

S. HENDERSON AND
H. E. TALLAFERRO, } EDITORS.

VOL. 10--NO. 18.

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 9, 1858.

50 NOS. IN A VOLUME

The South Western Baptist
IS PUBLISHED EVERY THURSDAY MORNING, BY
THOMAS F. MARTIN:
JONES, TALLAFERRO & CO.,
PROPRIETORS.

TERMS.
TWO DOLLARS a year, in advance, three months.
TWO DOLLARS and FIFTY CENTS, if payment be de-
layed to the end of the year.
Any person sending the names of FIVE subscribers and
TEN DOLLARS, shall be entitled to a year's subscription
gratis.
Any person sending the names of TEN new subscribers
and TWENTY DOLLARS, shall be entitled to three extra
copies for one year, sent to whoever may be designated.
Agents will be entitled to a commission of ten per cent.
on remittances.
Orders for change or direction, must give the Post Of-
fice, County and State, to which the paper has been, and
is to be sent.

RATES OF ADVERTISING.
The space necessarily occupied by 10 lines of this size
type, will be considered one square; and 5 lines or under,
one-half square.

No. of Squares	Time 3 P.M. to 4 P.M.	Time 4 P.M. to 5 P.M.	Time 5 P.M. to 6 P.M.	Time 6 P.M. to 7 P.M.	Time 7 P.M. to 8 P.M.	Time 8 P.M. to 9 P.M.	Time 9 P.M. to 10 P.M.	Time 10 P.M. to 11 P.M.	Time 11 P.M. to 12 P.M.
Half Square	1 00	2 00	3 00	4 00	5 00	6 00	7 00	8 00	9 00
One Square	2 00	4 00	6 00	8 00	10 00	12 00	14 00	16 00	18 00
Two Squares	4 00	8 00	12 00	16 00	20 00	24 00	28 00	32 00	36 00
Three Squares	6 00	12 00	18 00	24 00	30 00	36 00	42 00	48 00	54 00
Four Squares	8 00	16 00	24 00	32 00	40 00	48 00	56 00	64 00	72 00
Five Squares	10 00	20 00	30 00	40 00	50 00	60 00	70 00	80 00	90 00

For Special Notices, fifty per cent. additional will be charged.
All advertisements on which the number of insertions is not specified, will be published TILL FORBIDDEN, and charged accordingly.
No advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory reference.
The proprietors still continue the Job Printing business, and are prepared to execute every description of LETTER PRESS PRINTING committed to their care, in as good style, and on reasonable terms as any other establishment in the State.
All Job Work is considered done when finished.
Litters containing remittances, or on business, should be addressed to the SOUTH WESTERN BAPTIST, Tuskegee, Alabama.

For the South Western Baptist.
To the Churches of Alabama Association.

DEAR BRETHREN:—I have been laboring in the bounds of your body, as agent of the Foreign Mission Board, during six weeks past. In that time I have visited nine churches and passed through the neighborhoods of three others. My efforts have had more direct regard to the support of your missionaries in Central Africa (Brother and Sister Priest) and the securing for them a comfortable dwelling than to any other department of the mission field. I have not sought so much to make cash collections as to secure the sending from the churches to the approaching Association the requisite funds. It affords me pleasure to say that my success, though not definite in every instance, has been such as to assure me that if the other churches of the Association will do as well as those I have visited will do, the support and the dwelling will be provided. And shall it not be done? Will not the churches which I cannot, this time, visit take hold of the matter in time?—There are yet but six weeks to the meeting of the Association. Some brethren have a painful recollection of a deficit at last session, and some apprehensions of a similar event at the next. But such an event will be effectually avoided if those churches which I have not visited carry out the above suggestion. Such a result will not only prevent pain but afford sincere pleasure, and make the next meeting of the Association a season of rejoicing and happiness. What church will fail to contribute her share to this happiness? Moreover, if the sisters of all the churches will do as well for sister Priest's school-house as those of some of the churches I have visited, our missionary sister will be provided with a house in which to teach little heathen children the rudiments of literature and of Christ. Will not our sisters take hold of this thing in all the churches? It is said they never fail to accomplish any scheme of benevolence which they undertake. We hope they will undertake this. My brethren and sisters; God is blessing you with abundant crops, and exemption from malignant epidemics. Some of you have been blessed much in your own souls. Some have had wives, husbands, children, brothers, sisters and servants converted to Christ within the passing association year. Will you not make thank-offerings to God for such goodness by doing something extra to spread his name among the heathens? O that your next Association may be one of rejoicing in which (though not present) none will more sincerely sympathize than.

Yours in the vineyard of Christ,
D. G. DARELL,
Ag't For Mis. Board.

For the South Western Baptist.
Messrs. Editors: The late attack of the Index upon you is reprehensible. There was no occasion for so much invective, and such severe charges. You spoke the sentiments of a large number of Georgians in regard to the polygamy views of bro. Bowen.

Bro. Landrum justifies himself because a Georgian is attacked. The rule is not a good one; Georgians can err as well as other people; but if a good one, it is late in the day to assert

it. I imagine it is a new rule, only passed and adopted for this particular occasion.

Do you remember a certain gross attack by Elder Graves upon the President and the Preaching Committee of the last Georgia Baptist Convention? If I recollect right, it was near two months before any notice whatever was taken of the matter by the Index, and when it did come, it was in the nature of a remonstrance so mild and zephyr-like that few people could see the point. It was a real velvety defense. Mark well! The persons attacked were officers and members of the Convention, and the Convention was Proprietor of the Index! Circumstances alter cases. Bro. Mell had never been to Africa.

Do you remember a certain disguised and covert attack by Elder Graves on Elder Dawson? Did you ever see an editorial defense of bro. Dawson? Was Elder Graves ever accused of "an appellation of superior holiness" for making a false charge on a Georgian and snubbing an automaton witness to prove it? Now, bro. Dawson has been long known and much loved in Georgia, and was an agent of Mercer University—the favorite of the Convention.—The Index went so far as to announce that no one should have a hand in the controversy but the parties in interest. But when Elder Dawson got Elder Graves down on his back, the Index must needs let in a new champion to help Graves out of the difficulty. Well, that was magnanimous, to say the least of it.

The Index is my State paper—I read it, pay for it, and love it. Aside from this, I think it one of the best papers in the country; and would like for brethren in Alabama to know more of it.

For the South Western Baptist.
Temperance.

