





# THE BAPTIST.

THURSDAY, OCT. 10, 1884.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are desirous of them:

Rev. FRANK C. CLOWAT,	Chattanooga, Ala.
Rev. D. B. W. MOORE,	Wetumpka, Ala.
Rev. JAMES H. DAVIS,	Marion, Ala.
Rev. G. G. McLANE,	Marion, Ala.
Rev. N. H. BART,	Marion, Ala.
Rev. J. H. BART,	Marion, Ala.
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**CLUB RATE.**  
We propose by the aid of our brethren and friends in the South Western States to extend our list to

**10,000 Subscribers.**  
And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

**Propositions.**  
I. To any person sending us ten dollars and the names of ten subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

**AGENTS IN ALABAMA.**

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.  
For the EAST ALA. FEMALE COLLEGE, Elder A. V. HOOK, Tuskegee, Ala.  
For the CENTRAL INSTITUTE, J. A. PELANT, Hancock, Ala.  
For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.  
For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.  
For the DOMESTIC MISSION BOARD, at Marion, Elder JAMES A. COLLIER, Cropwell, Ala., and Elder K. H. HAWKINS, Camden, Ala.

Each of the above is authorized agent for the South Western B. p. ind.

**Howard College Destroyed.**

In the communication of Bro. Walker in another column will be seen an account of the destruction of this institution that casts a gloom over the whole denomination in the State. We sympathize with the sufferers, and particularly with Bro. Chilton who lost on Tuesday for Marion, and his son who is injured.

**The Minutes of the Tuskegee Association.**

Have passed through the press, but in consequence of a cutting machine, ordered from New York, being detained on the way, they will not be ready for a few days to come. We are in daily expectation of the machine to trim them with and hope our brethren will be patient. They shall be ready for delivery as early as possible.

**The Minutes of the Liberty Association.**

Are now going through the press and will be ready for delivery at as early a day as we can get them ready.

**Minutes of Associations Wanted.**

Will our brethren send us a copy of two of the Minutes of all the Associations in Alabama, Mississippi, Louisiana, Texas and Florida, immediately after they issue from the press? We wish them for our own use, and for the purpose of assisting in furnishing correct statistics of our Denomination.

**Union Meetings.**

The Tuskegee Baptist Association, in common with other bodies of the same sort, has had its Churches arranged into three or four districts. The Churches embraced in these districts have met by delegation in council or union meeting once a year, arranged for the subsequent session of the Association, and attended to such matters as appeared to be proper and useful. And during the time, religious worship was kept up, sometimes affording a delightful meeting to those who attended. The Association taking these districts in succession, holds its annual sessions with some Church in the respective bounds of each.

But as pleasant as these meetings have generally been, yet so frequently do ministers fail to attend them, that some two years ago the Association decided to discontinue them altogether; and they have ceased to be held.

We understand, however, that by some misapprehension of this matter, a rumor has been circulated that it was the action of the Tuskegee Association in reference to Baptists uniting with other Denominations in protracted meetings. This rumor has been industriously circulated about the streets of Tuskegee, and as a consequence, has excited some considerable degree of feelings. We regret that such a home of contention should be thrown into the community, and that so injurious a report should be circulated to the prejudice of Baptists. But that the matter may be set right, we say that we have been familiar with the history of the Tuskegee Association from its origin until now, and that no such action has ever been taken in reference to other Denominations as is imputed in this rumor. So far from it, every Church is regarded as an independent body; and were the Association to pass such a resolution, it would not be binding upon any Church whatever. It could only be recorded in the light of a recommendation. The Tuskegee Association is a body of too much wisdom to take such a course.

The writer of this article, however, is free to confess that in his opinion it is not good policy for different denominations to join in a meeting and share in the labors and the fruits, and difficulties are so liable to grow out of it. And he is

not at all in favor of joining with other denominations and sharing in their meetings; or of inviting their ministers to aid him when he has had a need of their assistance. Since his removal to Tuskegee, however, so great has been the burden of editorial duties, that he has not been able to give as much time to religious service in the Churches as he desired, not even to the regular worship in his own Church.

