

finally proved rather successful, though they at first had a hard struggle. They have, likewise, a fine Church Edifice, situated on Poydras St., called the McGhee Church; in this the main branch or class assembles from week to week and enjoys the pastoral labors of Rev. J. E. Keener. From this body, I understand, some eight smaller branches have emanated, many of them having since put up Meeting Houses. On Canal St. may be seen a large and commodious edifice, with a towering spire, which seems to reach far above any other in the City; its gothic structure and neat appearance soon attract one's attention: it is the house once occupied by the celebrated Dr. Hawks, and belongs to the Episcopalians. Neither is this their only building, for their forms and mode of worship appear to please a certain class of people, and they have seven distinct branches. The German Reformed have several places of worship; and, even the Jews have a fine Synagogue.

Rev. Theodore Clapp, of considerable notoriety, preaches to, or addresses overflowing congregations at the Congregational Universalist Meeting House, which almost adjoins the St. Charles Hotel. Besides these there is a small congregation or Society of Reformers or Campbellites, who have stated meetings but no house of their own; of their condition and prosperity I know but little.

Now it would seem after all this that surely the Baptists are in the back ground; well, such is indeed the fact. Come with me up St. Charles St., to within a block of Tivoli Circle, and I will show you a small neat lecture room built across the farther end of a pretty lot, a blank space is between it and the street, left for the erection of a good and substantial House of worship, as soon as the church can get out of debt and raise a sufficiency of funds:—this is the place where the Baptist church meet every Lord's day for worship. For several years has the church been endeavoring to cast off their debt, in order that they may proceed to erect the main building, but in the death of their beloved pastor, Rev. I. T. Hinton, they sustained a heavy loss and were thrown back upon their own resources at an unfortunate time. From that period until the call of Rev. L. Fletcher, the present pastor, but idle or nothing, comparatively speaking, was done—though prospects are now beginning to brighten and we hope soon to be unembarrassed and trust that an all-merciful Jehovah will condescend to draw near and pour out His richest blessing upon this branch of His Zion. Another small body, being that which was once under the control of Rev. Frederick Clark, is to be found in the City; its present pastor being Rev. J. H. Smiley—its standing is now, I presume, in regular order.

Though we have to mourn the weakness of our cause among the white population, there is abundant cause to praise our indulgent Father for his kindness and rich mercy to the colored people. Many years ago an independent

My Reasons for Becoming a Baptist.

On a certain occasion I stood, as a spectator, on the water's edge, where the solemn ordinance of baptism was to be administered by a Baptist minister. He declared that *believers* are the only subjects, and *immersion* the only mode, of baptism known in the New Testament; and, although I had heard as much affirmed many times before, on this occasion a powerful impression was made on my mind. Is it a fact that the Scriptures furnish neither precept nor example of Baptism by sprinkling or pouring, nor of infants as subjects? Would Baptists constantly and openly affirm such a thing, and no one be able to put them to silence, if they have not the Word of God to sustain them? Is the prejudice of education—is the force of circumstances of associations—sufficient to shut our eyes to facts, as plain and palpable as Baptists say they are, in this case? Thus, perplexed and reflecting, I turned to the New Testament and sought carefully, patiently, and I think, honestly for the truth, willing to know and practice it as far as capable. The result of that investigation was, I came fully and satisfactorily to the following conclusions.

1. The Baptism of John, the disciples of Christ, and the apostles was, without the least possibility of successful contradiction, *immersion* only, and that of *believers*, in the name of the holy Trinity.

For instance the baptism of Jesus in Jordan—John baptizing in Enon near to Salim because there was much water there—Philip and the unch both went down into the water, &c. In short wherever the manner of the baptismal action is hinted at, it is most clearly to my mind immersion. And as to the proper subjects. The Bible contains not one most distant allusion the baptism of infants, or any but *believers* in the Lord Jesus Christ. But believers, "both men and women," Acts 8: 12—"those who had received the Holy Ghost," Acts 10: 47—*Lydia*, hearing Paul preach by the river side "and her household" in which it is not likely there were many infants, and certainly no proof, Acts 16: 14, 40—the *Taylor* "with all his house rejoiced believing in God," 34—*Christus*, "believing in the Lord with all his house," Acts 18: 8—*Stephanas*, and his house, who "addicted themselves to the service of the saints," 1 Cor. 1: 16—these were baptised, and such as these, but no infants, in apostolic times.