MESSRS. EDITORS: In my first article, I only touched the subject which so much interests my mind, thinking some one more able, would be led to take hold and lead the public mind to reflect upon the subject of Temperance. This good cause for the last few years has been too much neglected, and as no one has yet come to my assistance, the interest I feel for the cause stimulates me to offer my mite in its behalf. While I feel the great importance of such a reform, I see the great difficulty there will be to stop the increasing thirst for ardent spirits, which has out-lived all the efforts that have heretofore been made by the noble-hearted philanthropists who have struggled so faithfully to suppress it, for we see King Alcohol, who at one time was almost dethroned by a strong army of Sons of Temperance, and shut out from amongst the walks of man, with only a few miserable sots, to struggle for what they contended to be their rights, have received a reinforcement of political demagogues, with a liquor vender for a captain and a distiller for quartermaster, who fought desperately until they broke down the mighty barrier which held them in check; and are now rushing on with increased fury, as a pent up stream, whose boundary has been broken, sweeps madly on, overpowering every obstacle in its way. Just then the Church should have stepped in, armed with the panoply of truth, and asserted her rights and raised the Temperance Reform above the reach of petty politicians, who disgraced the cause in attempting to ride into office on its popularity. But alas! her members have joined in the common sin, as the Jews of old were led into idolatry which brought upon them the retribution of an angry God. AQUA NUEVA.

For the South Western Baptist.
STARLINGTON, BUTLER CO., ALA.,
August 23, 1858.

MESSRS. EDITORS: Having seen a letter published in your paper of July 22nd, from "F. A. WALKER," of Sepulga, Conecuh county, Alabama, giving a description of the country, its soil, productiveness and other advantages, I deem it expedient, as a citizen of Butler county, to give it a passing notice, and inform Mr. Walker that he must be mistaken—for without doubt, Butler is the star county in South Alabama, and I therefore ask for a small space in your columns.

I was born and raised in Conecuh county, and have many friends that reside on or about the Sepulga and Fiddler Creeks, and having their prosperity, as well as the improvement of the country, both agricultural and in other respects at heart, would not detract any of the laurels or eulogy in regard to the productiveness and other advan-

tages that the writer has placed upon the lands in those sections.

But notwithstanding the zeal and the strong personal ties and mutual brotherly love that has gradually grown between the citizens of Sepulga and Fiddler Creeks and myself, that will no doubt be as lasting as time itself, I must speak with candor and say, that we have lands in Butler county that are as good, if not better, than those lands in Conecuh mentioned by Mr. Walker.

We have lands in South-western Butler that presents to the eye as grand natural scenery as there is in South Alabama. We have a variety of soil, from poor pine-woods, (and not as Mr. Walker says, fit only for pasturage,) but produces from twelve to sixteen hundred pounds of cotton per acre, and corn in abundance; and would be, if we had the facilities of transportation to the sea coast, good stands for portable steam saw mills. We also have hammock and bottom lands that can't be excelled for richness of soil, and as good grain growing country as any farmer would ask. Also, everlasting running springs and wells of freestone water as ever quenched the thirst of man or beast—those lands on Sepulga and Fiddler Creeks not excepted. Society is improving—Masonic halls, churches, schools, have been reared up, and prosperity, friendship and brotherly love attends us throughout. And as to health, Messrs. Editors, our grave yards have almost been forsaken, and green grass and shrubbery have grown up among the few scattered graves, and looks as though we should have no more use for the spade and the coffin. You may think, Messrs. Editors, that I am jesting—but, sirs, come and your own observation will verify the truth of my assertions.

We are laboring under some disadvantages in getting our produce to and from market; but as the Montgomery and Pensacola Railroad is under headway, and ere long the iron-horse (at a distance only of 5 or 6 miles) will be making telegraphic speed to the Gulf, and "hope deferred" will then be realized, and then Butler county will be the garden-spot of South Alabama.

Therefore, I would say to the tide of emigration, not to pass by the lands in Butler, especially on Long Creek.

JAMES W. PAGE.

Remarkable Sermon.

One of the most remarkable discourses to be met with in our language, is Mr. John Leland's "Jarrings of Heaven Reconciled." It is found among the "Master pieces of Pulpit Eloquence" in the 2d of Dr. Fish's celebrated volumes bearing that name. We give an extract:

The text from which Mr. Leland discourses, is Col. 1:20, "And by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven."

He speaks especially of the reconciliation of "things in heaven," and says of the text, "It implies a contention in heaven; and that the Father of our Lord Jesus Christ undertook to reconcile the contending parties to himself, by Jesus Christ; and that Jesus obtained a peace among all the jarring interests in heaven, by the blood of the cross."

The cause of the convention is first spoken of—the rebellion of man: and then he proceeds to treat of the contending parties, and their respective pleas. Love is brought forward; and then Justice and Holiness, and Omnipotence. This last attribute is thus described:

Omnipotence appeared as the executioner of the criminal, clothed in panoply divine—robed in awful majesty.—Thunders rolled before him, the shafts of lightning darted through the etherial vault; the trumpet sounded, the mountains skipped like rams, and the little hills like lambs; even Sinai itself was moved at the presence of the Lord. At the brightness that was before Him, His thick clouds passed hailstones and coals of fire. In one hand he had an iron rod with which He could dash His enemies to pieces like a potter's vessel, and in the other, a sharp sword, with two edges. He set one foot on the sea, and the other on the earth, and lifted His hand to heaven. His face was awfully majestic, and His voice as the roaring of a lion; but none could learn from His appearance whether He chose to strike the vengeful blow, or interest Himself in behalf of the criminal.

Omnipotence was interrupted by Wisdom who asked if the guilty sinner had any friend at Court—any one to meet the case, and satisfy the claims

of Law, Truth, and Justice? Love came forward, followed by Grace and Mercy; and each put in a tender plea for the offender. But all availed not; and the scene that followed is thus graphically described.

At the instance of Justice, Omnipotence arose like a lion from the swelling of Jordan; made bare his thundering arm, high raised His brandished sword, waved His iron rod, and advanced toward the rebel with hasty strides.

Love cried, Forbear, I cannot endure the sight.

The Law replied, Cursed is every one that continueth not in all things written in the law to do them. The soul that sins, shall die!

Grace exclaimed, where sin hath abounded, grace shall much more abound!

Truth said, In the day that thou transgressest thou shalt surely die!

Mercy proclaimed, Mercy rejoiceth against judgment!

Justice, with piercing eye, and flaming tongue, said, "Strike! strike! strike the rebel dead! and remove the reproach from the throne of heaven!"

At this the angels drooped their wings, and all the harps of heaven played mournful odes. The flaming sword to pierce the criminal came near his breast, and the iron rod, to dash him to pieces like a potter's vessel, was falling on his head; when, lo! on a sudden, the voice of Wisdom sounded louder than seven thunders, and made the high arches of heaven to ring and reverberate—"Deliver him from going down to the pit, for I have found a ransom!"

In that all eventful crisis, the eternal Son of God, in a mediatorial form, appeared, clothed with a garment down to the feet, and girt about the paps with a golden girdle. Angels paid Him profound reverence, and the great I AM placed him on his right hand.

He saw the ruined, guilty man, and O! amazing grace! He loved. With pity all His inmost bowels moved. He said, "I was set up from everlasting, my goings have been of old, and my delights are with the sons of men. The sinner shall live."