**The Communication of Odd Fellowship.**

Some weeks since we published a communication from a brother at Fort Adams, Miss., over the signature of "Old Blaze," in reference to members of Churches being more devoted to secret orders than to their own religious duties. We also attended the communication with remarks of our own. Since that time an "Old Fellow" has written a kind of rejoinder and published it in the "Fort Adams Item." That article has been sent to us by a brother, (not "Old Blaze," however,) to correct some errors it contains. We have examined it with care, but do not think it merits a place in our columns or a full reply to its contents; and we should pass it by entirely were it not that it contains palpable errors which may do harm. We extract the following paragraphs only, not considering the other portions as demanding any notice from us:

"To an unprejudiced mind it must be clear that the principles, objects and aims of Odd Fellowship are not incompatible with true religion; and that the institution is not intended as a substitute for it; but as a human society, or association of men, formed and organized for the purpose of teaching and practicing the sacred duties of religion, as taught by Christ, more effectually and systematically than has been done by church organization."

"Does 'Old Blaze' really believe that Odd Fellowship is a new kind of religion, that has been lately devised by men? If so, then indeed he needs light! As well might he denounce his Church discipline, religion! and 'Cushing's Manual of Parliamentary Rules,' and the 'Laws of the United States!'"

"Both 'Old Blaze' and his foreign adviser, appear to have fallen into an error also, with regard to the difference between the profession and practice of religion. According to them, the professor is one who is engaged in acts of benevolence and charity, whilst the doer of religion is he who is always in his place at the Church, as if he were in public places, with trifling countenances, to be seen of men, without principles and good works, constitute true religion."

"Now if there be any meaning in Odd Fellowship's language, he first admits that Odd Fellowship is not intended to be a substitute for religion; and goes on to declare that it is a human institution; yet, strange as it may seem, in the very next sentence declares that it is an 'association of men formed and organized for the purpose of teaching and practicing the sacred duties of religion, as taught by Christ, more effectually and systematically than has been done by Church organization.' Then, in his estimation, the Church of Christ as organized is inefficient, and a human institution must be established to carry out the sacred duties of religion more effectively. If this is not elevating a human society above the Church, then we know not how to interpret language. But do the Odd Fellows or any other human order practice the sacred duties of religion better than do the Churches? We have some knowledge of these organizations, and we declare unhesitatingly that they do not. That they bestow much charity and do good in their way we cheerfully grant; but that they do as much as this writer says, we shall never admit. And it is doing the Odd Fellows and the Churches both injustice to lay such claims in favor of that or any other human order."

Again, he lays no claim to Odd Fellowship being a new religion, but according to his own language we cannot see what else he makes of it. If it is to practice on the sacred duties of religion more effectively than Churches do, what else can he make of it but a new religion?

The error into which he accuses 'Old Blaze' and ourselves of falling, he has most assuredly fallen himself. We speak in regard to the difference between the profession and practice of religion. We claim that the profession and practice should go together, and that they should not be separated; but he admits that Odd Fellowship is not religion, yet claims that it practices the sacred duties of religion better than do the Churches, and claims that this is the institution of the organization. We might with great propriety adopt the language which he uses towards 'Old Blaze': 'First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' We see nothing in this writer's communication to alter our opinions as expressed in the communication published by us a few weeks ago; but are confirmed in the opinion that no Church member should allow any human organization to lead him off from his discharge of his religious duties, as those duties are involved in his connection with the Church. If he discharges his religious duties as he ought, then the Church has nothing to do with his connection with secret orders; and we believe that Churches will not and ought not to restrict men's civil liberties in this respect."

**Reading Sermons.**

During the period of our boyhood such a thing as a Baptist preacher reading a sermon before a congregation, was never seen or heard of. Judge, then, of our surprise and mortification of late years to be compelled to sit on a hard bench, and hear such a sermon clear thro' from the beginning to the end. But reader, it is even so! And this has occurred more than once with us too. Perhaps it may occur again before very long, as we have many a copy-book preacher now-a-days. But then the periods are so handsomely rounded—the minister looks so interesting with his eyes fixed upon his manuscript—and his hands fall so gracefully around him while he is going through his studied generalizations; and when he reaches the end he has no more thoughts to add, and he can say amen, and never through the whole service evince a moment's emotion in the soul, or move a tremor from his retreat. How delightful! how edifying! We have some old manuscripts lying by that have been prepared in our leisure hours as a means of improvement; enough of them to last through a season if we desire them about and take the name one occasionally. Will not some Church call us from our laborious study here, and let us read these manuscripts over to them?

and call it preaching, and pay us handsomely besides? It would be about as quiet a recreation to us as we have to study and toil in our office work after work, and have to furnish the printers with copy—more copy—and no one to do it for us.

