

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

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The South Western Baptist.
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
By THOS. F. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

Loose Views.

What would be thought of a man in the South who should proclaim sentiments approving the plans lately attempted to be carried out at Harper's Ferry? maintaining that the Southern men killed were served just right? This is a free country and men have the right to talk flippantly as they please on such subjects, even though our citizens are murdered. Though some might listen and not feel the blood curdle in their veins, how would the governments regard such a traitorous course? If the common people did not arrest them, the officers would be bound by their oaths to bring them to punishment.

I have been pained to see announced certain cases of exclusion from one church and received into others; no great harm was done—soon all moved on smoothly!—The impression is made upon the reader, as the statement is made with so much nonchalance, that these are common occurrences and of little consequence—that no Bible principles—no New Testament laws are set aside! I look upon it in a different light; Christ's authority is overlooked; for the New Testament knows nothing of such dealings, and churches had excluded members before the volume of Inspiration was closed; but their reception into other churches is not named as a possible thing. To say the least, it is extra-scriptural—it weakens the authority conferred on the churches by the Law-giver in Zion—makes representations contrary to his words, "One fold, (rather flock,) and one shepherd."

The Scriptures represent that the primitive disciples were of "one heart and one soul," and "loved one another" that their love and unity were to convince the world that Jesus was sent by the Father: But here we have "schisms, bittings and devouring," their usefulness ceases, their influence is not only negative but destructive, and infidelity cries, "Aha, so would we have it."

"But unjust exclusions do take place and there is no remedy, but to receive such into other churches." They could not dip with safety and decency in cold climates; hence the people must have been sprinkled, as Dr. Clarke supposes. The German Commentators in regard to Christ's "walking on the water," say he waded as far as he could; then he swam! As Dr. C. and the Germans fabricate Scripture for themselves, so those that plead for reception into other churches; the Bible is silent; hence if we do not allow the matter to rest where the Bible leaves it, we are exposed to the same condemnation as German Zoologists. We take directions as far as they go—then what? we blaze the way for ourselves—we go upon conjecture or take such course as our inclinations dictate.

Admit the exclusion unjust, does this warrant another church to receive them? "But they are good men and must not be deprived of church privileges, by ignorance and malice." Are you not pleading and reasoning, not like an humble Christian, but like a politician, determined to secure the election of his favorite candidate right or wrong? As a Baptist you profess to go by the Record; but is there any passage to prove their right into another church, even suppose one might be so recreant to Christ's directions as to admit them. If you can talk about this matter with such sang froid, the King, the authorities do not regard it a light and trifling concern; it is treason—it is betraying the interests of Zion's King and trampling upon His word.

"How then are they to get back?"—Patient suffering will restore; a good man never lies under unjust exclusion long, unless the church which excluded has become very corrupt or controlled by wicked leaders. Every such reception into another church weakens the authority committed to the churches—destroys unity—confusion reigns instead of harmony and love, and to speak metaphorically, the seamless garment of the Saviour is rent in twain. Does not this eagerness to get into another church indicate pride and disdain at the disgrace brought upon you? fear of the shame of the cross? Does it not speak as loud as words could announce, "Jesus ought to have made some provision for such a worthy man as I?" He sees in a very different light from us and knows we need some course of discipline that will humble us and make us feel how little we are.

Churches are independent, it is freely conceded, but there is a kind of independence which degenerates into licentious lawlessness, as do some political assemblies. Some demagogue is determined to carry his point "by hook or by crook" against the sober judgment of the people; but does such conduct become a church of Jesus Christ, special-

ly whose fellowship is involved? Men may argue and contend on abstract questions and give their views on doctrinal points; but cases of fellowship and rules of discipline can not be safely carried by dogmatism and blind conjecture, when the Record gives no instruction.

"But what are we to do? here is a brother allowed to have been cut off through malevolence; he can be useful and we need just such influence as he can wield—wrong to keep him out."—Are you sure of this? have you examined the records of the excluding church, and conversed with members on both sides, and do all say so? If so, they acted hastily and improperly, and will soon restore. Some churches have been so anxious to receive members as not to inquire of the church which used the knife of discipline, but only of the minority, composed of relatives and special friends; this is a common case.

From your haste, I infer you care little whether you have Bible for your course or not. It is very probable the man excluded from Corinth (1 Cor. 5: 5) had relatives in the minority, for it is clear he was put away by majority only (2 Cor. 2: 6). These might have appealed to Cenchrea, the nearest church and made out a pretty fair showing: "That the man was a child by a former wife—that the woman was a proselyte to Jewish religion from heathenism, and the Rabbin taught that proselytism annulled former marriages; hence it was a venial fault, not a mortal sin; that no private dealing had been employed; all these considerations ought to arrest judgment—you are independent and can restore." What would be the state of feeling between the two churches if this had been the case? If he had been expelled unjustly, is it not better that he should bear, suffer, be humbled, than two churches be rent in twain by officious, unscriptural interference? Fair play is the jewel. "So they wrap it up," in some places, but fellowship is gone and Christ's cause is crucified by his professed friends. How will He regard such conduct?

You create, by such stratagem, other "flocks," as has been accomplished by the errors and ambition of the dark ages, and the multiplication of sects since the Reformation; but Christ has but one "flock," and those who recognize but "one Lord, one faith and one baptism," should never lend their influence to divide those whom Christ has made one.

To carry a point vs. constitution and law, men propose first to alter the constitution. Now, before any more cases of reception of excluded persons by another church; let the Constitution be changed to suit the present age; let us decree that as the Law-giver's directory is deficient, "that any member who feels aggrieved by his exclusion, may appeal to the nearest church and be restored." The very desire is high treason vs. Christ's laws, and we ought to abase ourselves in the dust and repent of the thought of our hearts. God give us grace to do it.

October 31, 1859.

For the South Western Baptist.

Essay.

NUMBER 2.

Speaking in public requires courage, a firm will and conscious ability. Many eyes are fixed upon you. Men of taste, men of talents, and critics are listening. There is the danger of choosing wrong words, the danger of a blunder, the danger of forgetting something, the danger of being overpowered. These difficulties must be overcome by a firm resolve, a dauntless determination to perform one's duty.

Painting represents the form and color of a visible object, so speaking delineates the ideas and emotions of the mind. As the artist, by delicate shades, brings out the features, shows the feelings, and makes the passions glow upon the canvass, so the speaker infuses his own ideas into the mind of his auditor, controls their thoughts, makes them melt with sympathy or rage with passion.

God has adapted all creatures to the element and place in which they are to move, and has fitted them to the duties which they are required to perform. Those which swim have fins. Those which fly are clothed with wings. Those which sing have musical voices. Those who are required to speak have flexible organs suited to the means of instruction.

If these organs are stiffened by impediments, are so badly formed that you cannot articulate easily to yourself or agreeably to your hearers, you ought to yield to the indications of Providence and choose some other line of life.

