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1	10	20	30	40	50	60	70	80	90	100	110	120	130	140	150	160	170	180	190	200	210	220	230	240	250	260	270	280	290	300	310	320	330	340	350	360	370	380	390	400	410	420	430	440	450	460	470	480	490	500

For the South Western Baptist.  
Ministerial Piety.

As a class, no men occupy a higher moral position than do ministers of the Gospel. Hence the confidence reposed in them, and the influence they exert. The respect and esteem in which they are almost universally held, is a noble tribute paid to their moral worth.

This commanding position is a powerful auxiliary to the pious, faithful, and devoted servant of God—the man who preaches because he believes, and has felt in his own heart the power of that truth he proclaims to others. Availing himself of the advantage which is thus given, he labors to win souls that God may be glorified and Christ honored in their salvation.

The honorable and influential station which ministers occupy, may become a snare both to those who are discharging its sacred functions, and those who are candidates for the ministerial office. It may cease to be the means of usefulness, and become the motive whereby men are actuated in preaching the Gospel. Sometimes it is exceedingly difficult to detect the secret springs of action, to decide as to the character of the motive which prompts to a certain course of conduct. Men are frequently deceived. Instances are not rare of conversions among ministers of the Gospel after years of study and labor in proclaiming the great truths of salvation to others.

Surely, then, it is infinitely important, that preachers should frequently interrogate their own souls, that they may determine as to their spiritual condition before God. The question is as momentous to them as to any of their flock. The work of saving grace been wrought in me? Am I a child of God?

In answering this question, care should be taken lest some test other than that required by God, be applied. It is probably more difficult for ministers than for others to be honest with themselves. They are exposed to peculiar temptations upon this point, arising in part from their familiarity with the subject. The great and pressing themes of religion are so frequently upon their lips, that it is difficult to the last degree to retain their impression on the heart.

It is self-evident that the mere assumption of the ministerial office is no proof of sincere piety. According to the Scriptures there is no saving efficacy in the sacerdotal robes. On the contrary, the fearful examples of Nadab and Abihu in the Old, and Judas in the New Testament, present the alarming fact that the most wicked men may occupy the highest positions. No man, therefore, can claim to be a child of God, simply because he is a preacher of the Gospel. "God is a respecter of persons."

Ministerial success, is no criterion by which to judge of ministerial piety. That is, because numbers may be converted to God under the preaching of an individual in no reason in itself why that individual should conclude that he himself is converted. Many an humble pastor toils on in comparative obscurity, weeping in secret places because so few believe his report, but still discharging his duties, and looking carefully, but in strong faith to the promised reward. Like his blessed Master, his labors seem to be productive of little im-

mediate good—but the seed he is quietly sowing, will by and by be productive of a glorious harvest, and he shall at last "shine as the stars forever and ever." There are other preachers, noted "revivalists," who preach a few months in the year, travel from place to place, shake communities from centre to circumference, add thousands to our churches, and by a brilliant, poetic, excited exhibition of truth, unsettle the pastoral relation throughout the length and breadth of the land—such men meet with a large measure of success, and many of them go down at last to death and to hell. There are many unanswerable facts in proof of this. If a man rejects that mercy which he proffers to others, and abuse that grace which he commends to others, he cannot be saved. Many will say in that day, "Lord, Lord, have we not prophesied in thy name," &c? to whom it will be answered, "I never knew you, depart from me ye that work iniquity."

There is nothing then pertaining to the ministerial office, that can save the minister's soul. However respected and useful he may be—however wide his sphere of influence, unless there is a personal application of the blood of Christ he cannot enter the kingdom of God.

How tremendously responsible the preacher's position! What weighty motives are presented for the cultivation of his piety! Brethren did we but realize the solemnities of the judgment as well as preach them—could we but feel the momentous interests committed to our charge, as well as urge them upon the people, what a different aspect would religion put on! It is a fact we cannot conceal, that the present great awakening took the preachers by surprise. The masses, under the influence of God's Spirit, are exhibiting more zeal, more harmony, more Christian love than their teachers. While ministers are quarrelling, the people are praying, and God has opened the windows of heaven, and is pouring the blessings of his salvation upon the land.

In the midst of this "season of refreshing," it has been painful to read our periodicals, filled as they have been with so much to disturb the peace of Zion. And yet these papers are conducted by ministers, who ought to have been teaching the spirit of the Christian religion, encouraging mourners, and throwing their whole influence in the forwarding of this glorious work. It is time, high time, that special prayer was made in all our churches, in behalf of those brethren, that the Spirit of the Lord may descend with his gracious influences upon their hearts, and lead them to remember that "the servant of the Lord must not strive; but be gentle unto all men, patient in meekness instructing those that oppose themselves."