The Law, in awful majesty, replied: "I am holy just and good, my injunctions on the rebel were perfectly proper for a human being, and my penalty, which the rebel has incurred, is every way proportionate to his crime."

Mediator—"All you say is true. I am not come to destroy the law, but to fulfill. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail."

Truth—"The lips that never spoke amiss, have said, that the wicked shall be turned into hell. My veracity is therefore pledged to see it executed."

Mediator—"That part of the truth which was proper to reveal upon man, as moral agent, has said as you relate, with abundance more to the same effect; but that part of truth which the great Jehovah, my heavenly Father, spoke unto me, in the covenant of peace, which is made between us both, has declared that on account of an atonement which I shall make, sin shall be pardoned, and sinners saved."

Holiness—"I am so pure that I can never admit a sinner into heaven.—Nothing unclean, or worketh a lie, shall ever enter there."

Mediator—"Provision is made in the new covenant, whereof I am Mediator and Messenger, to remove the pollution as well as the guilt of sin. I have guaranteed that sinners shall be washed in my blood and made clean, and come before the throne of glory without spot or wrinkle, or any such thing."

Justice cried out, "Strike."

Mediator—"Not the sinner, but the Sinner!"

Justice—"Can Heaven admit of a vicarious suffering?"

Mediator—"It is that of which no government on earth ever will admit, or even ought to do, but is the singular article agreed upon in the scheme of salvation, which will astonish the universe in its accomplishment. In the fulness of time I shall be born of a woman; be made under the law, and perfectly obey and magnify it, which is all that the law in reason can require of human nature. I shall suffer that penalty for sinners which Justice will approve; and God shall accept; shall die and follow death to its last recess; shall rise again with the same flesh and bones, and shall thereby obtain the victory over death. I shall continue awhile in the world after I rise, to give incontestable proofs of the resurrection; and then reascend to the throne of glory."

"Now, if any one in heaven has aught against this plan, let him speak; for I have undertaken to reconcile all things and beings in heaven to the salvation of man."

He closed! but O what rapturous joy beamed forth on every face in heaven! Law, Truth and Justice cried out, "It is all we want or wish for." Love, Grace and Mercy shouted, "It is the joy of our hearts—the delight of our eyes, and the pleasure of our souls."

The great I AM said, "It is finished—the expedient is found—the sinner shall live—deliver him from going down to the pit, for a ransom is found!" The angels, filled with heavenly pity and divine concern, who had been waiting in anxious suspense, through the important contest, now swept their golden harps, and sang aloud, "Glory to God in the highest, peace on earth and good will to man! Thou art worthy, O thou Son of God, to receive glory, and honor, and riches, and power, forever and ever!"

Complimentary to the Last.

M. Huc, the great French traveler in China, concedes that his polite countrymen are outdone by the Chinese. He says that nowhere else than in China could men be heard exchanging compliments about a coffin. "In every country people forbear to speak of this mournful object, destined to contain the remains of a relation or friend. It is prepared in secret, out of sight of the world, and when death enters the house the coffin is introduced by stealth, to avoid aggravating the grief of a heart-broken family. The Chinese view the matter in a totally different light. In their eyes a coffin is an article of the first necessity to the dead, and of taste and luxury to the living. In the great towns they are displayed with elegant decorations, in magnificent shops, and carefully painted, varnished, and polished, in order to allure the passers by and induce them to buy. People in easy circumstances always, in fact, provide themselves beforehand with one to their fancy, and until the time arrives for lying down in it, keep it in the house as a handsome piece of furniture of which the utility is not immediate, but which cannot fail to be a consoling and agreeable object in a handsomely decorated apartment. The coffin, above all, is considered an excellent method for children in a decent rank to show the intention of their filial piety to the authors of their being. It is a great consolation to a son to be able to purchase a coffin for an old father or mother, and make a solemn offering of it when they least expect it. When we love we are always ingenious in contriving agreeable surprises. If a person is not sufficiently favored by fortune to keep a coffin ready, care is still taken not to wait till the last moment, that the dying man, before saluting the world, as they say in China, may have the satisfaction of casting a glance at his last abode. Thus, when a patient is given over, if he has the luck to be surrounded by loving friends, they never fail to buy him a coffin and put it by the side of his bed."

Access to God.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you should ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a moment be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah Shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, and David's cedar galleries, but in the fisherman's cottage, by the brink in Genesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions, and the lions gazed on him, or the hill-sides where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting-point of prayer.

[Hamilton.]

Only a Prayer-Meeting.

The Evangelist has the following:—And so you who have covenanted to walk in all the ordinances of God's house remain away from the place where prayer is wanted to be made, or allow the most trifling excuses to keep you at home, while your brethren are meeting to plead the divine promises, and invoke His presence and blessing.

"No interest in a prayer-meeting," do you say? What evidences then have you that your tastes and sympathies are such as distinguish the new creature in Christ? What hopes have you of being permitted to engage in the ceaseless worship of the upper sanctuary, or of finding pleasure there?—"The prayer-meeting dull and uninteresting." What makes it so, except you and many like you in the Church, wholly stay away, or come occasionally with so much of the world and its cares and pleasures about you as to throw a chill over the services of the hour. Dull! Why then do you not go thither and try to add life and interest to it? Were you to go from your closet to the place of prayer, with your heart overflowing with love to Christ and to souls, you, at least, would have no reason to complain of dullness, and perhaps your fervid, or the few earnest words you might utter, would stir up some other heart, and thus rouse a flame which would be anything but lifeless.

"Only a prayer meeting." Yet One is there whom you hope by and by to see face to face, and whom you profess to love above all others. And when He sends you a message and invites you to meet Him, with two or three of His brethren, who have come together in His name, have you so little interest in the heavenly visitant as to be regardless and neglectful of the place where He is to be present?

"Only a prayer-meeting." There was a time when your lips could not have uttered these words. Look back to the day of your espousals, when in the midst of your worldliness and sin, the Spirit met you, and setting home eternal truths upon your heart, brought you to the feet of Jesus. Was any place next to your closet, so precious then as the house of prayer? Then your lips were unsealed, and your heart glowing with its first love, found a ready utterance, as you exclaimed, "Come and I will show you how great things God hath done for my soul." How is it with you now? Has that scene of social worship lost its attractions? Are not Christ and His brethren still there?—Yet you are not with them. Week after week your pastor and a little handful of faithful Christians, meet together to mourn over the desolations of Zion, and to pray, "O Lord, revive Thy work."

But your place is vacant. Your seat is filled on the Sabbath, and at the communion table, but at the prayer meeting you are seldom seen. Yet the vows of God are upon you, the covenant into which you once entered remains, "to walk in all the ordinances of God's house." Who has excused you from this duty?