Men of talents and learning are sometimes incapable of speaking. Moses was learned in all the wisdom of the Egyptians, and yet he was slow of speech and of a slow tongue; and the Lord chose Aaron to be spokesman because he could speak well. This story admits of but one meaning, and is condensed into three words. A preacher must be "apt to teach." This aptitude, so far as natural qualifications are con-

cerned, cannot be taught. In vain the cabinet-maker labors upon the coarse wood. The artist, in vain, seeks to polish the crumbling limestone.

Most men of good minds can, by industry, patience, and time, become useful speakers. Such persons, who are willing to labor in an humble sphere, for the benefit of mankind, deserve our highest respect, are among our most successful preachers.

There are qualifications, not indispensable, which Heaven has denied to most men, but which are desirable, and when possessed, should be enjoyed with humility and gratitude. Such are a fine person, graceful manners, sonorous voice, delicate sensibility, poetic imagination, quick perception in the choice of words and illustrations. When many such gifts meet in one person they produce, like rays concentrated in a focus, a bright and burning light which excites the gaze and admiration of mankind.

The Scriptures insist upon natural talents as indispensable to a preacher. They teach us that he must study, both by reading and meditation. Modern Churches, forgetting that the Bible only can determine the requisite qualifications, have prescribed particular attainments at the schools, as indispensable, while they have paid little attention to natural talents or to vital piety. The consequences are seen in those dry, prosy, lifeless sermons, with which the pulpit abounds.

The theory of our church is correct, but our practice frequently departs widely from the teachings of inspiration. We elevate to the pulpit those who are not apt to teach; we lay our hands suddenly on men who need that one teach them. We talk and act in relation to preparing men to preach the Gospel, as if the Bible had never told us that a man must have natural qualifications, must not take this office to himself, and must be called of God as was Aaron.

We are not authorized to legislate in the house of God. The King has given us all the laws and precepts requisite for the government of his people. He has made each church independent of all appellate jurisdiction, and has required it to execute these laws. One law tells us that a preacher must possess a natural aptitude to teach. No matter what our opinion is, this is the King's law, and we are not at liberty to depart from it.

Again the preacher must not be a novice. Neither ignorant nor hastily lifted into this place of temptation.

Here is another law, which the church is ordered to obey without regard to its wishes. To render the execution of these laws more certain, there is the conservative obligation of the presbytery, to withhold hands from heads that cannot teach and will not learn.

To secure the pulpit still further against inaptitude and ignorance, our Lord has left us his own example; the most imperative of all conceivable obligations. He chose disciples who were men of natural ability, and then, during three years, enriched their minds with that knowledge which qualified them to go into all the world and preach the Gospel. D. P. BESTOR.

Mobile, Nov. 9, 1859.

For the South Western Baptist.

Brother Q.

"Brother Q. in the corner" thinks his pastor and brethren do not appreciate his talents as they ought. He is desirous of being prominent in all the business of the church, and would like to be looked up to as the principal adviser in all matters of importance; and because he is not thus honored, he is sulky and will not do anything to promote the welfare of the church. Let me suggest, bro. Q., that the top of the ladder is reached by climbing up the steps one at a time. Now make the application in this way. Do as well as you can in your humble sphere, and promotion will come in due time.

HINTER.

For the South Western Baptist.

History of the Gadsden Church.

CHEROKEE CO., ALA., Nov. 5, '59. This Church was constituted in the village of Gadsden on the 23rd August, 1855. John J. D. Renfro and Phillip Archer acted as Presbytery. The names of the persons who were in the constitution were these: A. W. Keeling, M. H. Turner, J. Bevans, L. Best, Adaline Turner and Malissa Cobb, six. The Church on application was received into the Cherokee Baptist Association; and before the end of the year, received by letter six other members.

In 1856, at the April conference, the Church having had no Pastor previous to that time, secured the services of Elder John B. Appleton, and promised to pay him \$100 for the remainder of the year. At the July conference, a Presbytery having been called consisting of Elders S. R. Hood, J. B. Appleton, J. A. Reeve, and Sheppard, they proceeded to set apart to the Deaconship, brethren A. W. Keeling and M. H. Turner, as the first deacons of the Church. During the year 8 persons were received by letter; 2 dismissed, and one excluded.

In 1857, at the February meeting, Elder Appleton being unable to supply them, the Church secured the Pastoral services of Elder S. R. Hood for the year. The sum paid him is not recorded. During the year the Church received by letter 8 members, of whom bro. W. B. Wynn, a deacon, was one. They also made an unsuccessful effort to build a house of worship; and the record shows \$18.84 raised for Missions. At the close of the year, the Pastor advised the Church to call some other minister to preach to them, and after balloting, elder A. E. Vandiver was announced as the choice of the church.

In 1858 Elder Vandiver supplied the Church and received for his services \$125. During this year the church received by letter 9; and by experience 12 members, and dismissed 2, and excluded 1. At the close of the year the Church made no call for a Pastor.

In March, 1859, the Church appointed W. B. Wynn, A. W. Keeling and J. W. Slack, a committee to make arrangements for erecting a house of worship. They also at that time called Elder W. C. Boone, of Greene county, Ga., to serve them as pastor from the 1st June to the 25th December; and promised to pay him \$200. He accepted the call and entered on the discharge of his duties at the time specified. The Church has now received by letter 3 members, one of whom is the Pastor; also 5 by experience. Nine have been dismissed, and one excluded. One of those dismissed was bro. Memory H. Turner, a deacon, the Church Clerk, and a most precious brother too. Bro. Turner was chosen Clerk at the constitution of the Church, and his name is subscribed to every minute now in the Church Book. It is one week this day since he left Gadsden for the West; and bro. J. W. Slack supplies his place as Clerk, but as a member and brother our beloved Memory has no successor. The present Pastor has been unanimously called to serve the Church A. D. 1860; but the call is yet unanswered.

Now, kind reader, as you will see who is the author of this article, let me lay aside the mask of the third person, and make a few remarks on the history of the Gadsden Church, in addition to the unadorned facts which I have stated above. The Church is now in the fifth year of her age. Before, and at the time of constitution, Gadsden was apparently either given over to Satan, or abandoned to a whirlpool of wickedness. Her very existence she owes to the unceasing efforts of bro. M. H. Turner, who for a long while had to stem the rolling tide of opposition, almost alone and unaided by human effort. She has worshipped, and still worships in the Male Academy; for, as the meteor blazes for a moment in the midnight shade and vanishes, so that futile effort to build a house, in the Spring of 1857, cheered for a time the sad hearts of Baptists at Gadsden, and then perished forever in the mists of the surrounding worldly gloom. However, the committee appointed for the purpose in March last, have purchased a beautiful lot on which to build a house, and most of the material is on the ground; and we entertain very sanguine hopes of having a commodious building in a short time. It would have been finished long since, but for untoward circumstances unavoidable by the church.

There has never been a single case of grievance between any of the members, but the minutes which I have this day reviewed, uniformly testify: "The church is in peace." No brother has ever yet been arraigned at the bar of the Church for the use of ardent spirits, that most baneful curse from the sulphurous halls of the bottomless pit to our earth; though one brother once reported himself as having fallen before the fiend, and requested the Church, if possible, to forgive him that one time, which they did.