Which is the Apostolic Church?  
There were many Christian churches, no doubt, collected by the ministry of the first preachers of the word, of which we have no express mention in the sacred writings. For instance, we have no particular account of any Christian churches being planted in Cilicia, yet we are informed that Paul and Silas went through Cilicia confirming the churches; which must have been previously set in order. This might have been done by Paul himself, as this seems to have been his native country previous to his being brought to Antioch by Barnabas. About this time, Paul and Silas, among other places, revisited Derbe and Lystra; at the latter of which, the great Apostle of the Gentiles had been the means of converting Timothy to the faith of Christ, of whom the brethren of Lystra, gave such a favorable account, that Paul chose him as an associate in the work of the ministry; to which office he was solemnly set apart, by the prayers of the church, and the laying on of the hands of the presbyters. And to prevent all caviling of the Jews, about his ministry, the Apostle circumcised him with his own hand; after which they preached on their journey, delivering the decrees to the churches, which had been ordained by the church at Jerusalem. By these means, the Gentiles were established in the faith, and their numbers greatly multiplied. In Phrygia, and in the region of Galatia, they appear to have been very transient. The Holy Spirit not permitting them to preach here at this time. They then came to Troas, at which place, Paul had a vision in the night; who, with his companions, in

the interpretation of which, conceived; which was, to preach the gospel in Macedonia. They, therefore, obeyed the heavenly admonition, and proceeded immediately to Philippi, where they constituted an interesting church. Philippi is situated on the river Strymon, by the side of which, Paul and his companions repaired on the Sabbath day, and being set down, they spoke to the women which resorted thither. Among these was Lydia, a Jewess, formerly of the city of Thyatira, who it seems had taken up her residence in Philippi, for the purpose of commerce; whose heart the Lord opened, that she understood and believed the doctrine which Paul taught; and, who, together with her domestics, was baptized in the name of the Lord Jesus. It is as easy to see the hand of God in providing means by which His Word was to be preached in this city, and through the Word, the establishment of another church of Christ; as it is to trace Him through all His mysterious providences, which ultimately tend to His honor and glory, and to the infinite joy and happiness of all the true Israel in God. Lydia appears to be the first at this place, interested in the Apostolic doctrine. After this, it seems that there was a "certain damsel possessed with a spirit of divination," or a species of fortune teller, out of whom Paul cast an evil spirit, for which he and Silas, after receiving "many stripes," were thrown into prison. This was all done, that the Holy One might show his power in the conversion of this people. For "at midnight" there was an earthquake, which shook the prison, and "the doors were opened and every one's bands were loosed," which caused the Jailor to come trembling, and said, "Sirs, what must I do to be saved?" The answer was natural, "Believe on the Lord Jesus Christ," which he did, and was baptized. After this, they visited Lydia again, comforted the brethren and departed.—This is the pattern of the Christian church; the subjects of which, in each instance, believed and were baptized.—Who among us now, follow this example? After they passed through some other places, we find them at Thessalonica, where "Paul reasoned with them out of the Scriptures." In consequence of this beautiful short discourse, "some of them believed," and of the chief women not a few. But still there were some unbelieving Jews, who received not the Word; but became much enraged "and assaulted the house of Jason," whom they suspected of receiving the Apostles in his house; but not finding them, they brought Jason with some others before the rulers of the city. Now, in consequence of the uproar in the city, the brethren thought it best to send Paul and Silas away, which they did "by night, unto Berea." Here the Apostles had better success, for a short time, "for they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." "Therefore, many of them believed."

OMRON, April 28, 1858.  
For the South Western Baptist.  
Indian Missions.

Messrs. Editors: If you will not consider me as intruding upon the patience of the readers of the S. W. Baptist, I wish to call the attention of the Baptist denomination, for a few moments to the subject named above. Much has been said on the subject; but, as the Queen of Sheba, said in reference to the wisdom of Solomon. So, I may justly say in reference to Indian Missions. Brethren and sisters, "the half has not yet been told." If this be a fact, and it most certainly is a fact, how important it is, that we, as Baptists take this subject under prayerful consideration. I am free to acknowledge for one, that I have fallen very far short of acting out my duty, as it is taught me in the Scripture. God has his purposes all fixed, and nothing will ever be able to thwart in the least, one of his purposes—so the Scriptures teach us. And it is from such a consideration as that, that I feel to believe that the Red Man is yet to sing the songs of Zion. God has chosen his people in Christ Jesus before the foundation of the world.—And one glorious truth connected with that idea is, he has chosen them out of every land, nation, kingdom and tongue. And the Scriptures teach that the "redeemed of the Lord shall return, and come with singing unto Zion," &c. And in order to accomplish this purpose of God, He (God) has devised the means to bring it to pass. That is the preaching of the Gospel.