"Only a prayer meeting." Yet it is the very heart of the Church. Where would be its life, and spirituality, and energy, without its scenes of social prayer? You would not have it given up? You would be sorry to hear that it died for want of support. Are you willing to sustain it? There is one tonight. You remember the notice of last Sabbath. It has grown familiar by repetition. It was given publicly, it was meant for you. Your brethren will meet, to pray that the service of the coming Sabbath may be attended with the divine blessing, that the word preached may be as the hammer, and the fire, and that God would "clothe His priests with salvation."

God hear prayer. Perhaps this may be the time to favor Zion. Give up the evening's amusement you had planned. Postpone the social call you had designed. Go to your closet. There renew your vows, there repent of past unfaithfulness, there seek to rekindle your faith and love, and then go to the place of prayer. The hearts of your brethren will be encouraged. They may wonder to see you there, but they will rejoice and be glad, and that hour of sweet communion may be the beginning of better things for your soul—for the Church.

A GOOD OLD CUSTOM.—Among our English brethren, sixty years ago, the ministers of each Association, at its annual session, "related their experiences for the past year."

TALENTS NO PROTECTION.—Were they so, Bacon would never have taken a bribe, nor would Dodd have committed forgery; Voltaire might have been another Luther; David Hume another Matthew Hale; and Satan himself might yet be in the canopy of heaven, an orb of the first magnitude. Indeed, high talent, unless highly cultivated, as was that of Moses, and Milton, and Baxter, and Edwards, and Robert Hall, is the most restless under moral restraints; is the most fearless in exposing itself to temptation; is the most ready to lay itself on the lap of Delilah, trusting in the lock of its strength. And, alas! like Sampson, how often is it found blind and grinding in the prison house, when it might be wielding the highest political power, or civilizing the nations.

[Dr. Murray.]

OUR INTELLECTUAL NATURE.—We suppose that we carry our moral nature into another world, why not our intellectual nature?—further, why not our acquisitions? Is it probable that a man who has scorned here all advantages for communion with the works of God, is at once to be enlightened as if he had done his duty to the intelligence within him or about him? It may be noticed that, as far as we can discern, the same physical laws govern the most distant parts of creation as those which prevail here. Moreover, what we call Nature, or Providence, is thrifty as well as liberal—has apparently given to man no more faculty than he fully needs.—May not a similar divine frugality—perhaps an essential element for the furtherance of life, and the development of energy—pervade creation?

[Friends in Council.]

NEAR the close of his death, Patrick Henry laid his hand on the Bible, and said to a friend: "Here is a book worth more than all others, yet it is my misfortune never to have read it with proper attention until lately."

William Pitt, when he came to die, he said: "I fear that, like many others, I neglected my religious duties too much to have one ground to hope that they can be efficacious on my death-bed."

WHEN the Church is cold and dead, these hymns which are written by God's saints in moments of rapture, seem extravagant, and we walk over them on dainty footsteps of taste; but let God's Spirit come down upon us our hearts, and they are as sweetness on our tongues, nay, all too poor and meagre, for our emotions; for feeling is always tropical, and seeks the most intense and fervid expression.

WE WANT HOLINESS.—It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons, and prayers, holy habits, and conduct.—Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions and little spiritual life.—Guyser.

"CHRISTIAN GOSSIPS."—The Morning Star gives this title to those who are always interesting themselves in the discovery and proclamation of faults seriously affecting the religious standing of their neighbors. It says: "They are the christian funnels of society and do conduct its smoke. But we must say, that we have known the, through a mistake, to conduct it right into men's houses and into Christ's churches, making sad work indeed."

"WHAT HATH GOD WROUGHT."—Ten years ago the first missionary who visited Aintab, in Syria, was driven away and stoned. Now there are two hundred and eighteen believers in Christ; preaching three times on the Sabbath, and three times during the week; from two to four hundred persons attend the monthly concert, and the female prayer meeting consists of more attendants than all the female members of the church.

THOUGHTS ON AMBITION.—A writer whose own ambitious career was suddenly cut short by death, says of the ambitious man that he is the merest slave and does his drudgery under the lash of a most tyrannical anxiety.—Now scourged and now caressed, his existence is always divided, and he alternates between the two extremes of pampering promises and the deepest prostration. He rises, it is true; but then he falls as certainly. He wins the fruit, perhaps, for which he has been all his life climbing busily, heedless of the thorny branches which tear and torment him—and, like those of the Dead Sea, it turns to ashes on his lips.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, September 9, 1858.

A LAW.—No Communications will be returned, nor letters on private business answered, without a postage stamp from the applicants.

Judson Institute.

The reader can see the new advertisement of the Judson Female Institute. It announces its 21st annual session. Last session it closed more prosperously than ever. Its Catalogue foots up 242 students. Twenty young ladies graduated. The popularity of this institution is fully established, and no word of commendation from us is needed to insure its success.

Professor P. W. Donson has arrived in our town, and we learn that his school, the Collegiate Institute, has opened with a large number of students for the first week.

The *pro tem*, editor of the *Index* rather thinks we were indulging in "a piece of pleasant" in accusing him, in our article "Keep Cool," of "waxing warm." If so, "he could heartily laugh at the joke." It is no new thing for men when they are "cornered" to laugh out of it. He accuses "brother Henderson" of writing the obnoxious articles. The senior editor has enough odium to bear of his own; it is but just that the junior should bear the blame, if there is any deserving, of the articles complained of. We dismiss the whole matter by referring our *pro tem* brother to an article on the outside, where he can see what impression his course has made upon the mind of a "Georgian."

The attention of the reader is called to the new advertisements of Messrs. LAY & BRO., Philadelphia; JACK DRAKEFORD, Grocery Store; Dissolution of THOMAS & SKALS, and Copartnership of THOMAS & RUSH; JACKSON & BRO., Commission Merchants, Atlanta; and New Fall Goods of Messrs. ATKINS & TAYLOR, Columbus, Ga.

BENEFICIARIES OF HOWARD COLLEGE.—During the past year there were ten Beneficiaries in Howard College. No one who heard them relate their christian experience and call to the ministry, could doubt for a moment the sincerity and purity of their motives in dedicating themselves to this holy calling.

We learn from Prof. W. S. Barton, the Financial Secretary of this Institution, that there are some ten or more willing to enter College if they can be sustained. Will not the brethren throughout the State enlarge their contributions for this object?

A Request.

A correspondent requests us to harmonize Genesis first and thirty-first, "And God saw every thing that he had made, and behold, it was very good," with Isaiah forty-five and seven, "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things."

The difficulty, we presume, lies in the last named passage, and we will attempt its elucidation. In reading this chapter (Isa. 45) it will be seen that Jehovah is addressing Cyrus, King of Persia, whom he intended to raise up to destroy Babylon and liberate the Jews from captivity. The effort on the part of Jehovah, is to convince Cyrus, that "there is no God beside me." He utterly repudiates all other Gods, and wishes to convince Cyrus that the work which He intended him to perform should be done by His infinite power. What Jehovah asserts in this connection, in regard to his unity, was a direct attack upon the mythology of Cyrus and the Persians.