Until December last, the Church had preaching once a month; from that time till June they had no preaching, and since that time they have had three or four sermons in each month. The Church has a very interesting and strictly Baptist Sabbath school, now in the second year of its age. The membership has increased from 6 to 41, though only two of the members who were in the constitution are still here, viz. A. W. Keeling and J. Bevans. This is the State and home of my adoption; having left the loved associations of my native State, Georgia, and came immediately from the enjoyments of boyhood, (twice ten years having scarcely passed since I first looked upon the light of heaven), to enter upon the arduous duties of Pastor of a village church, of course I felt, and do feel utterly insufficient to the task, but I am assured that my brethren have prayed for me, for our prayer-meetings too, have been attended to generally, and so my short stay here, notwithstanding circumstances, has been truly a delightful one.

Written by request of the Church in conference. Yours in Christ, W. C. BOONE.

There is but one place of rest for the human mind, and that is on the Rock, Christ.

From the Baptist Standard.
General Association of Middle Tennessee and North Alabama.

This body met with the Baptist Church in Shelbyville on Saturday, Oct. 24th. In the absence of the former Moderator, Elder L. H. Bethel called the delegates to order, and called for the letters of delegates preparatory to organization. At this stage of the proceedings, the question was raised whether churches and individuals representing themselves for the first time, should be received before or after the organization. The Moderator *pro tem*, decided, after some discussion, that they could not be received until after the organization—that such had been the usage on the subject last year at Lebanon. An appeal was taken from the Moderator's decision to the sense of the delegates, who by a large majority, sustained the Moderator. It may be proper here to remark that this view of the subject was on Monday evening by resolution, reversed, on the ground, as I understood from remarks made by Mr. Marks, that the decision of Saturday would be taken as a concession of acting wrong last year—that in order to be consistent, they must sustain the decision of last year. With these explanations those who voted *yes* on Saturday promptly, in effect, voted *no* on Monday.

The delegates after the reading of the letters proceeded to the election of officers, choosing A. C. Dayton, Moderator, and B. Kimbrough, Assistant, and Henry Buchanan, Clerk. A resolution was then offered inviting "ministers in good standing in their churches and Associations," not delegates, to seats.

Right here a singular omission was made in not asking for corresponding delegates from other similar bodies, nor was anything said of the matter throughout, although it was known to some that the Moderator of one General Association, with which the body had been in correspondence was present. Whether this was accidental, or whether it was designed to get rid of some brother who might have presented himself, I will not pretend to say, yet the omission was striking to my mind.

Nothing of special interest was attended to until Saturday night, when the Committee on Union University made its report. It reported the University more flourishing than ever—having more students than at any other session. It reported its indebtedness at \$12,000, with bonds that could be made available to the amount of \$5,000. It was stated, however, by members of the Committee, that they did not know this estimate to be entirely correct. It was also reported that \$12,000 had been taken in bonds for the endowment of the Eaton Chair, but upon explanation by Mr. McCall, it appeared that this was not entirely correct, but that including \$6,000 which had several years ago been subscribed to sustain Dr. Eaton, there was about \$18,000 in verbal pledges, some of which had been converted into bonds, the others will, it is supposed, when called on to give their bonds.

The speeches and remarks were not so favorable to the prospects of the University as the report. Elder Pendleton said he had been three years in the University, and had not been paid one third of his salary, and if he had not been fortunate in purchasing some land, which had proved a source of profit, his connection with the University would have ruined him; and Mr. Dayton subsequently stated, that while he did not intend to express any doubt as to whether it would be done or not, yet "if the University went on, something must be done, and that soon."

A resolution was introduced to the effect that the Association would sustain Elder W. C. Buck for one year, as agent to raise funds for the University. This was not received with general favor, and was modified so as to call on the delegates for pledges from their churches for his support, which was carried; and the attempt at getting pledges began, the members, however, were not willing to pledge the churches. The matter was reconsidered, and pledges from individuals called for, all of which was reported by the Clerk in the records on Monday as an "ineffectual effort" to raise a salary for Elder W. C. Buck. Elder Pendleton moved that the proceedings as to this "ineffectual effort" be expunged from the minutes, which was done. Subsequently a resolution favoring the appointment of Elder Buck by the Trustees of the University was adopted, the Association not becoming in any way responsible for his support. The reason given for this effort before the Association was that Elder Buck would not accept the agency unless his salary was first secured to him, otherwise he would seem to be begging for himself. From all that I could learn, the Trustees of the University have, to the very best advantage, managed its affairs, have made great sacrifices, as have the faculty, to sustain it, but the denomination at large have not furnished a pecuniary basis sufficient to relieve it from embarrassment, and that it is now greatly in need of money.

The next report which excited interest was on Foreign Missions. It was, in the language of Elder R. G. Kimbrough, merely a "formal resolution," which showed nothing done and proposed to do nothing. A warm discussion sprang up, Elders R. G. and B. Kimbrough urging the importance of the Association doing something.—Elder Barden said he he was willing to give to Foreign Missions, but he must know where his money went and how it was expended. He would not give if it had to go through Boards and part of it taken to pay Secretaries—that our Foreign Mission fund was weighed down to pay officers. He said he lived in the hills and wanted information, &c., and seemed to throw cold water on the cause of Foreign Missions—used just such arguments, Elder R. G. Kimbrough said, as he had had to meet from the *Anties* years ago. In reply to the demand for information, Elder B. Kimbrough advised Elder B. to read the home and Foreign Journal, to which he replied that he had once taken it, but that he would not give ten cents for a wagon load. It was too evident that many of the members sympathized with Elder Barden in his objections to our Foreign Mission operations, and that the Richmond Board was not in favor. The subject was finally disposed of by adopting the report, or resolution, and requesting any who had funds for Foreign Missions to pay them to a brother designated with instructions to the Board at Murfreesboro' as I understood, to use their discretion as to the manner of their appropriation. A great change seems to have come over the General Association in relation to Foreign Missions. The contributions for the year, I presume, were very meagre.

ONE PRESENT.

Right Hearing.

Rowland Hill, a few years before his death, made a visit to an old friend, who said to him, "Mr. Hill, it is just 65 years since I first heard you preach, and I remember your text and a part of the sermon. You told us that many people were very squeamish about hearing ministers who preached the same gospel. You said, 'Suppose you were hearing a will read where you were expecting a legacy to be left you, would you employ the time of its reading in criticizing the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear whether anything was left you, and how much—that is the way I would advise you to hear the gospel.'" This was advice worth remembering three score and five years. Because they have not learned the lesson thus taught by Rowland Hill, there are multitudes who hear the gospel very much in vain.