Brethren, the world by its wisdom,

nor its ignorance, will never find out God. Six thousand years stand up as a witness in proof of the assertion made.—The same length of time might pass again, and still the human family would be in heathenish darkness; unless the Gospel of our Lord Jesus Christ should be preached. How important then, that we endeavor to the utmost of our ability, to obey the command of Jesus.

One thing should ever be borne in mind by those calling themselves Christians. That is, Christ, when he gave a command, meant that such a command should be obeyed. The Apostles viewed his command in this light, and acted accordingly. And we are expressly charged, not to be a forgetful hearer, but a doer of the Word. Have we been doers of the Word? have we sent the Gospel to all nations? have we sent it to those who a few years ago were living in peace, where we are now making our thousands of dollars annually? The answer comes from the Red Man and says, you have not. May they not in truthfulness, say to us, my lands you have taken away, and what is worse, you have withheld the Gospel from me? How does this look in the sight of God? Can you Christian friends be content to live in the neglect of the commands of your Redeemer, as you are doing, while so many of the human family are dying without any knowledge of the way and plan of salvation? Where, I ask, do you show your love to Jesus Christ by so doing? Remember, it is not what you think about doing, it is not what you purpose doing, it is not what you promise to do; but what you actually do, that measures your love to Jesus Christ. Then let us be up and doing upon the matter. Let us send the Gospel to all the wandering tribes scattered over the Rocky Mountains. That they too, may remember and return unto the Lord; and praise his holy name.

I expect to write one other piece and relate a circumstance that took place with some Indians and myself not long since. In which I wish to make an appeal to Christian sisters especially.—Meanwhile, let us pray for the conversion of the Indians.  
E. H. W.  
LUDLOW, Scott Co., Miss.

For the South Western Baptist.  
Interesting Sabbath School Celebration.

The first day of May, was truly a gala day for Channeeuggee. At an early hour the Sabbath Schools from surrounding neighborhoods, began to assemble; clad in white robes, with suitable badges and banners, a more beautiful or imposing spectacle was never before presented to the people of this region. It reminded us forcibly of John's vision of the army about God's throne.

In addition to our own flourishing Sabbath School, other localities, viz: Cotton Valley, Union Springs, Mt. Zion &c., (Superintendents and teachers, being present,) formed the procession in college-chapel, under the marshal, Col. J. E. Cunningham, and marched into the M. E. Church, a large and commodious building, but too small to accommodate the vast crowd assembled. The meeting was called to order by Dr. N. B. Powell, who nominated Dr. Wm. H. Ellison as Chairman, and Robt. H. Haynes, as secretary. The object of the meeting being explained, the Coronation was sung most beautifully by scholars; a most fervent prayer was made by the Chaplain, Rev. Pitt Callaway.

After these very entertaining and delightful exercises, Prof. J. A. Wilson, the orator of the day, delivered a chaste and eloquent address in vindication of the Sabbath School cause.

Dr. N. B. Powell then offered the following resolutions: "Resolved, That in view of the moral influence exerted by Sabbath Schools, it is the duty of patriots, philanthropists, and Christians, to foster and cherish them, not only by their purses and prayers, but by their personal exertions."

The Dr. supported the resolution with zeal and ability, demonstrating clearly that this is emphatically the great benevolent institution of the age, the nursery of the church, the moral lever to overturn the corrupt system of Popery, which wages war against the spread of the knowledge of God's word.

It was plainly to be seen that the Doctor had prepared himself well for this important occasion, and equally marvelous to think that any one who listened to the arguments, made on that occasion, should regard this institution as unimportant. This resolution was also supported by Mr. Jno W. Wright

and carried unanimously. The following resolution was offered by Col. W. W. Battle, and supported in speeches from himself, Col. R. H. Powell, Rev. Pitt Callaway, J. A. H. Granbury, and Jas. Rogers:

"Resolved, That the Sabbath School cause is well worthy the hearty co-operation of every man who would promote the permanent prosperity of our common country."

The resolution was adopted without dissent. A motion was then made and adopted that the proceedings of the day be published in the South Western Baptist and Southern Christian Advocate.

A splendid and bountiful repast had been prepared by the ladies of the surrounding community, which was "enough for one, enough for all," that were present.