But some one is ready perhaps to suggest to us when we preach at all, why do we not gather up one of our old and try our skill at reading, and then edify our hearers, since it must be admitted that we can put our thoughts on paper better than we can deliver them off-hand. Well the true reason is, we candidly do not believe that to be the best and true method of preaching the gospel; and cannot conscientiously afford to lend our sanction to a practice which in our humble opinion is wrong in principle and practice. God commissions his ministers to go and preach the gospel to every creature. And he must have the word of God so stored away in his heart that he can proclaim it untrammelled by written lines and pages. He must go to men face to face, look them in the eye, let them see that he feels the power of God and loves their souls, and let all be attested with the heaving emotion and flowing tear, then he will affect men. Then the gospel will go forth with power. Then sinners will be converted. But copy-books are not the kind of weapons Paul described when he spoke of pulling down the strong holds of Satan. They are more like the veil which Moses put over his face when it shined with a heavenly radiance, to keep the people from beholding the glory. Let the minister obey the directions of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word," and let him "Preach (not read) the word." And God will bless his ministry. But let him indulge in reading dry sermons, and he may expect to have, 1st, listless hearers; 2d, no hearers at all; 3d, lose his salary besides, and 4th, do no good.

**Items of General Interest.**

**BAPTISM OF A JEWISH RABBI.**—Mr. Kasper Koeha, a Jewish Rabbi, was baptized on Sunday, 23d Sept. at New Albany, Indiana, by Elder Jacob Walker. His account of his conversion was highly interesting.

**SALE OF MISSIONARIES.**—Rev. J. Newton, wife and daughter, and Miss Jamison, Rev. E. H. Leavitt, and the Rev. George O. Barnes and wife sailed from Boston for Northern India on the 6th of August, as Missionaries of the Presbyterian Board of Foreign Missions.

**D. D. AMONG PRESBYTERIANS.**—The Central Christian Herald, (Cincinnati), says: "According to the Minutes of the last General Assembly of the 1562 ministers in our connection, eighty-eight are D. D.'s."

**THE BIBLE REVISOR.**—Mrs. Meredith has disposed of a part of her interest in this paper to a company of brethren in Raleigh, N. Carolina, and expects to remove to one of the South Western States to be with her children.

**NEW ORLEANS MONTHLY CHRONICLE.**—The publishers of the N. O. Weekly Chronicle, having decided to discontinue that sheet, have commenced a new issue under the above title. The first number is upon our table, and is the same size as our own sheet. It is neatly printed, and is to appear monthly at 50 cents a year. It is the design of the publishers, however, to change it into a weekly, if sufficient patronage can be obtained. We are doubtful of the success of this effort, and are sorry that a Denominational paper cannot be sustained in New Orleans. It is evidently a very important point.

**PROTESTANT MISSIONS.**—The North Carolina Publication Society have recently published a Desultory Treatise, showing the inconsistency of those who are Baptists in sentiment, being immersed by Pedobaptist administrators, by Rev. G. W. Parity. It is highly spoken of by the Biblical Recorder. The essay may be obtained at Wake Forest College, and of the author who lives in the vicinity of Chapel Hill. Price, 25 cents in cloth; 15 cents in paper. Who will send a copy to this office?

**SOCIETY FOR THE EVANGELIZATION OF TURKEY.**—The Macedonian contains information that a deep interest is felt among distinguished Christian Philanthropists in England, in behalf of Turkey, and that a society has been formed under their auspices to aid in spreading the gospel in that country. And instead of establishing Missions of their own, they propose to operate through the American Board of Commissioners for Foreign Missions.

**EDUCATIONAL BISHOP OF NEW YORK.**—Rev. Horatio Potter, of Albany, N. Y., was, on the 1st of October, elected Bishop of New York, to fill the place made vacant by the death of Bishop Wright.

**ONE NOTHING SOCIETY.**—A Southern Editor advertises that he wishes to unite himself to a Society of this kind. So do we—particularly if it embraces the people generally. Just now we would be glad if those who owe us for two or three year's subscription, would pay us the initiation fee.

**RICHARD E. EDDY, Esq.,** nine years Treasurer of the Missionary Union, has resigned, and Mr. Nehemiah Boynton will perform the duties usually devolving upon that officer.

**THE N. CAROLINA BAPTIST CONVENTION** assembled at Fayetteville on the 12th inst., according to appointment.

**REV. J. G. BERRY, D. D.,** of Augusta, Ga., has been elected Professor of Theology in the Fairmount Theological Seminary, Cincinnati.—N. Y. Recorder.

**THE MICHAEL CHRISTIAN HERALD** appears in a new dress. And we wish we could say with less zeal for abolition sentiments.