Another anecdote, illustrating the practical hearing of the gospel, although often repeated, is yet worth repeating a thousand times more. An old lady who kept a little store went to hear a sermon, in which the use of dishonest weights and measures was fully set forth. She was deeply impressed. The next day the minister called on her, and took occasion to ask her what she remembered of the sermon. She complained of her bad memory, but ended by saying, "I remembered—I remembered to burn my bushel." A doer of the word will not be a forgetful hearer of it.

Believe.

Dr. Johnson could not find the primary meaning nor the origin of the word *believe*. It was formed from the Gothic *Belifian*, which is something by which a person lives. When a man believes anything, he adapts his life to it. Hence the great significance of the word.—When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes. There are many such persons, to whom Plato's use of the word opinion may be correctly applied. Plato said that "opinion is the half-way house between ignorance and knowledge," and a great many opinions take their final lunge in the dominion of ignorance.—*Observer*.

OUTSIDE AND INSIDE.—Two things a master counts to his servants' care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say, at his master's return, "Sir, here are all the child's clothes neat and clean; but the child is lost."

Much so with the account that many will give to God of their souls and bodies at the great day:

"Lord here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare;—but as for my soul, that is lost and cast away forever—I took little care and thought about it!"—*Flavel*.

THE SWORD OF THE SPIRIT.—The Scriptures are called "The Sword of the Spirit." In themselves they are like a sword sheathed and lying upon the ground; they are a dead letter; they convey no spiritual light; they impart no spiritual energy; they carry with them neither conviction nor consolation; whether read or preached, they are equally without effect. Paul was convinced with the Scriptures before his conversion; but could not see in them that Jesus was the Christ; nor could he learn from them the temper and the disposition of a child of God.—*Simeon*.

A BEAUTIFUL REPLY.—A pious old man was one day walking to the sanctuary with a New Testament in his hand when a friend who met him said: "Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

Patrick and the Priest.

"Patrick, the widow Maloney tells me that you have stolen one of her finest pigs. Is that correct or not?"

"Yis, yer honor."

"What have you done with it?"

"Killed it and ate it, yer honor!"

"Oh, Patrick! Patrick! when you are brought face to face with the widow and her pig on judgment day, what account will you be able to give of yourself when the widow accuses you of stealing?"

"Did ye say the pig would be there, your reverence?"

"To be sure I did!"

"Well, then, your reverence, I'll say, 'Mrs. Maloney, there's yer pig!'"

RESPONSIBILITY.—To a young minister who complained of the smallness of his congregation, John Brown, of Haddington, said, "It is as large a one as you will want to give account for in the day of judgment."

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, November 24, 1859.Elders P. E. COLLINS and A. B. COUCH,
of Mobile, are agents for the S. W. Baptist.

Marion—the Convention, &c., &c.

MARION.

We had heard much of this town and its hospitable inhabitants, but had not in our ideal done justice to the reality. We have seen no town which, in every respect, equals it. It is well located and enjoys a high reputation for health. That, however, which most impressed us is its peculiar fitness as the seat of two of our literary institutions. Such institutions often fail for the want of proper home nurture and guardianship. In too many instances such enterprises are gotten up or located with reference to personal convenience or interest, and when they cease to be sources of revenue they cease to be objects of interest. The institutions in Marion have grown up under peculiar circumstances, and whatever advantages may result to property holders, are secondary influences. The citizens manifest, what struck us as a remarkable concern for the public interests committed to their guardianship. A very large proportion of the money contributed to these institutions, up to this time, has been raised in Marion and its immediate vicinity. We were peculiarly gratified to see the interest which brethren in the surrounding country seemed to feel in the Howard and Judson, there was to our eye none of those jealousies so fatal to harmonious co-operation. We had been led to expect a spice of aristocracy about Marion, but either the family was from home or did not turn out. By the way, many persons seem not to discriminate between decency and a dignified deportment, and exclusiveness and arrogance.

There is in Marion much of genuine refinement, of pure taste, and many indications of wealth, but a more unaffected hospitality or intelligent intercourse we have never enjoyed.

It would be difficult to find a community combining more or higher advantages, or in which young gentlemen and ladies will find better models of a genuine refinement.

THE CHURCH.

The Church in Marion is large and in a healthy condition. Bro. McIntosh is the Pastor, and devotes himself exclusively to the work, and under his instructive ministry, with God's blessing, this Church must be the centre of influences which will permeate society to an incalculable extent. No Church in the State occupies a more important position than this. Hundreds of youth from all parts of the country are assembled here at the most important period of their lives, and the mould of character, the religious sentiments which they receive here are to be transmitted from generation to generation, for weal or woe. It is a fearful responsibility and deeply does the Pastor and Church feel it. We bespeak for them the sympathies and prayers of our brethren throughout the country.

THE CONVENTION.

This body met at the time appointed in the Baptist Meeting House, Marion. The usual religious exercises were conducted by bro. McCraw. After reading the letters and enrolling the names it was organized by the election of the former officers, Elder A. G. McCraw, Moderator, and Professor GOODRUE, Clerk. This body is not so large as we expected to find it, although sufficiently large for comfort and efficiency. In all other respects it exceeded our anticipations. Indeed, it is not often that you meet with an assembly of equal number, presenting so imposing an appearance, or possessing so much intelligence.

The great objects which are now engaging the attention of Southern Baptists find warm support in the Convention, although the main objects of its solicitude are its literary institutions. The business of the body was conducted with much propriety, and except a very few small matters, with unusual harmony; some things were said which might not have been best, but as those most immediately concerned seemed to attach no importance to them, no serious discord resulted. The votes on all important questions indicated great unanimity and determination. On one or two occasions there was a degree of levity which was not in good taste, and which, in our judgment, should never be indulged in such bodies; the fear of offending may sometimes prevent the enforcement of stern discipline, but thoughtful brethren will never presume on such indulgence. The rebuke administered by President TALBID, we thought well timed and appropriate.

HOWARD COLLEGE.

This is the most important interest under the guardianship of the Convention, and to it much, but not enough attention was given. The President, Dr. TALBID, read an interesting report exhibiting an encouraging progress. The College is now well officered, and possesses many advantages; perhaps, as many as are to be found in the most of our institutions. There is no reason, so far as locality, society and educational facilities are concerned, for sending our sons out of Alabama, there are many reasons why we should send them to Howard.

The buildings are very neat and substantial, and when the grounds are graded and ornamented, a work which the ladies have taken in hand, it will be an attractive place.

It struck us that a third story would have made the College-buildings a little

more commanding, and have heightened the general effect; but a sad reminiscence reconciled us to the superior judgment of the projectors.

Alabama owes Howard a debt which ought to be discharged promptly. The endowment is not complete or adequate; about \$5,000 dollars are needed to secure the large conditional subscription already made. These subscriptions are given on condition that a certain amount is raised by a certain time. The time will soon expire, and the whole amount now pledged be forfeited if the amount above mentioned is not secured. Brethren of Alabama, let us make one united effort and meet this necessity, and we shall hand over to succeeding generations a noble institution to speak for us, and work for the Master when we are rejoicing in a glorious fruition.