To make this position good, and to show the meaning of the perplexing passage, it will be proper to show what were the religious views of the Persians and their King. When Jehovah addressed this passage to Cyrus, the Persians held that there were two principles, or Gods; one principle the creator and author of every thing good, whom they called Ormuzd; the other the creator and author of everything evil, whom they named Ahriman. They were ever contending with each other, hence the confusion in the world. Every thing was ascribed to one or the other of these Gods. The Persians worshipped the Sun as the symbol of the good God, Ormuzd. Light and heat were symbols of this good principle.—Darkness was the symbol of Ahriman, the evil principle. The passage under consideration combats such mythology, and asserts that there is but one God the creator of all things, and pronounced them when created "very good."—How moral evil was introduced into that Creation which Jehovah declared "good," and who is the author of sin, we know not to our own satisfaction nor can we satisfy others. The wisest heads that have ever lived have tried to solve these mysteries, but they are as dark as ever. A sovereign Jehovah has not revealed them, and let man be

content. On that point we must leave our good correspondent where we found him.

Preferred to All.

The editor of the Texas Christian Advocate in answering some "questions," whether persons immersed by other denominations should be received by Methodists without re-baptism, after answering affirmatively, remarks:

"For our own part, we were baptized by a Methodist preacher in infancy, and we would not give that baptism this day, if we could, for any other baptism in the world."

Isn't he satisfied! 'Tis singular a man should be so delighted with a thing about which he knows nothing personally. Especially when the Commission reads: "He that believeth and is baptized." But our cotemporary was baptized (?) and then believed. The thing that our friend "would not give for any other baptism in the world" reverses the great Commission given by Christ and his apostles. Does it satisfy and please him because it was not taught in the Commission? Does he so heartily congratulate himself upon his superior "baptism," because there is no authority for it in God's word? Is he so firmly rooted and grounded in it, because it came from Rome instead of Jerusalem? Verily, we think our cotemporary is easily pleased.

Immersion a Great Invention.

The *Richmond Christian Advocate* has a vulgar fling at the Baptists, in the shape of a paragraph commencing with the sentence, "Dipping is a great invention," and quoting a ludicrous remark, attributed to some "old woman" who spoke of her "sins floating off like grease when she was dipped." We do not think that papers professing respectability, (to say nothing of Christianity,) like the *St. Louis Observer*, &c., are doing themselves any honor by giving circulation to such blackguardism. Baptist sentiments cannot materially suffer, though the interests of Christian charity may, by such a substitution for argument. We commend those who have a taste for such weapons to a better mind and better manners.—*Ch. Sec.*

Several of our Baptist exchanges have published the above. There is something in it we do not like. There is a complaining spirit we had rather not see from Baptists. It is too late in the day for Baptists to complain, and try to invoke sympathy. After having received and given so many hard licks without murmuring, why begin it now when the foe is weak compared with his former strength. We love manliness in controversy. When a man enters the field of controversy, he must take what follows. Instead of whining and whimpering under the blows of his adversary he had better say, "Lay on, McDuff!" Where Peto-baptists can not meet the arguments of Baptists, they may expect ridicule. 'Tis nothing new. When there is no logic we must expect nonsense or ridicule. Let these Sanballats, Tobials and Gashims use their grub-street wit. They have nothing else. Why deprive them of their all?

Value of Religious Papers.

A friend gave his testimony as follows: "I have been a pastor of a church several years, and have noticed that all men, who have been troublesome in my church; who have been easily offended at small things; who have been crooked and ugly,—have been men who did not take a religious newspaper. And you will find that almost all church difficulties come from men who do not read religious journals." If observation confirms the idea, then it is but another testimony to the great value of a good religious paper, and should urge to stock the church with a good supply.

We are not responsible for the above. We see it going the rounds of our exchanges, and concluded to let our readers see it, also. Is it true? If so, every good man—every man of peace should turn agent forthwith, and forward names as rapidly as the mail can carry them. Every lover of Christ knows the advantage of keeping good discipline in churches, and, if the above is true, the method we have suggested is surely the plan to introduce it.

Infant Baptism.

We recently heard a pastor from the State of New York, say that sixty-eight per cent of all the additions to the Congregational Churches in that State, were of persons who had been baptized in infancy. Of the 35 additions to his church, twenty-four were baptized in infancy.

[Pedo-baptist paper.]

We have long been fully aware that Infant Baptism was the main recruiting officer of Peto-baptist denominations. Were it not for this faithful, untiring officer, commissioned by Popery, their ranks would be quite thin. According to the above he adds sixty-eight per cent to their number. Suppose he was not in their service, what a reduction! Well did John Gill call it "the Pillar and Ground of Popery."

Dr. Clow's Cotton Planter, for September, has appeared. It brings its usual amount of information for Farmers and Horticulturists. One dollar can not be better invested than to procure this work.

Address Dr. N. B. Clow, Montgomery, Ala.

A Religious Message.

At the Fulton-street prayer meeting, on Friday, in New York, the Rev. Dr. DeWitt, the Rev. Dr. Marsh, Mr. Edward Corning, A. R. Wetmore, Esq., and the Rev. Mr. Landjier, were appointed a Committee to prepare and send by the Ocean Telegraph, at the earliest possible period, a Christian salutation to the leading London prayer meeting.

Charleston Courier, Aug. 24th.

This is a strange announcement.—Men who have but few gray hairs could not have believed in their youth, the announcement that a Daily prayer meeting in New York would, in 1858, send a congratulatory message to a similar meeting in Philadelphia, by lightning. And to have predicted, but a few years past, that there would be a Submarine Telegraph in successful operation in the year of Grace, 1858, the prophet would have been pronounced a mad man, and had escaped from Bedlam. But here we are reading the facts. President and Queen corresponding by means of this incredible thing. Soon the price of cotton, and everything else in market, in England yesterday will be known in the United States to day. And so of everything else worth knowing. And Christians, to show their belief that this Telegraph is not for commerce alone, have decided to send a salutatory message to the "leading London prayer meeting," thus making it a Spiritual Telegraph. In due time Jehovah will make it appear that this surpassingly great invention was designed, mainly, to transmit the intelligence of the conversion of souls in every part of his redeemed commonwealth.

When John saw the New Jerusalem "descend from God out of heaven," he proclaimed, "there was no more sea." Whether or not in the chapter where this sublime passage stands the apostle describes a heavenly or an earthly state, we shall not determine. So far as all commercial and practical purposes are concerned the "sea is no more." Steamers now cross the Atlantic in a week, with passengers and intelligence, and now intelligence is transmitted like thought. It is not worth while, since the appearance of these developments, to be sceptical as to navigating the air, with Carrier Pigeon speed, with passengers, if not with tonnage. Aladdin's Genie is evidently abroad, and there is no telling what feats he will perform.