**Revivals.**

Elder J. H. DAVIS writing to us on business adds the following interesting item of revival intelligence:

"I have had the pleasure of baptizing ten converts at Hopewell lately, among them was one of my sons."

The Western Recorder gives information of revivals at Doctor's Fork, Boyle Co., Ky. 9 were baptized. At Union Town, Union Co., 3 were baptized. At Bethesda Church, Mulberry Co., were baptisms, among the number was a Universalist preacher.

**REVIVAL AT PINE LAKE, MISSISSIPPI.**—We learn from persons coming from that neighborhood that an extraordinary meeting

was held, and many conversions were effected.

The Christian Index reports revival news as follows: Six were baptized on Sabbath at Nat. at Penfield, Ga. At Rocky Creek (at a Jefferson Co., Ga., 38 were received. A. Wehaka, Trapp Co., Ga., 29 have been baptized by Bro. D. H. McCoy.

The N. O. Monthly Chronicle gives some interesting statistics. At Liberty Church, Rankin Co., Miss., 29 colored persons were received. Elder O. Price held a meeting with Monthly Church two weeks. 38 were baptized. At Madisonville 23 were added by baptism. At Hickory Grove near Canton, Miss., 48 were received. At Aberdeen 12 or 15 have joined and the meeting not closed. At Goose Pond 8 have been received. At Live Oak Church, Texas, 8 were baptized. At Orange Hill, Fla., 4 were baptized.

**The Confusion of Tongues.**

GENESIS 11:1-9.

The flood had long since passed away—Nature had resumed her empire; and men had gone forth and multiplied upon the earth. The wide world had not been explored; and its extent and advantages were unknown. Men had lived thus far in close proximity to each other, had spoken the same language; and enjoyed a common intercourse with each other. No cities had been built, no empires established, and no schemes of ambition attempted, until Nimrod, the mighty hunter, led the way in that untried scheme of building a universal city; and of erecting a tower whose summit might reach to heaven. They had lived in the East, far beyond the Euphrates; but concerning their migrations westward, they came to an extensive plain in the land of Shinar, where a prospect opened before them suitable to their wishes. Clay suitable for bricks, and slime suitable for mortar were discovered; and the project was devised to build a city of great extent and magnificence; and within that mighty city to erect a tower of strength whose broad foundation might be laid on the plain, and whose summit might extend upward to heaven. The object of which was to make them a name which would endure through all time, and prevent their being scattered abroad upon the face of the earth. No human skill had hitherto attempted so grand a scheme. No such heaven-dying enterprise had ever before been devised. By that city they seemed determined to unite all mankind in one Universal empire, and prevent their scattering abroad; and by that lofty tower, they intended to raise a monument to their fame, which should ever be the grand rendezvous of all the race, so that while the population should be increasing and spreading abroad upon the face of the earth, the eyes of all might rest upon the cloud capped tower, which was henceforth to be the rallying point for the world, and the grand badge of union among all the tribes of the earth. They thought not of the glory of God in all this. They looked to their own greatness, and sought only to perpetuate their own praise.

The vast plan was fully devised, the tribes united in the mighty project, and the work was begun. The busy multitudes prepared the bricks, gathered the mortar, and laid the mighty foundation broad and deep. The work went bravely on; and far over the vast plain, the rising tower could be seen, as day by day its height increased, with every apparent prospect of complete success. But how vain are all such human calculations! How presumptuous such daring and ambitious attempts! For in the midst of their hopes and prospects all was brought to naught. A council was held in heaven, the purpose was formed, and a divine power emanated from the eternal throne, to scatter confusion among them, and to defeat their wicked designs. The Almighty said, "Behold the people are one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence, upon the face of all the earth, and they left off to build the city." What a change now passed over them. Instantly their original language was lost, and a multitude of languages instituted, differing so widely, that no interpreters could translate them so as to promote intercourse among them. This confusion of languages, attended-as it probably was, by other demonstrations of divine interference, caused a complete cessation in the building of the city. And soon the tribes, according to their languages, were scattered abroad upon the earth. Thus the mighty superstructure, which they designed to perpetuate their fame, and prevent their being scattered abroad, became the very instrument of their dispersion, and the enduring monument of their daring impiety. They were scattered abroad upon the face of the whole earth. Rival nations arose, and struggled for universal empire. And the earth became divided amongst them. And though treaties of commerce, and alliances for war, have been formed amongst the nations to a considerable extent, and though translations of languages have abounded, thousands of dialects abound; yet no universal empire has ever been fully established. Various distinct species of human beings exist, and many independent nations rival each other, and flourish independent of other dominions. Were there no rivalry amongst aspiring tribes, no difference in their speech; but were all perfectly united in any single enterprise, there is no telling to what awful the catastrophe might go, if no divine intervention were to ensue. But such a thing as a perfect union among the nations and tribes of the earth can never take place, until, through the triumph of the gospel, the blessed Son of God shall unite them together in this vast and glorious empire.