Of the terms of these donations we are not advised, but we will act as agents for any who may feel inclined to contribute.

THE JUDSON.

We regret that our health would not allow us to visit the Judson, this we had, on many accounts, anticipated with much pleasure, but although we did not see all, we saw and heard enough to convince us that the reports we had heard were not exaggerated.

The report of the Trustees was an able and encouraging document, and indicates a high degree of prosperity. At no time has this institution been on a better footing or had a larger patronage. Professor DAVIS, who is now at its head, is winning golden opinions, and in our judgment, well deserves them. We heard but one opinion of his administration and that was an unqualified approbation.

We were gratified to see the young ladies in a neat and economical uniform, and to witness in them while attending the meetings, a deportment so creditable to themselves, the institution and their parents.

On Sabbath evening several selected pieces were sung by the school in connection with the Missionary meeting of which we heard much said, but we could not leave our room and missed the entertainment; the music during the meeting was very fine.

We can not close without saying a word of our excellent bro. LIDE and lady; their management of the boarding department is universally commended, a success which, in these days, is very rare.

MISSIONS.

Brethren POINDEXTER and HOLMAN were present and represented their Boards. Our Missions are generally in an encouraging condition and seem to promise much future usefulness. There is yet much destitution in Ala., and it occurred to us that in our home operations we might overlook the first great demand; it strikes us that our first duty is to Alabama. We trust that this work will be still more systematized so as to have our State Missions more directly under the supervision of our Domestic Board.

We are happy to see that our Boards as well as our most experienced brethren are beginning to feel the importance of greater caution in the selection of Missionaries, especially for foreign fields. We called attention to this subject a few weeks since in the S. W. B. and we are happy to find our suggestions so heartily responded to; and most especially to know that our secretaries are fully awake to it. Two things cannot be lost sight of without detriment to the cause. 1st. Ability for the work. 2nd. Complete consecration to it.

We need at this moment in our foreign fields, some of the ablest men in America, and these ought to be provided, no matter what the expense or sacrifice. And these, brethren, God would give us, if we would rise to the point of importunate prayer for them. The minutes will give a detail of these matters.

THE BIBLE BOARD AT SELMA.

This interesting department of labor received much attention. The President, Rev. I. T. TICHENOR, presided with much urbanity and dignity and measures were adopted to increase the efficiency of the noble enterprise, in our judgment, one of the most important interests in the State. Our good brethren at Selma are much concerned for the success of the Society, and we have no doubt of it if a competent Secretary can be found. The price of such a man ought not to be a consideration. A man combining the necessary qualifications for success is not to be had for a few hundred dollars. The demand for such men is too great, and the Board will soon find that such men at any price are more economical than any agents they can employ. We intend to co-operate with this Board heartily, and will make its claims prominent in the S. W. Baptist.

THE BIBLE BOARD.

This Board was represented by its corresponding secretary, Rev. M. HILLMAN. We did not hear the exact amount appropriated to it, but understood it was as large as usual, and that the claims of the Board were well received. It strikes us that the success of this Board depends materially upon a well arranged and vigorously prosecuted system of colportage.

THE SOUTHERN THEOLOGICAL SEMINARY AT GREENVILLE, S. C.

This institution, although not strictly a State enterprise, is for the South, and therefore Alabama is interested.—The Convention received Dr. BOYCE cordially and afforded him an opportunity of presenting the claims of the institution, which he did in a very clear and impressive speech. There is no conflict between this enterprise and the Theological department at Howard, both have an important work to do, and are necessary in their places. This we

think was the prevailing sentiment with the brethren. The only trouble in this matter results from the present embarrassing position of both institutions; each is laboring for an endowment, and each has a large conditional subscription dependent on the completion of the endowment within limited periods. It is quite natural that our brethren should think of Howard first, whatever may be their anxiety for Greenville. We came to the conclusion, that a little time is all that is necessary to accomplish both, so far as our State is concerned.

THE S. W. BAPTIST.

This paper although not the property of the Convention has for many years been recognized as the State organ, and so used; and many brethren have given substantial evidence of interest in it. A kind mention of this paper was made in the report of the committee on publications and ratified by a very flattering vote of the Convention for which we acknowledge ourself debtor. We beg to assure you, dear brethren, that we feel our responsibility, and shall, if possible, labor more assiduously than ever to serve you acceptably. We do not aspire to leadership, and although the press must have much to do in shaping public sentiment, we would not use, even this legitimate source of influence, in a dictatorial spirit. As far as we understand your doctrines and principles we shall defend them to the utmost of our ability, and under no circumstance modify or compromise them; not because they are your principles, but because of our own convictions of truth.

It is known to you that in July last the paper changed hands; this was a private arrangement, but it is peculiarly gratifying to know that it is, at least, so far acceptable to you as not to enable you consistently to continue your uniform expression of approval.—We were not a little astonished to hear it said that our paper is so exclusively partisan, that persons differing from us could not be heard in our columns. Our rule on this subject is this: On all subjects which we discuss ourselves, or permit others to discuss in our columns, we will cheerfully admit articles on both sides. Provided they are written in proper style and in Christian spirit, but under no circumstances will we admit personal controversies or personal reflections into the paper. We have never discarded one article nor one line on the above ground. We have suppressed parts of two letters, solely on the ground that they were offensively personal. While, however, we say this, we do not wish any one to conclude that we intend to publish every thing sent to us, to the contrary we intend to exercise a rigid guardianship in this respect, and admit none, no matter from what quarter, which our judgments do not approve.

This amazing liberality is the hobby of tricksters, while in point of fact those who are loudest in the proclamation are most faithless in the execution. We have no pledge to make and we suppose none will be required. We really thank madam rumor for making it our duty to define, for the twentieth time, our position on the landmark question; it is this, precisely this. It is not, and never should be made a test among brethren. Let every church and individual act for themselves. We think none the less of a brother on this account unless he makes his opinions a "root of bitterness" and then we are opposed to him, no matter on which side of the question he may be. D.

In our last issue we published an article from bro. W. C. MORROW; it is the first we have received on that side of the question. It strikes us that our good brother has fallen into several errors, and reached conclusions not justified by the facts which he narrates.—We respectfully suggest that he is mistaken as to the real question at issue. The real question is this: Is it consistent with the teachings of the New Testament and with the uniform practice of Baptist Churches, for one Church to receive the excluded members of another. We say, no; bro. Morrow says "One church may consequently receive those excluded by another." Will he say that such is the teaching of the N. Testament, or the practice of Baptist Churches? If not, the whole question is yielded. It may be said, however, that there are exceptions to the general rule, growing out of "peculiar" cases. Those who assert this doctrine must show: 1st. That the same authority exists for the exception that enforces the rule, in that case the exception becomes a part of the rule; and is consequently no exception; and, 2nd. That any specific case comes within the pale of the exception. Disorders can never be pleaded in justification of other disorders much less can they be made the basis of general rules. As little can the adjustment of one disorder be made an authoritative rule for the settlement of other disorders. The case introduced by bro. Morrow does not justify his conclusions, nay, it utterly demolishes his theory. It was a disorder of long continuance, implicating many churches. Now the question comes up whether in the adjustment the arbitrators concede the right of one church to receive the excluded members of another, or allowed this as a basis of reconciliation. The brethren MANLY and TICHENOR are given as authority; let their own words settle this question: "For the honor of the Redeemer's kingdom, we deem it important that the independence and internal rights of the churches should be scrupulously guarded. As in other cases of this kind, so in this case, there have been departures from the usual methods of Christian correspondence in respect of the reception of members. In the case of members excluded from one body and re-

ceived into another without reconciliation to the body that excluded them, we would advise, under ordinary circumstances, as the only legitimate course that such should return to the churches from which they had been separated, and make suitable acknowledgments in order to restoration in the usual way."