For the purpose above specified, I send you the above proceedings, and remain with sentiments of very high regard, yours, &c.,

ROBT. H. HAYNES.

Thoughts by the way-side.

BY PHILIP BARRETT.

Many an aimless expression, like the arrow from the bow drawn at a venture, which laid the wicked Ahab low in the dust, pierces some undefended part of the soul, and lays the sinner dead and helpless at the foot of the cross.

As mortar becomes hardened by absorbing the carbonic gas of the atmosphere, so does man's nature at first soft and easily impressed become hardened absorbing the noxious gases of a sinful world.

Religion, like the leaves of the tree cast into the bitter waters of Marah, purifies the bitter streams of life, and cheers many a languishing, thirsting soul by its refreshing sweetness. When the man of wealth looks upon his princely mansion, or the scholar, some production of his genius, how frequently does the vainglorious thought arise in his mind, "Is not this great Babylon which I have built for the house of the kingdom; by the might of my power and for the honor of my majesty?"

[Christian Observer.

"I'll Rest when I get Home."

While walking through a street in the city of —, a few days ago, I passed a man whose head was whitened and body bowed by the hardships of not less than sixty years. His limbs trembled under their heavy burden, and with much apparent effort he advanced but slowly. I overheard him talking in a low and subdued voice, evidently mourning over his weariness and poverty. Suddenly his tone changed, and his step quickened as he exclaimed, "I'll rest when I get home."

Even the thought of rest filled him with new life, so that he pursued with more energy his weary way. To me it was a lesson. If the thought of the refreshing rest of home encourages the careworn laborer, so that, almost unmindful of fatigue and burdens, he quickens his steps homeward, surely the Christian journeying heavenward, in view of such a rest, should press onward with renewed vigor.

This little incident often comes to mind amid the perplexing labors of the day, and stimulates me to more constant and earnest effort. Each laborer toiling in his Master's vineyard, bearing the heat and burden of the day, can say, "I'll rest when I get home." Have let us be diligent in the service of our Lord, remembering that our rest is above. Fellow-traveler, are your burdens grievous to be borne, so that you are ready to faint in the way? Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To rest from toil is sweet; to rest from sin is heaven.—American Messenger.

HOME MISSION SOCIETY.—We learn from the Home Mission Record the receipts into the treasury of the Society, in donations and legacies, for the year ending March 31, 1858, fall short of those of the previous year less than one hundred dollars, a comparison which, considering the severe financial embarrassments of the country, is thought very favorable. The disbursements for the support of missionaries have exceeded in amount those of last year, by \$5,398.

BOARD OF FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.—During the year closing March 31st, the receipts were—\$34,992.55; expenditures, \$33,738.92.

The credit that is got by a lie only lasts all the truth comes out.

## Obligation of Immersion.

It is well known that Baptists not only reject infant baptism as an unauthorized innovation, but also reject (though with far less concern) the modern substitution of sprinkling, for the entire immersion of the body, originally practiced in the administration of baptism; and, except in the case of the sick, universally observed throughout Christendom for thirteen hundred years. Nor do they act without reason. Indeed, they cannot do otherwise, with all the evidence before them.

For the obligation of immersion, as identical with baptism itself, and essential to its specific spiritual purpose, they urge the admitted signification of the word *baptizo*; the necessity of adhering to the ordinary meaning of words in the interpretation of laws; the places where the rite was originally performed; the phraseology employed in describing the administration; the undeniable example of Christ himself; and the metaphorical allusions of the sacred writers when explaining the spiritual import of baptism; all which, they say, confirm the meaning to immersion, and necessarily exclude every other. No valid objections have ever been brought forward against the combined force of this evidence. It has commanded the assent of the most learned, pious and biblical scholars of our age.

Here, indeed, they have the concurrence of the whole body of the Reformers of the sixteenth century; who were confessedly withheld from restoring immersion generally among Protestants, not by critical reasons, but by a supposed power in the Church to alter outward rites whenever deemed expedient, providing the substance of the rite was retained. The Mennonites or Dutch Baptists restored immersion; but a part of them, though still rejecting infant baptism, have adopted pouring, by confounding the *outpouring* of the Spirit with the *baptism* of the Spirit—the cause with the effect. Those who adhered to immersion were hence called *Tunkers*, i. e. *Dippers*. It is well known that all the Greek and Oriental churches, (embracing a population of about 100 millions) though adopting the baptism of children, retain immersion to this day, as essential to the validity of the rite. It is worthy of remark, also, and well fitted to rebut modern prejudices, that since the Christian era the immense majority of Christians have actually practiced immersion, it being only about 500 years since it began to be abandoned by degrees in Western Europe, and only 200 years since it was the prevailing custom, (as it is still the law) of the Church of England. The Baptists (with the exception of the Mennonites mentioned above,) regard it as one part of their mission to uphold, and as far possible, to restore throughout Christendom, the original institution.