The end is not yet. The dominions of the monsters of the deep are to be everywhere invaded, provided the Atlantic Telegraph is fully successful.—The following extract will show what is intended by governments and commercial men. It is useless to speculate upon the subject, and with the extent we close:

ANOTHER SUBMARINE TELEGRAPH.—Already the preliminary steps have been taken with reference to the establishment of another submarine telegraph. A meeting of the friends of the enterprise was held in London on the 28th of May last. Mr. James Wyld, a member of Parliament, presided. In some preliminary remarks, he said that the project of the scheme proposed to lay a telegraph in the first instance to Lisbon, whence it would be prolonged to Gibraltar and to Malta, where it would form a junction with the important line of communication to the East. They intended, and had obtained all the necessary concessions for carrying their project into effect, to lay a telegraphic cable from Lisbon to Flores, one of the group of the Azores Islands, and thence to some point on the coast of the United States, which might be hereafter determined. This would give to Great Britain and the United States an alternative line in the event of the success of the Atlantic telegraph. To the United States and the British Colonies in America, it would, however give much more than this, as it would enable the merchants and governments of those countries to communicate directly with the Mediterranean and the East Indies.—With regard to the difficulties of laying a cable between the Azores and Boston, they were no greater than had been overcome in the Mediterranean.

The Work Increases.

The glad tidings reach us from every section of our State that God is pleading his cause through his ministers and people. The Holy Spirit is at work in our Churches, and sinners hear the Gospel, believe and are baptized. There is but little excitement or confusion at the meetings, and every thing according to apostolic direction is done "decently and in order." Let unceasing prayer be made to God that this work may continue. And while the Holy Spirit is at work, Christians should labor assiduously for the salvation of the unconverted. They should consider it an honor or the King of Zion has conferred upon his people, to employ them in his vineyard. Will not our ministering brethren give us an account of their success in the Lord, that we may publish it, to refresh the hearts of God's people.

A NEW PAPER.—The reader will see in another column the Prospectus of the "Alabama Educational Journal," soon to be issued. As the objects contemplated by this Journal are so lucidly set forth in the Prospectus, we shall only express the opinion, that a paper conducted by such men cannot fail of success. Other States have such journals, and why should not the growing State of Alabama? We wish the enterprise abundant success.

Can Man Believe With the Heart?

Understand the question, brethren.—It is not whether saving faith includes the affections, for in regard to this there is no difficulty. But when the apostle says, "With the heart man believeth unto righteousness," does he or does he not mean to affirm that belief is a direct operation of the heart as distinguished from the mind? In other words, considering the heart simply as the seat of the affections, can faith be predicated of it?

Bear in mind, also, that the term belief or faith is here employed in its broadest Scriptural sense, as imparting credence, reliance, trust &c. Now, we ask again, can man in a strictly philosophical sense, be said to believe with the heart?

The affirmative of this question was ably maintained in the writers hearing, some two years ago, by a venerated father in Israel, whose praise is in all the churches, and who has recently published a Theological Work so intensely profound that even the preachers cannot understand it.

One of our most gifted and influential ministers in the course of conversation the other day, incidentally alluded to this question, and promptly decided in the negative, regarding the opposite conclusion as absurd.

Now it is not my intention to pull these good brethren together by the ears, but when the Rabbi's disagree, who is to decide? That the question is important cannot be denied. That it is more worthy of attention than some others which have lately absorbed our religious press, I think, will also be admitted. If some of our good brethren, will give us their thoughts upon this subject, it may enlighten some of our readers.—Come, brethren editors, let us have your views, and then you may expect an article or two, giving the views of

RESH.

For the South Western Baptist.

BRO. TALIAFERRO.—I suppose you are glad to hear of the results of protracted meetings; and especially when God meets with his people in the person of the Holy Spirit, and revives the work of grace in their hearts, and also in the conviction and conversion of sinners.

I closed a meeting yesterday at Shiloh church—a church that I constituted last year when riding as missionary in the bounds of the Union Association. I baptized five yesterday and left many inquiring the way to be saved. May God continue the work in their hearts until they are converted to Him.

BRO. TALIAFERRO, what is next? Our usual place of baptizing was in Taylor's creek, and the place in which we baptized, was on a Methodist's land, and he sent us word not to baptize on his land. I suppose he does not like it because I have baptized some of their members in that "mud hole," and had two of them to baptize yesterday. Or he intends to prove that immersion is not convenient at all times; for they say that the three thousand on the day of pentecost could not have been immersed because all the pools belonged to them who were enemies to the gospel. I think he is one at least.

CHARLES BAIN.

For the South Western Baptist.

MARION, Aug. 28, 1858.

MESSRS. EDITORS: On Saturday before the third Sabbath of this inst., I commenced a meeting of days with the Concord Church, Perry county, which continued 12 days. We received 34 persons by experience, restored one and baptized 33. The principle laborers as ministers in the meeting, were brethren Cruse, Cochran, and McCullough. Brethren Isaac Wilkes, and Jacob Parker fell in with us towards the close of the meeting. Bro. Wilkes preached two sermons—Bro. Parker one.

The meeting closed with a deep and solemn interest. JOHN S. FORD.

Resignation.

Elder E. C. J. B. THOMAS having served the Baptist church of Christ at Rocky Mount, Russell county, Ala.; and having resigned, in order to move to another section.

1. Resolved, That we regret his removal, and recommend him to others wherever his lot may be cast.

2. Resolved, That we tender brother Thomas our thanks for his services; and that a copy of this be forwarded to the S. W. Baptist for publication.

Done by order of the church in conference, August 22nd, 1858.

B. ALLEN, Moderator.

W. JONES, Clerk.

The Christian Review.

The July number has been on our table some weeks, awaiting opportunity to reveal its contents. It has seven literary articles, some of them written with much force and power, besides notices of new publications, records of ordinations, deaths of ministers, churches constituted, &c. The Review is issued from Baltimore, under the editorial supervision of Brethren Wilson and

Taylor, and is every way deserving the confidence and respect of Baptists, in all parts of our country. We shall be very happy to forward names of subscribers to it. It is three dollars per year.—*Western Watchman.*

Georgia.

The minutes of the thirty-sixth anniversary of the convention which met at Americus in April, make a document of nearly sixty pages. This includes the report of Mercer University, which, as here shown, has a fund in all, embracing real estate, of one hundred and fifty thousand dollars. The names of all the ministers, associations, &c., are given with statistical aggregates, also amounts of benevolent contributions, &c. The Baptists in Georgia are a vigorous body. Number of associations, 63; number of churches, including 89 in adjacent States, 1350; number of members, including 3144 in adjacent States, 85,883; number baptized last year, 3389; number of ordained ministers, 689; number of licentiates, 177; loss in membership compared with last year, 2440; amount contributed for missions, so far as reported in minutes of associations and convention, \$14,553.37.