This language is very strong and emphatic. The "internal rights of the churches must be scrupulously guarded." Such receptions they denominate "departures from the usual method" &c. And they go so far as to advise, that "under ordinary circumstances," even when the excluded parties had been received into other churches, they "should return to the churches from which they had been separated, and make suitable acknowledgments in order to restoration in the usual way." This they say is the "only legitimate course." Now it is not worthy that these brethren in advising the terms of reconciliation reaffirm this old Baptist doctrine, and maintain that it is for the honor of the Redeemer's Kingdom that it "should be scrupulously guarded." Thus it will be seen that these brethren fully vindicate the old Baptist polity. The case under advisement they say, "is a peculiar case." A glance at these peculiarities will fully reconcile the advice of the arbitrators with these general principles.

1. This schism was of long duration and implicated many individuals and churches.

2. The relation of members had become so complex, and had extended so wide, to say nothing of removals, &c., &c., that a compliance with the general rule was impossible.

3. The advice was subject to the ratification of the churches—its ratification was, therefore, a virtual compliance with the uniform rule—it was in fact as though each excluded individual had returned and been restored; and so all parties must have understood it. It was merely a waiver of the formality justified by the peculiarities of the case, while all parties reaffirmed and united upon the old platform. Bro. Morrow's deduction from the above case is thus shown to be without foundation,—and the Manly and Tichenor are not obnoxious to the charge of teaching this new doctrine. But bro. M. may fall back on his cautious verbiage "one church may consequently receive." What one church may do is one question. What Baptist churches have done from time immemorial, is another.—Whenever a case claiming to be an exception shall come before us we shall consider it with candor and impartiality. D.

A Surprise, Truly.

It is as easy for some men to get presents as for others to make money. It has never been my lot to succeed in either. My countenance is not a begging one, or Fortune despises me. Imagine my astonishment when at Marion last week the ladies of the Baptist Church presented me with a splendid overcoat! Here I have been hard at work in this uneasy chair four years, and this is the first surprise! I, in this public way, return them my thanks. My nerves are strong, and can bear several surprises of the same sort.

H. E. T.

N. B. A minister to whom I communicated this, informed me that a lady, a member of a church over which he had presided as pastor, presented his wife a silver goblet, with her name beautifully engraved upon it. Such testimonials of love are invaluable.

Omitted.

Brother BRITTON STAMPS, Clerk of Liberty Association, on receiving the minutes from this office, says:

"By reference to the minutes, I find that I made an omission, in not inserting the names of the persons appointed to preach the next Introductory and Missionary Sermons. Brother William D. Harrington was appointed to preach the Introductory Sermon, and brother J. Falkner the Missionary Sermon. No alternate appointed."

The Young Reaper.

The Rev. I. T. TICHENOR, Pastor of the Baptist Church at Montgomery, Ala., thus writes of this beautiful little Sabbath School Paper: "The Young Reaper is a strictly Baptist paper, guarding our denominational interests, we commend it to every Baptist Sunday School in this State, and throughout the land."

We notice by an advertisement in another column, that the new volume of the Young Reaper commences with the January Number. The exceeding cheapness of its terms ought to place it in the hands of all our children, poor as well as rich.

A DESIRABLE LOCATION is for sale by Mrs. S. H. TRAXEM of this place. Read the advertisement in another column.

For the South Western Baptist.

Personal Offences.

MATT. XVIII. 15-17.

As this passage is now the subject of much thought, and as I have been requested by a number of brethren to publish my views regarding it in your paper, I send this to you, to be disposed of as you think right. It is proper to remark that I have entertained the views it sets forth ever since I first examined the passage, more than twenty years past.

1. The offences to which the passage relates. Personal. "If thy brother shall trespass against thee."

2. Such personal offences as can be atoned for by a private confession: "tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother." Evidently a private confession is all that is contemplated. This restores the relation between the parties.

But there are some personal offences so perpetrated that a private confession will not suffice for reconciliation; and there may be offences, both personal

and private, of such a nature that the offender cannot go privately to the offender.—These classes of personal offences are, therefore, out side of this law.

3. The process.—

1—a private interview; which failing,
2—an interview in the presence of "one or two more." These are to be, 1st, arbitrators.—The object being, thro' their intervention, to bring about reconciliation. 2nd, witnesses of the process should their efforts fail of restoring the brotherly relations of the parties. In the event of such failure,

3—an appeal to the church; "tell it unto the church," the object still being to effect reconciliation. Hence, the church is appealed to, not in its judicial capacity, but as the final arbiter. This is further evident from the fact that the refusal to hear the church is not followed by any declaration of exclusion, but only of the entire destruction of the relation and obligations of brotherhood between the parties—"Let him be to thee," not to the church—and further by the evident implication, that if the relation between the parties is restored, no judicial action on the part of the church is necessary. If the offender "neglect to hear the church," the brotherly relation is sundered between the parties, "let him be to thee as a heathen man and a publican," but the offender is still a member of the church. How he is to be dealt with in this relation is not here taught. We may infer from the passage what the church ought to do, but the Saviour does not here teach what.

This is a sufficient reply to the objection, "Is the church to retain in her fellowship a contumacious offender?" We reply no—but the law for his exclusion is not here but elsewhere.

But it will be said, the 18th verse refers to the decisions of the church as a judiciary—to her binding and loosing power. If so, it makes the decisions of a church infallible—but this is Romanism—to say it relates to such decisions when conformed to the word of God, is to evade the issue. This, with similar passages, secures infallibility, not in a church, but in the inspired teacher of the churches. A. M. P.

For the South Western Baptist.

HISTORICAL VINDICATIONS: a Discourse on the Province and Uses of Baptist History, with Appendices, containing Historical Notes and Confessions of Faith. By SEWALL S. CUTTING. Boston: GOULD & LINCOLN.