J. M. W.

The above was published as a communication in the Christian Index in 1852.

**COMMUNICATIONS.**  
For the South Western Baptist.  
**Howard College Destroyed by Fire!**  
Marion, Ala., October 10th, 1884.

My dear brethren,

With deep sorrow of heart I inform the readers of the Baptist of the sad calamity which has befallen this community and the Baptists of Alabama! Between 12 and 1 o'clock this morning, the cry of fire rang through our town. It was soon ascertained that the building doomed to destruction was our own beloved College. So rapid were the flames in their progress, that scarcely any thing could be saved, and Books, Apparatus and Laboratory, together with all things pertaining to the office, save the College notes, now lie a heap of smouldering ruins. The pecuniary loss cannot be less than fifteen or twenty thousand dollars. Dr. Talbair's individual loss is from four to five thousand dollars.

But this is not the least nor the worst of the disaster. Would that it were.

Two of the Professors, with some eighteen of the students, sustained more or less personal injury. The flames burst forth at an hour of the night when the occupants of the College building had retired to rest, and no way of escape was allowed them but to leap from the windows, which they did; from the 2d, 3d, and 4th stories of the house. Consequently, some were taken from the places where they had fallen, with fractured limbs, and several are fearfully burned. Young Mr. Hunter, a son of Judge Chilton, Anderson Talbair, and the younger Cleveland, are among the severest sufferers, though it is hoped that all will recover. A faithful servant of President Talbair, who attended at the College, died this morning from his burns.

The cause of the fire is unknown. Circumstances strongly indicate it as the work of an incendiary, but I must doubt, till convinced of the contrary, that any person could have been so recklessly depraved as to commit so great a crime. The fire, by the testimony of all the students with whom I have conversed, originated on the stories of the hall on the first floor, and ascending upward, cut off all egress by the main entrance. None were aware of its existence till waked up by the smoke or the ignition of their bed clothes. No fire had been used in any of the rooms this season, and at the place of its origin, it could not easily have been kindled either by the accident of a lighted candle or a cigar. At nine o'clock, President Talbair—as was his custom—passed through the building to see that all was right, and he saw no signs of fire. A committee has been appointed to ascertain, if possible, the cause of this great misfortune, who will report in due time. Thus I have endeavored to give you the facts of this sad event.

A meeting of the citizens was convened in the Baptist Church this morning at 11 o'clock, and the first business they did was to appoint a committee to detail suitable persons to attend to and nurse the sick. Every young man has the benefit of medical aid, and is doubtless well cared for as he could be at home. The parents of the injured were promptly telegraphed and written to. It has been found, too, that the condition of most of the wounded is not as bad as was at first supposed.

The next business to which the citizens gave attention, was to open a subscription for the restoration of the Howard College. About six thousand dollars were subscribed on the spot, when the meeting adjourned to re-assemble at 7 o'clock in the evening.

Arrangements are to be made for the conducting of the College exercises till the contemplated building for the purpose shall have been erected.

A word more, to the Baptists of Alabama. Will not the friends of education rally around this worthy institution? Never before in the history of the College did a session commence under more auspicious prospects. The Faculty and all are entitled to the confidence and liberal patronage of all the Churches in the State.

Ought not this very calamity, instead of causing discouragement and indifference, to win on the sympathies and elude the energies of the friends of progressive knowledge. Denominational pride should prompt all concerned or in any way interested, to vigorous activity in so good a cause. Come, brethren and friends, from all parts of the State, lend a helping hand in this day of need.

JOSEPH WALKER.

For the South Western Baptist.

**The great work progressing in Pickens County.**

**Brothers Editors:**  
The 19th Anniversary of the Union Baptist Association was held with the Unity Church, Pickens County, Ala., including the 4th Sabbath last month. The Session was truly harmonious and pleasant, and I trust the measures adopted to secure an able and zealous Domestic Missionary to preach in the destitute places, and stimulate the Churches to greater effort in promoting the blessed cause of Missions will be eminently successful and prove a great blessing to us. This Association will at no distant day be a working body. Several measures of interest to the cause of religion were adopted, and among others, was a resolution to raise a fund from the delegates present, to purchase religious books for some poor young brethren who have just entered the ministry. Immediately after its adoption, about 35 dollars were contributed for that purpose. The number reported as baptized during the past year was 192.