The *Christian Index* says: "The successive classes of students of Mercer University, (Penfield, Ga.) have maintained a daily, twilight prayer meeting, the vacations only excepted, for the last twenty years. In this meeting commenced the first indications of a revival. Then their numbers increased, sinners are awakened and converted; and after a time, the interest becomes so manifest, that extra meetings are commenced in the chapel. There are many scattered abroad who look back to this unpretending, twilight prayer-meeting, as the place of their spiritual birth."

KAREN THEOLOGICAL STUDENT.—A correspondent of a Presbyterian paper says: "The Karen Home Mission Society at Rangoon, reports no less than 83 students preparing for the ministry.—With respect to the evangelization of the Karens, the writer remarks: 'The history of their "turning to God" reads, as it has been well said, like a chapter in the Acts of the Apostles.' This Karen school of theology has more students than any one of our institutions in this country. The work of God among that people is certainly wonderful. Well may we exclaim, "What hath God wrought!" The Asiatic races may find in these converted Karens their future missionaries, teachers, and evangelists."

IGNORANT MINISTERS.—An ignorant minister having remarked in the presence of Dr. South, that the "Lord has no need of man's learning," that witty divine replied, "Still less has he need of man's ignorance." Such a reply is better than a page of argument.

Alabama Educational Journal.

THE ALABAMA EDUCATIONAL ASSOCIATION, at its Third Annual Meeting, held in Marion, Perry county, resolved to establish an Educational Journal of high order. The Association was unanimously of the opinion, that the Educational interests of the State, imperatively demand a periodical to serve as a general repository of matters connected with the progress of Education in our own and other States, to assist in the development of talent latent in the Teacher's profession, to serve as a medium of communication between themselves and the people, to aid in the management of our system of public instruction, and to give shape and tangibility to the masses of thought which have no other means of expression. It was satisfied that such a Journal would be sustained by those interested directly and indirectly in the great cause of Education, and proceeded at once to elect a Resident Editor and a Board of Associate Editors, and to give instructions as to the plan and outline features of the Journal.

In accordance with these, it is the intention of the undersigned to issue on October 1st, the first number of a Journal styled as above. Its pages will contain: Contributions from the Associate Editors; Contributions from other Eminent Educators and Writers; Choice articles from similar Publications in other States; Choice articles on general, literary and scientific subjects, selected from other periodicals both European and American; Discussions of topics relating to our Public School system; Accounts of Educational movements in different sections of the State; General Educational Intelligence; Editorial Miscellany, Book Notices, &c., &c.

It is not intended to confine the matter of the Journal strictly to Educational subjects, but to admit articles of a more general literary cast, hoping that it may thus become more interesting and useful to all intelligent, educated persons, and be regarded as a standard periodical.

It will be observed that the Journal is not a private enterprise, but will be issued under the auspices of the State Association and conducted by a Board of Editors. Its character and permanency are thus established, and subscribers may therefore remit with entire confidence.

The Journal will consist of 32avo pages of matter, exclusive of advertisements, in pamphlet form, covered, stitched and cut. The paper will be fine, and the printing will be done in excellent style. An edition of 2000 will be issued at once.

Subscriptions, \$1 00, invariably in advance. Any one procuring five subscribers, and remitting five dollars, will receive one copy free of charge;

For ten subscribers, sent in like manner, either of the works in the catalogue of "Books recommended to teachers," by the superintendent of Education, will be forwarded in addition to the above;

For twenty-five subscribers, the "American Journal of Education"—a large work, published at three dollars per annum—will be sent, with a copy of the "Alabama Journal of Education."

Any person procuring fifty subscribers, will receive a fine copy of Webster's Unabridged Dictionary; and for one hundred, all the above together, viz: One copy of the Alabama Journal of Education, either of the works referred to, one copy of the American Journal of Education, and Webster's Unabridged Dictionary.

The cheapness of this periodical places it within the reach of every man in Alabama, and its character commends it to the patronage of all instructors and all good citizens.

We confidently appeal, therefore to all intelligent persons of every class—all friends of progress—to sustain this enterprise. This will require 1500 paying subscribers, which will not more than save those who undertake it from actual loss.

Send us \$1.00 at once, before you forget it, with your name and Post Office. Procure and send the subscriptions of 5, 10, 15 or 25 other persons.

All communications should be addressed to EDUCATIONAL JOURNAL, Montgomery, Alabama. NOAH K. DAVIS, Resident Editor, Montgomery, Ala.

ASSOCIATE EDITORS: Dr. L. C. Garland, Tuscaloosa; Dr. H. Talbird, Marion; Hon. Gabriel Du Val, ex-off, Montgomery; H. Tutwiler, Greene Springs; A. Goddard, Coosa County; T. R. Lord, Talladega; P. A. Towne, Esq., Cahaba; W. C. L. Richardson, Sumterfield; T. C. Bragg, Autauga; W. T. Walthall, Mobile; W. B. Perry, Tuskegee; J. W. Pratt, Tuscaloosa; H. B. Hatfield, Etowah.

Domestic Missions.

Receipts from the 8th July to the 20th of August, 1858.

1858, July 8th.—From J. J. Toon, dividend on Railroad Stock, for last 6 months, \$47.50; Savannah River Assn., by Geo. Rhodes, Treasurer, \$50.00; Woodward Church, by T. B. Roberts, Treas., \$33.05; rec'd from collection at Greenville, by Rev. M. T. Sumner, \$30.60; Edgfield Baptist Assn., per W. H. Moore, Treasurer, \$147.60; Baptist Con., per T. B. Roberts, Treas., \$19.93; rec'd of Col. Place Baptist Church, by Rev. J. K. Mindenhall, per Rev. M. T. Sumner, \$3.00.

MISSISSIPPI.—July 1858, rec'd of the Baptist State Convention by Rev. M. T. Sumner, \$109.05; Zion Assn. from A. B. Hicks Treasurer, \$53.75; Mrs. T. Frith, (Liberty) \$5.

TENNESSEE.—1858, July 8th, rec'd of Cold. Baptist Church, Knoxville, \$1.00; First Baptist Church (Dr. Howell) Nashville, \$51.00; Graves, Marks & Co., on subscription to Rev. Jas. H. DeVotie, \$25.00.

KENTUCKY.—July 8th, rec'd of Walnut Street Baptist Church, per Rev. M. T. Sumner, \$87.30; Rev. J. Otis, from A. C. Crab, \$2.50; from J. W. Crawford, \$2.50; from Quarterly Collection, Fox Run Church, \$3.57; Robert Cook, Buckner, ag't. from Friendship Church, \$19.93; Bethel Church, \$5.00 Salvisa, Chh. \$10.00; Churches not known, \$11. \$141.67

ALABAMA.—July 9th, rec'd of Rev. Joshua H. Foster, \$25.00; M. A. Hendon, (Newburn) \$5.00; Rev. F. M. Law, on old claims, \$25.00; Mrs. M. A. Hendon, (Newburn) for Bible cause, \$1.00.