Professor Cutting, of Rochester, New York, is the author and compiler of this small volume, which will repay careful study. The discourse, having been prepared for delivery at the anniversary of the Newton Theological Institution, has an importance and interest beyond the occasion and locality; and so far as it relates to the history of American Baptists, is of quite as much interest to Southern as to Northern Baptists. The address very conclusively vindicates the people in the great religious movements of 15th century from the oversight and partiality of historians, and shows that Wickliffe was but the representative of a cause, which embraced a large portion of the English people, and that the Reformation was not solely the work of Luther and a few historic names, but a great popular upheaving—the demand of the year for freedom from hierarchical and ecclesiastical restraints and tyranny. The account of the Anabaptists is singularly clear and appropriate, increasing our reverence for the "gentle" of those calumniated men, who accomplished so much in the preservation and restoration of a pure Christianity. The reflections on the uses of Baptist history contain seeds of thoughts which will germinate in every thoughtful mind into which they fall.

Appended to the Discourse are some unpretending "Notes," and under that modest designation is to be found an amount of historic research and erudition, which must be very profitable to the less informed reader. The remarks on the Historical Baptism of the English people, the Creed-statements in the Baptist denomination, and the origin of the name of "Baptists," compress, into a small compass, facts and history which are vainly sought after in many of our more elaborate works. Connected with the note on Creed-statements, the author furnishes the confessions of the seven churches in 1643, the Confession of the Assembly in 1689, called in America the Philadelphia Confession, and the New Hampshire Declaration of Faith. Considering the independence of the Churches and the illiterateness of many of the founders and first members of our churches, it is marvellous to find the unity of faith that exists, and to trace the wide-spread influence which the confession of 1689, or more properly, of 1677, has exerted over the mental habits of Baptists, for near two centuries. Professor C. suggests, as a profitable inquiry, whether Keach's abridgement of this confession cannot be found in extensive use at the present time in the Southern States.

The book is written in a modest, inquiring and catholic spirit—evidencing the scholar and the christian—and is in singular contrast to some more pretentious but less meritorious inquiries into our early history. Some of our denominational publications are illy calculated to do good, and while they instruct their readers in the faith, are sure to make them grow worse in heart. Orthodoxy is not religion or piety. A true Baptist is the highest type of christian manhood, but to be a Baptist is not necessary to possess the spirit of Christ. We trust that Professor Cutting will prosecute his labors and give to the public other fruits of his studies. There is a wide field of research unexplored and unpublished. The fable of the Li-

on and the Painter is very often repeated in the allusions to the Baptists in church histories. Recent works, however, like Litton's, Stones, Killen's, Neander's &c., are disconcerting facts and taking positions which, by an inexpugnable logical necessity, confirm our church polity and doctrines. Every successful evolution of truth but makes clearer that Baptist principles are the natural and legitimate antagonists of papacy and prelacy. Other miners in the deep-buried strata of the past are showing Baptist influence on the Reformation, the English Revolution, the Dutch Republic, the cause of the Prince of Orange and son liberty on both continents. The great desideratum of our times is a history of the church or pure christianity from a New Testament standpoint. The labors of Curtis, Jones, Brown, Cutting, Benedict and others are accumulating the materials. There are now living in America, two men adequate to the task—Dr's Wayland and Williams,—the latter immeasurably so. KIFFIN.

For the South Western Baptist.

A Good Man has Fallen.

MESSRS. EDITORS: Our venerable and much loved brother, Elder JAMES WHITTEN, departed this life last night. Having lived a life of devotion, his end was tranquil and his hope of bliss strong and abiding to the end.

His funeral will take place at 9 o'clock A. M., to-morrow. Respectfully,

J. M. WATT.

Columbus, Ga., Nov. 17th, 1859.

A Good Publishing House.

A N. Y. correspondent of the Boston Post, pays a deserved compliment to the oldest Publishing House of our Denomination, and gives interesting statistics of some of their issues:

"The publications of Gould & Lincoln, of Boston, have always commanded the confidence and appreciation of the public from the fact that the imprint of this house has never been affixed to any volume of even doubtful character. The generous circulation attained by their issues is, therefore, a cause of congratulation on their part and at the same time reflects credit upon the community whose mental pabulum they have so discriminatingly supplied. Their list comprises a great variety of books in Theology, Science, Belles Lettres, and serious fiction, besides numerous educational publications. Among their titles most largely circulated are, Hugh Miller's works 92,000; of which 'Testimony of the Rocks,' alone, reached 25,000; 'Annual of Scientific Discovery' 37,000; 'Life of Amos Lawrence' 25,000; Walker's 'Philosophy of the Plan of Salvation' 53,000; Malcoms 'Bible Dictionary' 141,000; 'Baileys Chess Book' 41,000; 'Blake's Philosophy' 51,000; 'Blake's Astronomy' 33,000; 'Memoir of Mrs. Judson' 65,000; Paley's 'Natural Theology' 57,000; 'Church Member's Guide' 28,000; Guyots 'Earth and Man' 15,000; Agassiz and Gould's 'Zoology' 15,000; Crutcher's 'Concordance' 17,000; Bayne's 'Christian Life' 8,000; Bayne's 'Essays' 5,000; Haven's 'Mental Philosophy' 7,000; 'Plurality of Worlds' 5,000; Thayer's 'Poor Boy' and 'Poor Girl' 9,000.

Of Dr. Harris's works this house has sold 53,000 copies; of Rev. Harvey Newcomb's 'How to be a Man,' and 'How to be a Lady,' 20,000 each; and 'Anecdotes for Boys' and 'Girls' 14,000 each. Ripley's Notes have had a sale of 24,000 volumes. Of the 'Aimwell Stories' for children, 60,000 volumes have been sold, and the demand is on the increase. Rev. Dr. Wayland's Text Books have had a very extensive sale; his 'Elements of Moral Science' reaching a circulation of 118,000 copies, and 'Political Economy' 51,000. To this author, alone, Gould & Lincoln have paid \$30,000 for copyright privileges. By the prompt republication in America of 'Chambers's Cyclopaedia of English Literature,' this firm has laid the whole country under obligations, and there can be little doubt that this valuable work has contributed more largely than any other similar publication to beget and educate the literary tastes of the American people within the last ten years; 22,000 copies of this work have already been sold.—There are many other of the issues of this house worthy of mention in this connection; among them Rev. Dr. Williams's 'Miscellanies,' 'Religious Progress,' and 'Lectures on the Lord's Prayer' are sacred classics which have no superiors in American literature."

For the South Western Baptist.

Domestic Missions.

Receipts from 10th August to 10th Nov. 1859.

