprises of this century. The success of that institution is, perhaps, as much owing to his indefatigable labors as those of any other man connected with it. We commend the work to every young minister, struggling with adversity, as presenting a noble example of what faith, patience, and perseverance can do. Send to B. B. Davis, Montgomery Book Emporium.

The September number of the Home and Foreign Journal speaks thus of BUCKNER'S Translation:

The Gospel according to John, the Hymn-book and grammar, in the Creek language, prepared by brother Buckner, are published, and are on their way to the Creek Nation. Soon the Creek Indians will be able to sing the praises and read the wonderful works of God in their own tongue.

The edition will consist of 3000 copies of the Hymn-book, an equal number of John, 1500 Grammars, and 2000 illustrated alphabets, in sheets. This alphabet is constructed upon the Phonetic principle, each character represents but a single sound. An Indian can learn it in a very short time, and when the alphabet is once mastered, he can, in a few hours, read his Testament. This, we regard as one of the most important moves in the direction of Indian Missions.

Laconic Reports.

We were much pleased with the following brief reports from native Indian missionaries to the Marion Board, and published in the September number of the Home & Foreign Journal. Action belongs to Indians, not words.— See below five reports in but little space:

REPORT OF REV. THOS. MCINTOSH.—Please receive this as my report for two quarters. My report for the first quarter was not made out in time, because I could get no one to do it for me.

Miles traveled, 1300; 36 sermons and 18 exhortations delivered; 19 baptisms. The cause is prospering.

REPORT OF WILLIAM CASE.—Four churches supplied; 33 sermons and 15 addresses delivered; 532 miles traveled; 122 Indians in church fellowship; 1 Sabbath school, 1 teacher and 7 pupils.

REPORT OF LEWIS CASE.—One church supplied; 35 sermons delivered; 1 Indian baptized and 1 restored; 251 miles traveled.

REPORT OF MEA SHONUBREE.—Three churches supplied and 7 other stations; 49 sermons and 3 addresses delivered; 85 Indians in fellowship; 2 Sabbath schools, 2 teachers and 16 pupils; 304 miles traveled.

REPORT S. HANCOCK.—Three churches supplied; 22 sermons delivered; 424 miles traveled.

INDIA.—Newspapers are valuable adjuncts in the work of converting souls to Christ in India. The Bombay Guardian mentions the admission of a respectable Hindoo to the Free Church Mission church on the 11th of March.

His convictions were brought about by reading, blessed by the Spirit. For many years he has been a subscriber to the *Dnyanodaya*, and has been very much influenced by it in the adoption of his present views.

BAPTISM OF MISSIONARIES.—The papers state that a Methodist Missionary in India had recently been baptized and joined the Baptist. His name is not stated. Rev. Mr. Crawford, some time ago, baptized a Lutheran Missionary at Shanghai.—*Bap. Circular*.

A GOOD WORK IN FRANCE.—The leaves is at work in this country. The following is cheering:

A great revival has taken place recently, among the Roman Catholics near Vesoul. In two or three villages situated in the neighborhood of this place, nearly a thousand souls have left the Roman Catholic Church, and turned to evangelical Protestantism.

SLAVERY.—A new Cumberland Presbyterian Presbytery in California has adopted a by-law to the effect that "no minister, licentiate, or candidate, shall be allowed to preach either for or against the institution of slavery; and that the Presbytery 'will entertain no motion on that subject.'"

CHAPLAINCIES.—Congress, at its last session, enacted that every chaplain in the army and navy "shall be permitted to conduct public worship according to the manner and forms of the church of which he may be a member."

In Charlestown, Massachusetts, the authorities have decided, by the casting vote of the Mayor, to prohibit the running of horse-races on Sunday.

It is estimated that, while the salaries of missionaries in India are nearly all paid by the Societies sending them out, European residents in that country give \$250,000 per annum, paying the greater part of their other expenses.

The crop of D. D.'s and L. L. D.'s has not been very large this year, owing, we suppose, to scarcity of applications. Some colleges seem to have been rather hard run,—among which

was Knox College, Ill., which conferred L. D. on Abe Lincoln. We think it had better now.

EARLY RELIGIOUS INSTRUCTION.—After the death of Joseph Stennett, the following was found among his papers: "Oh God of my salvation, how abundant was thy goodness. Oh invaluable mercy—thou didst season my tender years with a religious education, so that I ended in the ruins of Christianity, as it were, with my mother's milk, by the gracious admonitions and holy discipline of my godly parents. This was an antidote sent from heaven against the corroding poison of sin; this made conscience speak, while my childish tongue could but stammer; this is a branch of thy divine bounty and goodness, for which my soul shall forever bless thee."

ITALY IN TRANSITION.—The Rev. Wm. Arthur, editor of "The Tongue of Fire," made a tour of Italy during last spring. The *Harper* are about to issue from his pen a volume of graphic sketches of the present state of the popular mind throughout the peninsula. It will, no doubt, be an intensely interesting book.

THE BIBLE IN THE SCHOOLS IN INDIA.—One of the most interesting young noblemen in England is the Duke of Marlborough. Scarcely thirty years of age, he is beginning to take an active part in the religious societies, which are the glory of Great Britain. He has given notice that he will, at 50,000,000, call the attention of Parliament to the state of education in India, especially to the exclusion of the Bible from the schools and colleges sustained by the government.

BAPTISMAL FORMULA.—Dr. S. E. Shepherd and Alexander Campbell, in the *Millennial Harbinger*, take the ground that when several persons are baptized, it is not necessary to repeat at the baptism of each one the words, "In the name of the Father, and of the Son, and of the Holy Ghost; but that it suffices to utter them once in the hearing of any number of persons who are to be baptized, whether a dozen or a thousand."

OLD-SCHOOL INCREASE.—The statistics of the Old-School Presbyterian Church for the present year, show an increase of 3 presbyteries, 34 churches, 41 licentiates, 41 candidates, 79 ministers, 12,297 communicants, and of \$340,157 in contributions.

Rev. Mr. Graham, of the Irish Presbyterian mission at Damascus, was murdered in the open street. He had a guard of Turkish soldiers, but they did nothing toward defending him.

METHODISTS IN FRANCE.—The Methodists in France count at present 152 chapels, places of worship, 20 ministers, six colporteurs, 72 local preachers, and 1446 members, 66 on trial, 203 teachers, and 1501 teachers in the Sunday-school.

Our brethren of the Sardis Baptist Church, says the *Southern Home Journal*, Union Springs, Ala., have, during the past week, enjoyed a most gratifying revival of religion. Many of our citizens attended the service at that place last Sabbath, when the sacrament of baptism was administered to fifteen persons, by Rev. Mr. Moss, from this place, and one was received by letter into the church.

General Walker has commenced active filibustering operations in Central America. He has advised say that he captured Truxillo, a Honduras, with little loss, and that he and forces

REFERENCES: Homer Blackmon, P. H. Hood; Dr. F. T. Briggs; Maj. Menefee Tatam, Warrior Stand, Auburn; W. M. Johnston, Tuskegee; Col. J. F. White, Auburn; H. Hobdy, Pike co.; Dr. James Boyd, E. Creighton, Union Valley; Col. S. T. Austin, Columbus, Ga.; Col. F. H. H. Jackson, Montgomery, Ala.; W. S. Jackson, Chamberlayne, Va.