MARYLAND.—July 13th, rec'd of Maryland Union Assn. by draft to Rev. G. Brown, \$37.50.

LOUISIANA.—July 13th, rec'd of Sabine Assn., by draft to Rev. N. H. Bray, \$5.00.

NORTH CAROLINA.—July 13th, rec'd of Rev. L. M. Berry, collections on his field, \$5.00.

GEORGIA.—July 13th, rec'd of Columbus Missionary Society, by draft to Rev. Jas. Whitton, \$37.50; A. H., \$1.00.

MISSOURI.—July 13th, rec'd of Baptist Convention of Southern Missouri, by draft to Rev. B. Leach, \$75.00; Rev. L. B. Ely, (Carrollton) \$10.00; Baptist Convention, by draft to Rev. Peter Kline, \$7.50.

VIRGINIA.—July 22nd, rec'd by Rev. R. Holman, from General Association, \$247.95; S. S. Faith, (Dover Church) \$5.00; Mrs. Laura Schaubert, (Hampton Ch.) \$5.00.

Grand total \$3627.20

W. HORNBUCKLE, Treasr.

Indian Missions.

Receipts from the 21st of June to 20th of August, 1858.

GEORGIA.—1858, June 21st, rec'd of Allen Shackelford, on subscription, to support Rev. Mr. Hogue, by Geo. F. Cooper, \$10; Elder A. Fitzgerald for Mission Houses, \$5.

U. S. GOVERNMENT.—June 30th, rec'd of U. S. States Government, on School accounts for quarters 3 and 4 for 1857.

MISSOURI.—June 30, rec'd of Youth's Missionary Society, Third Baptist Church, Sabbath School, St. Louis, J. S. Ustie, \$46; N. S. Bradley, by Rev. J. Otis, \$1; L. B. Ely (Carrollton) \$5.

TENNESSEE.—July 2, rec'd of Sarah White, by Dr. Howell, \$45.00.

ALABAMA.—July 8, rec'd by M. T. Sumner, Financial Secretary for Mission Houses, \$81.10; Mrs. S. H. Guts, \$5; W. H. Buck, \$3; Mr. Hendon, \$5; Mr. Barnes, \$5; col'd church (Mobile) \$17; rec'd of Joshua H. Foster, \$25; J. G. Hendon, \$5; Mrs. W. A. Hendon, \$5; Mrs. M. H. Croom, \$10.

MISSISSIPPI.—July 8, rec'd of Baptist State Convention for Mission Houses, \$63.70; for Missions, \$81.10; Mrs. S. A. Griffith, by Elder L. H. Millikin, to support Native Preacher, \$50; Wm. Mattox, Treas. Yazoo Association \$13.60; L. Aldrich, Tr. of Yallahusha Assn. by Rev. W. M. Farrar, \$34.33.

KENTUCKY.—July 8, rec'd of Jefferson Street Baptist Church, Louisville, \$11.55; Walnut Street Baptist Ch. Louisville, \$87.30; Baptist General Association, Mission House for Rev. H. P. Buckner, \$126.25; by Rev. J. Otis, from A. C. Crab, (Smithfield) \$2.50; from J. W. Crawford, (Smithfield) \$2.50; Quarterly collection Fox Run Church, \$3.88; Bethel Church, by E. W. Pendleton, \$20.00; Mrs. Stark, by Rev. R. Cook Buckner, agent, \$5.

Grand total 438.96

C. FOWLER, Agent, Tuskegee, Ala.

VIRGINIA.—July 22, rec'd of Mrs. Laura Schaubert, (Hampton Ch.) \$5.00; R. Holman, \$5; General Association by Thos. J. Stark, \$183.72.

SOUTH CAROLINA.—July 22, rec'd of W. S. Johnson, by Rev. R. Holman, \$5; by Rev. M. T. Sumner, T. B. Roberts, Treasr Baptist State Con. of \$2.25; Edgfield Baptist Association, by W. N. Moore, Treasr, \$16; T. B. Roberts, Treasr of Convention, 1-3 collection at Greenville \$15.3; for Mission Houses, \$50.00.

NORTH CAROLINA.—Aug. 17, rec'd of Bethel Baptist Church, by Rev. Thos. W. Tooley, \$5.

Grand Total \$3783.63

W. HORNBUCKLE, Treasr.

DEATH OF REV. JAMES CARTER.—We learn from the Forsyth Educational Journal, that Rev. James Carter, of Butts county, a venerable Baptist minister, well known in middle Georgia, died at his residence in Butts county, on the 24th ult. He was a man of most devout piety, and a faithful minister of the Gospel of many years standing.—Few ever stood higher among those who knew him, both as a man and as a Christian.

Obituaries.

At a Meeting of Spring Creek Baptist Church, Shelby county, Ala., the following Tributes to Respect were adopted, and Wm. C. Harris appointed to transcribe and forward to the S. W. Baptist for publication:

Died, in Shelby county, Ala., on the 31st October, 1858, ALMA M., daughter of BENNETT and ELIZABETH DAVIS, aged fifteen years. Her illness was short but painful. In recalling the death of this interesting young lady, we mourn her loss with her numerous relatives and friends who shared so largely in her affections. Her unassuming, graceful and agreeable manners, and clear perception, distinguished her at an early age as one possessing the happy combination of fine social and intellectual accomplishments which so richly embellish the female character. In all the relations of life, her virtues and excellencies were exhibited in all her lovingness, and she was charged, with filial affection, the duties of her hospitable home, and in a kind reception and agreeable entertainment of friends, she seemed to derive peculiar pleasure. Her natural and cultivated taste, and fine discrimination made her the agreeable companion of the old and the young. She was a Christian, a bright and shining light, reflecting in word and deed the love which was seated abroad in her heart. It was her great pleasure, and she appreciated every opportunity of meeting with the people of God, as worthy of her highest interest, and thus in her example, she has left an enduring memorial of the characteristics of the Christian, rejoicing even in the darkest hour of affliction, in her bright and exalted hope in the promises of the Redeemer.

Young people to you I speak.
The commands of God you must keep;
Then you will not feel the need of me.
So wait and friends, I say good-bye.

ELIZA J. MARTIN.

Resolved, That in the death of our beloved sister, ALMA M. DAVIS, this church has lost an exemplary member, the community a sympathetic, benevolent and kind benefactress.

Resolved, That a copy of the Preamble be transcribed on the Church-book—that a copy be forwarded to the family of the deceased, and that a copy be forwarded to the S. W. Baptist for publication. C. F. FOWLER, Church Clerk.</