ALABAMA. Aug. 10th.—Rec'd of Center Ridge Baptist Church Sunday School, per Jas. A. Fountain \$2 10; Dr. Cullen Battle, paid to Rev. B. Manly, D. D. \$2 50; Talladega Baptist Ch. (by Rev. O. Welch) from Rev. O. Welch \$5; Mrs. S. T. Welch \$3; Walker Reynolds 10 dollars; Mrs. H. E. Reynolds 5 dollars; Wm. Mallory 5 dollars; Mary Mallory 3 dollars; W. A. Welch 2 dollars; Mrs. W. A. Welch 2 dollars; Simon Morris 5 dollars; Thos. H. Reynolds 5 dollars; W. A. Morris 1 dollar; J. G. Swain 1 dollar; Miss K. Chapman 1 dollar; Rev. S. R. Freeman 12 dollars; Tuscaloosa Assoc'n. (by Rev. W. H. McIntosh) from S. C. Edgings 10 dollars; North Port Baptist Ch. 5 dollars; Jas. Hill 5 dollars; W. P. Richardson 1 dollar; Alta Assoc'n. by Rev. R. Holman 241 dollars; by C. H. Cleveland 30 dollars; Bethlehem Assoc'n. by Rev. Z. G. Henderson, \$73 25; J. S. Ford 12 dollars; Cahaba Assoc'n. by W. B. Lawson, treas. 213 dollars; Big Spring Ch. Shelby county, by J. M. Scott 20 dollars; 75 cents; 423 dollars 52 cents; Eufaula Assoc'n. by W. Ivey, tr. 276 dollars 70 cents; 232 dollars 18 cents; W. C. Gray, subscription at Tuskegee Ass'n, 10 dollars; Cahaba Assoc'n. by M. T. Sumner 130 dollars 65 cents; by M. T. Sumner 130 M T Sumner, 112 dollars 60 cents; per Rev. Association by Jas. Nunn, treasurer, 12 dollars 50 cents; Rev Samuel Hen-

deron, on Bond for Colliseum Place 100 dollars; Ch. per Rev. M. T. Sumner, 100 dollars; W. Echols, Jr. of the Tuskegee Ass'n, Rev. F. M. Law's Bond to Colliseum Place Baptist Ch. 25 dollars; Bigbee Ass'n. by Rev. R. Holman, 411 dollars 94 cents; Mt. Pleasant Baptist Ch., Lowndes co., by Amos Jarman, 25 dollars; Cahaba Assoc'n. interest on "Blakey fund," 20 dollars; J. H. E. W. 1,000 dollars; Westport Baptist Ch., by Rev. R. Holman, 95 dollars; Central Ass'n 60 dollars 50 cents; James Walker Ass'n 4 dollars; Logan 50 Liberty Ass'n 95 dollars 80 cents; Coosa River Ass'n 52 dollars 45 cents; J. E. Bell, Greenville, 5 dollars; Montgomery Baptist Ch., draft to Rev. F. Callaway, 125 dollars; Hon. Wm. F. Chil-ton, on Dr. Manly's salary, 250 dollars.

Total, \$4,401 09

SOUTH CAROLINA. Aug. 18.—Rec'd of Thos. P. Lide, Darlington, for Colliseum Place Baptist Ch. 200 dollars; by Rev. M. T. Sumner, (for Children's Missionary) from B. L. Willingham and children 1 dollar; E. H. Peoples and children 70 cents; E. Devore 90c.; W. B. Dorne 40c.; Mary F. & Ann L. Dorne, 20c.; Geo. S. Patterson and children 60c.; Rev. J. M. Childs 80c.; Rev. J. J. Fleming, 50c.; S. Carolina Baptist Convention, per B. Roberts, tr. 253 dollars 15c.; Baptist Conv., per C. H. Judson, tr. 40 dollars 41c.; Rev. J. J. Fleming 4 dollars 50c.; Jas. S. Lorton, for Colliseum Place Baptist Ch., his pledge at the Baptist Convention, 1848, 155 dollars; by W. M. Childs, for Colliseum Place Baptist Ch., to redeem his pledge at Conv., 1858, 106 dollars; Baptist Convention, on pledge to Colliseum Place Baptist Ch. 125 dollars; T. P. Lide, on subscription to Colliseum Place Baptist Ch. 5 dollars; W. P. H. Haywood 5 dollars; Wm. E. Miller 10 dollars; Sum-terville Baptist Ch., by A. S. Sellers, 30 dollars; C. M. Burkmyer, Charleston, 25 dollars; Edisto Ass'n, by Thos. Mason, 15 dollars; Edgedale Village Baptist Ch., by A. C. Bryan, 32 dollars 25c.; Mrs. Hatcher 1 dollar; John Walker 1 dollar; Edgedale Ass'n, by W. M. Moore, tr., \$141 01; Bethlehem Baptist Ch. 15 dollars; J. M. Childs, subscription at Convention, for Colliseum Place Baptist Ch., 225 dollars; Saluda Ass'n, by Rev. W. B. Johnson, 50 dollars.

Total, \$1,707 42

GEORGIA. Aug. 29.—Rec'd of Flint River Ass'n, by J. Q. A. Alfred, tr., 30 dollars 13c.; M. J. Mallory, from Mrs. C. D. Mallory 20 dollars; Mrs. J. M. Davis 5 dollars; M. J. Welborn, Columbus 5 dollars; Georgia Ass'n, by J. H. Stockton, from Sweet Water Church 62 dollars 50c.; Sharon Ch. 2 dollars 50c.; Union Ch. 10 dollars; Washington Baptist Ch., by Thos. W. Calloway, 38 dollars; W. C. Craven, by J. M. Jones, tr., 334 dollars 25c.; M. J. Welborn 5 dollars; Flint River Ass'n, by Rev. M. T. Sumner, 161 dollars 71c.; S. E. Bates, tr., for 1858, 4 dollars 11c.; for 1859, 516 dollars 57c.; Stone Mountain Ass'n, by F. A. Gibbs, tr., 87 dollars 45c.—Total, \$1,327 22

MISSISSIPPI. Aug. 29.—Rec'd of Wm. Elzey, for Colliseum Place Baptist Ch., by Messrs. Wood & Low, \$50; Miss Nancy Elzey, for Colliseum Place Baptist Ch., by Wood & Low, \$10; W. Z. Lea, for Colliseum Place Baptist Ch., by Messrs. Wood & Low, \$25; Rev. C. C. Craven, for Colliseum Place Baptist Ch., by Rev. H. H. Butler, \$50; ag't, \$122; Rev. M. Ball, agent, \$600.

Total, \$857 00

FLORIDA. Aug. 29. Rec'd of Geo. W. Hall, by J. J. Toon, \$25 00

MARYLAND. Aug. 31st.—Rec'd of Lemarf, Baltimore, \$10; Union Ass'n, by draft to Rev. Noah Davis \$37 50; by draft to Rev. H. H. Butler, \$37 50.

Total, \$85 00

VIRGINIA. Sept. 1. Rec'd of Rev. M. T. Sumner, from Miss D. A. Ass'n, \$15; Strawberry Ass'n, \$75; Appomattox Ass'n, \$58 80; J. B. Brown, on subscription to Colliseum Place Baptist Ch., \$5; Domestic Miss. Board Gen'l Ass't, by C. Fisher, tr., \$1000; by draft to S. C. Boston \$68 75; draft to W. E. Hatcher \$62 50; to J. M. Jones \$75; Noah Davis \$37 50; H. H. Butler \$37 50; Edwin Wortham \$362 17; draft to Rev. Noah Davis \$37 50; draft to Rev. H. H. Butler \$37 50; Goshen Ass'n, for support of Rev. J. L. Shack,

[illegible]