2. There being no Bible authority for infant baptism, or any other mode of immersion, the usage of the Baptist church, in this respect is consistent and Scriptural.

I am acquainted with the logic of learned Pedobaptists; but it can not satisfy minds that take an intelligent and impartial view of both sides of the question. But I do not say this to question or impeach the candor and honesty of my brethren whom I have left. I doubt not their honesty; but I think they have looked at only one side of the question, or looked through col-

Mortuary.

DIED.—At his residence, twelve miles north of Marion, on the 10th of January, of inflammation of the bowels, Bro. **GEORGE B. TUBB**, son of the Rev. James and Hinson B. Tubb, aged 24 years, 5 months, and 16 days.

Bro. Tubb was a member of the Baptist church for several years; he left a wife, one son, and a daughter, and a large circle of friends and relations to mourn his departure. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

DIED.—At the residence of her husband, 13 miles north of Marion, Mr. James. Derrin, of Consumption, Sister **ELIZABETH DERRIN**, aged 29 years.

Sister Derrin was a member of the Baptist church for number of years. She told her friends she had no fears of death. Sister Derrin left a husband and four children; and a large circle of friends and relations to mourn her loss. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Tribute of Respect.

At a meeting of the Students of Howard College the following gentlemen were appointed a Committee to draft resolutions relative to the death of Condry R. Billingslea:

W. D. Leo, J. F. Herrick, G. W. Chase.

The following Resolutions were presented and unanimously adopted:

Whereas, it has pleased Almighty God to remove by death one of our number, Condry R. Billingslea, a member of the Sophomore Class, therefore,

Resolved, That we bow with humble submission, to this afflicting dispensation of an Allwise Providence.

Resolved, That in this sad event, our institution has lost one of its most exemplary and talented students, the Church one of its brightest ornaments, and the community one of its most promising young men.

Resolved, That we deeply sympathize with the afflicted family and friends in this melancholy bereavement, and in token of our respect for the memory of the deceased, we will wear crape on the left arm for thirty days.

Resolved, That a copy of the above be sent to the family of the deceased, and that the same be published in the papers of this place, and also in the Tuscaloosa Monitor.

RICHARD MONTAGUE, Chmn.

WILLIAM HOWARD, Sec'y.

Howard College, Marion, Feb. 5th 1851.

Business Department.

Letters Received.

The Post Master at Demopolis has a satisfactory response to his letter. Money by mail is always a our risk, and if lost on the way, after starting, yet it will be given as though it had come safely to hand.

Rev. D. P. J. Murphy has obliged us with new name, and a promise of other aid soon. He will be successful. Requests attended to.

Rev. S. Henderson has just thanks for

are now beginning to brighten and we hope soon to be unembarrassed and trust that an all-merciful Jehovah will condescend to draw near and pour out His richest blessing upon this branch of His Zion. Another small body, being that which was once under the control of Rev. Frederick Clark, is to be found in the City; its present pastor being Rev. J. H. Smiley—its standing is now, I presume, in regular order.

Though we have to mourn the weakness of our cause among the white population, there is abundant cause to praise our indulgent Father for his kindness and rich mercy to the colored people. Many years ago an independent church was constituted, entirely of blacks, but it dwindled nearly away, and some time elapsed ere it was resurrected. God in his Providence, however, eventually sent a number of his followers, members of the Richmond, Va., African church, to this point, and through their zeal, with the Divine blessing, a large and flourishing independent colored Baptist church sprung up, to which there has been continual additions until their whole number of communicants is over six hundred. The Lord has continued with them; the efforts of their pastor, brother Sanders, a colored man, have been much blessed; they have purchased and paid for a lot; built a house of worship, and all without aid from the whites. They are strict disciplinarians, permitting no offence against the truth or the church without censure, and have obtained liberty to assemble without being molested by the police, such is their peaceable manner and behavior. A secession from this body was constituted into a Second African church, during the time brother Raymond had charge of our church, which is under the control of ours, but it has no pastor at present, Rev. Wm. Hoadley having left them. So much for the cause of Zion at this important post—but I perceive this letter has gone far beyond the bounds of propriety in length, so I must beg your pardon for this intrusion, promising to be more careful in future. In my next I shall give some notice of the churches in Mississippi to which State I immediately proceed.