After the adjournment of the Association, on Monday, the delegates had mostly departed for their homes, the congregation remained and listened to a soul-stirring discourse from our esteemed brother, Elder W. H. Robinson, Domestic Missionary of the Columbus Association, Miss., who remained and assisted the writer in protracting the meeting until the afternoon of the 1st Sabbath inst.

Elder W. F. Sprague preached twice, and Elder M. Lyon once, during the progress of the meeting. The members of the Church were greatly blessed with the spirit of prayer, and engaged in the great work with one heart and one mind.

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Two persons were received into the fellowship of the Church and baptized on last Sabbath by the writer, as a part of the fruits of this revival. There were about twenty others, who professed a hope in Christ, some of whom, I trust, will

soon follow their brethren in the delightful ordinance of baptism.

The meeting closed with deep interest, with sixteen persons on the morning and evening in interest in our prayers. Truly "God is good to all."

Affectionately yours in Gospel bonds,  
A. M. HANKS.

For the South Western Baptist.

**On Benevolence.**

**Brothers Editors:**

I notice in your paper of the 24th of Sept. a report of the society of the L. O. O. F. taken from the Charleston Courier. In which report it is stated that there are now 2,110 Lodges with 204,000 members, and the revenue accruing was \$1,375,000 and that \$330,000 were expended in the taking care (physically I suppose) of those dependent on that benevolent organization.

In looking over the above statement my mind was drawn to the Church and its resources as well as those who are dependent on it not only physically but spiritually.

On close inquiry into the above I find more than \$6 00 contributed by each individual member, and that more than \$2 00 to each member is bestowed in the way of charity. Now when we turn to the individual membership of the Baptist Churches South, we find the following figures to be not far from the truth:

The number of Churches in the Southern twenty-three States is probably over 8,000, allowing 70 members to each, which will make the membership amount to 560,000 deducting one-third for blacks we have nearly 375,000, having the whole Southern States under their commission, as well as to do what we can abroad, and yet \$100,000 would cover all that is done at home and abroad for both soul and body, which is at the largest calculation less than a third of a dollar per head. Now if the above calculation be near the truth, why is it so? Are there more love and harmony in the worldly organization of Odd Fellowship, than there is in the Church, or is their objects more laudable?

Surely no one whose heart is light with the love of God is disposed for a moment to allow that theirs is a more praiseworthy object than ours!

Brothers, let us look into this matter, there is certainly something wrong. How can we bear to think of that hour when we shall be called to give an account of our stewardship? God has said of the gold, "it is mine" and the "silver it is mine," and the cattle on a thousand hills are mine." If so God has loaned them to us as a talent to be used for the advancement of the cause of Christ and humanity. What if he shall say in that day in the language of James: "Your riches are corrupted and your garments are moth-eaten. Your gold is cankered." James 5:2, 3. See also 4:5, 6.

Now when I hear the declaration of the Foreign and Domestic Boards as well as that of the Indian Mission Association, how forcibly are we struck with the language of the 4th verse as well as the 5th, 4th, "Behold the hire of the laborers who have reaped down your fields." Look at Roberts and others in China, and the destitute at home which the Domestic Board say they are compelled to turn off for want of means to sustain



being year upon this subject as to whether the same or a different result shall be attained.

The report was made, and it was then resolved that the Executive Committee be instructed, at their earliest convenience to appoint a general agent, to travel and collect funds, and that each Church be requested to appoint a sub-agent belonging to their respective Churches to aid in this matter, and to solicit funds in their respective Churches and neighborhoods.

We make the following extract from a private letter:

TROY, ALA., Oct. 1854.

My Esteemed Friends:

Having a little business with you that you will be rejoiced at the good news I have to communicate, I make bold to trouble you with a few lines. God in infinite mercy has been pleased to visit our village—wicked Troy!—For two weeks past we have had a season of refreshing. The meeting has not been a tedious one; but the silent, effectual workings of the spirit of God has done more than it was in the breast of the most ardent to hope for. "The wind, indeed, bloweth when it listeth and we hear the sound thereof but cannot tell whence it cometh and whither it goeth."—Since our meeting has been progressing there have been 22 added to the Church by experience and baptism and about 10 by letter. I am among the latter. How I wish that I had not stayed out so long as I did. I feel that I did wrong and have lost much by it. I have ever had doubts as to my conversion and now even while I communicate to you these glad tidings of great joy my heart does not rejoice as becometh a Christian to rejoice. I am resolved to live a more consistent life and to pray God continually that he will give me a heart of flesh. May I have your prayers in support of this resolution and in aid of this end. If you ever did baptize one for whom you should pray and to whom you should give counsel, I am the one.