In its entire form and spirit. While frequently misunderstood on this point by other Christians, they profess to be removed by their fundamental principles, farther than all others, from superstition and bigotry; inasmuch as they attach no saving efficacy to sacraments, and recognize spiritual qualifications as invariably necessary to their rightful and profitable reception. Hence they regard themselves as in spiritual communion with all Christians throughout the world, whether in their view baptized or not. They joyfully own the spirit, in the absence or mutilation of the form; though they themselves, as they love their Lord, dare not either mutilate or reject it.—Baptist Family Mag.

## Working Christians.

Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the uselessness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is needy, and yet you will not speak to him? See, here you have got work to do. When Christ found you, he said, "Go, work to my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people. This is not like a servant.—McChyne.

## 'How shall I become a Christian?'

"Believe on the Lord Jesus Christ," says the Bible. That is—Give up your disobedience to God and your neglect of his Gospel, and, asking forgiveness for the past, take Christ as your Savior, and consecrate yourself to him entirely and for ever.

Hence, in order to become a Christian, it is not necessary that we have a given amount of emotion, or of excitement, whether in view of our sins, or of our eternal danger, or of the glorious hopes set before us in the Gospel. "One thing is needful," said the Redeemer—only one, and that is, to abandon our past neglect of him, and make him henceforth our Savior, our Master, our Teacher, our all. The Israelite, bitten by a fiery serpent, was to look at a serpent of brass lifted upon a pole; that alone was necessary. Till he did that, the greatest amount of pain or of fear availed him nothing. When he did that, his cure began. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He has been lifted up, and whosoever "looks" shall live.

And nothing but this will do. No amount of feeling will do. No good works will do. No effort to make oneself better will do. Any attempt to make conviction of sin, or anything of our own, take the place of the grace of God in Christ, is but a form of self-righteousness—that is, a form of that very selfishness which is to be given up. In becoming Christians, then, we make Christ all our salvation.

And we give up our all to Christ; not only our property, our talents, and our time, but our desires, our feelings, our aims, our aspirations, our plans of life—yes, all. And because we give up all, we give up self-dependence for perseverance in the Christian course; and, with self-dependence, we resign our self-confidence on the one hand, and unbelieving fears on the other. He has said, for our admonition, "Without me ye can do nothing," and, again, for our encouragement, "My grace is sufficient for thee, for my strength is made perfect in weakness." We believe these declarations, and rely on the Holy Spirit, sent by him in answer to prayer, for strength to overcome the world, our great adversary, and ourselves.

Reader, do you know yourself to be a sinner? Then you may come to Christ, and may come now. You believe that you need a Savior, and that Christ is the Savior you need; act on your belief by making him your Savior. The wayward little child, who has stood obstinately refusing his father's call to come to him, finds a very simple thing at last to give up his obstinacy and fall into his father's arms. So simple is it to cease to be a sinner.

Simply, and easily, to accept it. Will you not do so? And will you not, with prayer for Divine forgiveness and praise for Divine mercy, say: "A guilty, weak, and helpless worm. On thy kind arms I fall; Be thou my strength and righteousness, My Savior, and my all."

## The Origin of Missionary Societies

Many years ago, two sailors, belonging to West Haven, Ct., gave their sister, Miss K., as they were just departing for sea, a present of three or four dollars. She, being a benevolent lady, carried the money to her pastor, Rev. Mr. Williston, requesting him to apply it for furnishing those who were destitute, with the preaching of the Gospel. Shortly after, Mr. W. mentioned the occurrence to some ministerial brethren, and after a little conversation, they agreed to meet at his house, and form an Association for Missionary purposes. They did so, and then organized the "Connecticut Missionary Society," the first donation to which was the money which had been given by the sailors. This Society, besides sending many Missionaries to the new settlements of our country, was the mother church of the American Home Missionary Society, and, indirectly, of the American Board of Foreign Missions, the American Bible Society and many others. This little gift of the sailor brethren, was like a fountain, which under God's blessing, sent out a stream of benevolence that now flows over the world.

Sailor's Magazine.

AMERICAN BIBLE SOCIETY.—The following is a statement of the receipts of the Union for the last month and year.

For the month ending March 31, 1858, the receipts were—\$1,304.55. For the year ending March 31, 1858, the receipts were—\$13,304.55. Total, \$14,609.10.