L. A. D.

New Orleans, Dec. 1850.

At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency, the circulation of which, throughout the country, is no less than eleven million, seven hundred thousand. There are six unstamped newspapers, of which the circulation is six million, two hundred and forty thousand. Of miscellaneous publications of evil tendency, there is a circulation of not less than ten million, four hundred thousand. Of the worst class of all, the circulation amounts to five million, two hundred and fifty thousand. In this country there

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I am acquainted with the logic of learned Pedobaptists; but it can not satisfy minds that take an intelligent and impartial view of both sides of the question. But I do not say this to question or impeach the candor and honesty of my brethren whom I have left. I doubt not their honesty; but I think they have looked at only one side of the question, or looked through colored glasses as I did.

3. With these views, honesty and candor compelled me to dissolve my connexions with the Methodist Episcopal church, and seek a connexion with that church which clings to the Bible and repudiates the doctrines and commandments of men, in ecclesiastic faith and practice.

Thus, beloved brethren and friends, I have given in a few words, my principle reason for becoming a Baptist, and I think honestly, as in the sight of God. For the last twenty years I have been a Methodist, and nine years of that time have been trying to preach the Gospel, I was contented in that church, satisfied with her usages and doctrines, and enjoyed the consolations of religion as well as I expect to in the Baptist church; but a sense of duty, and a conviction of truth, have influenced me in this step, and I feel that God is with me, and his word sustains me in the confident belief that I am right.

I do not, by any means, discard infant salvation because I do infant baptism. Baptism is no Saviour—Christ the Lord of glory crucified, is the only Saviour; and we must obey him as King in Zion, and Head of all things to the church, even if his commandments do clash with our prejudice and education. Unconscious infants *cannot* obey, nor is there any commandment in the Scriptures addressed to them, or obligatory upon them till they are capable of understanding something of its import; and, a proxy obedience to a divine law or requirement, is either inconsistent, or else for all I can see, might be extended as in the Catholic church, to *supererogation*, so that the son or daughter might be saved for the righteousness of sponsors or parents.

May the Lord help us by his Word and Spirit to live to his glory, and when our pilgrimage is ended, save us in his kingdom.

STEPHEN HILBUN.

Brooklyn, Ala., Jan. 30th, 1851.

ARCHBISHOP HUGHES AND THE GRAND TURK.—Archbishop Hughes says that ten Protestants cannot be found, having the same opinion in religious matters, while, on the contrary, all Papists have precisely the same creed. This puts

RICHARD MONTAGUE,
WILLIAM HOWARD, Sec'y.
Howard College, Marion, Feb. 5th 1851

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Rev. D. P. J. Murphy has obliged new name, and a promise of other aid so he will be successful. Requests attended.

Rev. S. Henderson has our thanks for a notice. That portion relating to "bro." The advertisement will be copied as of Kind words are grateful, and hope his prayer be duly realized.

Rev. E. Vining's communication is in relation to which he will hear from us. Hope for the influence kindly promised.

Rev. H. Lee will observe that his letter is in hand. Sorry to hear of his poor health, but to business matters, our motto is, if possible; and if not possible, the that is.

Rev. J. Veasey has again obliged us names for which he has our thanks. He make up thirty and get our best premium member our "terms", and as far as possible be the rule.

Rev. J. Reeves has also sent us additional. He is a good hand to get subscribers, and he will serve us and himself, too, by so thirty, and claiming a magnificent premium receipts elsewhere.

Rev. S. S. Lattimore has placed us in obligations to him of late, by making conditions to our list of patrons. Many the good brother. Names entered, and accepted. Shall send the accounts referred.

Post Master at North River will per we are in receipt of his letter with its. Thank him and the brethren who remind him.

Rev. M. C. Curry has pleased us with information given. We will write forth subject. Be sure that nothing shall be our part to make all things agreeable. send us some communications, new &c. Hope he will try.

Rev. L. Boydston will have a full response.

RECEIPT LIST.

Receipts for the South Western I	
NAMES.	AMOUNT
Rev M W Chrestman,	\$4 50
J R Newell,	10 00
Rev S A Sawyer,	3 00
Jos B Smyth,	3 00
B H Lamb,	3 00
J G Robertson,	2 50
Rev J R Hamilton,	2 00
Edmond Wood,	2 50