Among those who have joined the Church here, are some half dozen Methodist brethren and sisters.

Respectfully your friend,

C.

## GENERAL NEWS.

### Loss of the Arctic.

The following despatch is taken from the Charleston Courier:

New York, Oct. 11.

The U. S. Mail Steam Ship Union has arrived at this port from Havre, which port she left on the 27 ult. She brings the melancholy intelligence that on the 27 ult. the U. S. Mail Steam Ship Arctic, Capt. LUCE ran into a steam propeller at sea, and commenced to leak so rapidly that the fires were extinguished. The crew and a few of the passengers took to the boats and Capt. LUCE the mates and a majority of the passengers remained by the ship until she was a raft. Unfortunately however, a sudden panic occurred and numbers rushed upon it and the only boat remaining—the sixth. In three minutes afterwards the Arctic sunk, and only one out of seventy-two on board escaped. Those who were on the last boat were saved, having been picked up by the barque *Harmon*, and transferred to the ship *Star*, for New York. The other five boats have not been heard of. Those saved were principally the crew.

The propeller, which was full of passengers, was greatly damaged. Her fate is not known.

Out of 431 souls on board the Arctic, only 32 are known to be saved. Among these last seen on deck were E. K. COLLINS, Miss and Master COLLINS, BROWN and family, relatives of Messrs. BROWN & SHIPLEY, of Liverpool, JAMES MURKHEAD, of Pittsburgh, and the Duc de GRAMMONT, of the French Embassy.

A DAY OF THANKSGIVING.—The citizens of Columbus Geo., observed the 5th inst. as a day of thanksgiving to God for his blessings upon them, and for the preservation from pestilential diseases. Business houses were generally closed.

The cars have commenced running to Americus Geo. The first train run through about the 1st inst.

Many a true heart that would have come back, like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace—the taunt, the savage railing of an unforgiving spirit.

With many readers, brilliancy of style passes thought; they mistake butterflies in the grass for immeasurable gold mines under the ground.

DEATH OF THE HON. J. W. JACKSON.—The Savannah Georgian records the death of the Hon. Joseph W. Jackson, late member of Congress from that district, who died of yellow fever at his residence in Savannah. He was a man of scrupulous honesty and the most chivalrous and unbending integrity, and goes to the grave with the respect of all who ever knew him.

The Clerk in ADAMS & CO.'s Boston express office who absconded some days since with several thousand dollars, was arrested at Chicago on the 5th inst. Only \$2,000 of the money was recovered. The defaulter has been traveling as son of Mr. Adams, and lost large sums of money to gamblers on the route.

PROST.—We have seen in several of our exchanges the declaration that frost was seen last week in different places.

THOMAS F. MEAGHER, the Irish patriot designs settling in California. He is said to be strongly attached to the Southern people.

Steamer City of Philadelphia was wrecked off Cape Race Sept. 25, and will prove a total loss.

The Execution at LAFAVETTE.—The Chambers Tribune gives account of the execution of the negro Isaac on Friday 6th inst. and takes position against

public executions. We have long believed them to be detrimental to good morals.

DEATH OF DR. A. R. BRANTLY.—The Savannah Georgian of Sept. 26, announces the death of this young and promising physician. He was the son of the late Rev. Wm. T. Brantley D. D. and three weeks before, went to Savannah to aid in the yellow fever practice, and while administering to others fell a victim to that disease. He died at the house of Mr. LaBarrow Scriven Co., Geo.

WHIG VICTORIES.—Pennsylvania elects a Whig Governor by 20,000 majority. It is said that Ohio has gone for the whigs also.

THE KNOW NOTHINGS OF NEW YORK, have nominated Daniel Ullman as candidate for Governor. He accepted the nomination, and judging from the past success of the order we predict his election.

STEAM BOAT BURN.—The Steamer Princess took fire on the 8th inst. between Red River and Fort Adams. She had on board 3000 bales cotton. The boat and cargo will be almost a total loss. Some 23 persons were also destroyed.—N. O. Delta.

THE Sportsman Express of the 17th inst. says: "On Thursday morning last we were visited in the neighborhood of the town by a slight white frost not general however, and so light as not to injure vegetation materially. The weather is cool and bracing, calling into service fire and winter clothing."

## BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 6, No. 25.

Letters received and business attended to:

A. O. Hall, Stewart, Gray & Co., J. M. Russell, J. V. Wright, John A. Evans, P. M. W. B. Head, T. F. Martin, J. P. Williams' subscription will be out with the 26th number of our paper.

Letters containing remittances:

Wm. Smiley, J. P. May, W. H. Olds, Jesse Holmes, Pleasant White.

Letters containing remittances for others:

Geo. Cleveland for Mrs. E. E. Colvin; J. H. Devotte for J. T. Pack; Z. G. Henderson for Albert Smith. The account of J. D. Moody stands corrected. We thank Bro. H. for the information he gave us.

## RECEIPT LIST.

Brethren making remittances for subscription and not finding them reported in due time will please inform us.

Paid to Vol. No. Am't.

Wm. Scott, 7 24 2 00

Wm. Ocker, 7 24 2 00

Y. Noble, 7 24 2 00

Jonathan Rogers, 7 27 2 00

S. W. Lide, 7 24 2 00

James M. May, 7 17 2 00

Col. V. H. Monahan, 7 24 2 00

Mrs. N. J. Henly, 7 24 2 00

Mrs. Catherine Moulton, 7 24 2 00

S. R. Kennedy, 8 9 2 00

Dr. Isaac Lyon, 7 24 2 00

Terrell Johnson, 7 24 2 00

T. E. Monahan, 7 24 2 00

T. H. Mahon, 7 18 2 00

Rev. D. Giddens, 8 4 2 00

W. W. Lawe, 6 50 3 80

Wm. Foreman, 7 24 2 00

J. H. Kintz, 7 24 2 00

J. H. Roberts, 7 24 2 00

Wm. Collins, 7 24 2 00

Dr. Wm. McBride, 7 24 2 00

H. C. Keyes, 7 22 2 00

Rev. J. M. Russell, 7 34 2 00

Wm. Leggett, 7 24 2 00

Thos. Pharaoh, 7 24 2 00

Wm. B. Harralson, 8 10 2 00

John Pughler, 7 25 2 00

John A. Jones, 7 24 2 00

Rev. J. E. Bell, 7 24 2 00

J. T. Pack, 7 26 3 00

Mrs. Evelina Colvin, 7 20 2 00

Moses Whelan, 5 50 5 00

James Puckett, 5 50 1 85

Jacob Caraher, 7 24 2 00

T. J. Wilk, 7 24 2 00

Wm. Smiley, 7 35 2 00

John P. May, 5 10 3 00

Jesse Holmes, 5 50 4 00

W. H. Olds, 8 25 2 00

Albert Smith, 5 50 1 00

Pleasant White, 5 50 1 00

Mrs. L. M. Sills, 7 25 2 00

## OBITUARY.

THOMAS QUADIAN ECHOLS, son of Col. J. W. Echols, of Auburn, died on Sunday the 15th inst. in the seventeenth year of his age. He had been confined for several weeks with typhoid fever, and it was supposed that he was recovering, when quite suddenly, about ten o'clock on last Lord's day, he was attacked with hemorrhage and in four hours he was a corpse. Thus it is that the shaft of death often comes from a source from which we least expect it.

The death of this amiable young man is one of those dark providences, which human wisdom cannot fathom. Rejoicing in the vigor of youth, without ever having been seriously afflicted a day in his life, one in whom the highest hopes of parents and friends were concentrated, and at the head of all his studies in his studies, he is suddenly summoned into the presence of God! Alas, what prodigies, what forebodings, can baffle the king of terrors! The sharpest sight cannot detect his misdeeds—the most athletic form is no proof against them. The stoutest and the most promising of to-day, may be the corpse of to-morrow.

Hark, however, as this providence may be to the eyes of some, let the parents, brothers and sisters of our departed young friend remember that "the Judge of all the earth will do right." David exclaimed on a similar occasion, "I was dumb; I opened not my mouth, because thou didst it." If the untimely death of this youth shall serve to teach his surviving friends and relatives the importance of laying up treasures in heaven—if it shall incline them in the midst of life to prepare for the last solemn change—then our young friend will not have died in vain, and they may yet extract from this cup of affliction the sweetest of revivifying life! May God grant to this afflicted family the sanctified benefit of this providence! S. H.

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THE ISLANDS, Ala., at Hebron Church Benton county.

UNION, Miss., at Piedmont Church Jefferson county.

WEST FLORIDA, at Union Academy Church Jackson county 8 miles North East of Marianna.

YAZOO, Miss., at Acacia church Holmes county on Friday.



LeGRAND & JONES.