

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, DEC. 7, 1854.

SAMPSON LANIER, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

Agents for the South Western Baptist.

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

Rev. FRANK CLOWAY, Chambers Co., Ala.
Rev. D. R. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DENTON, Marion, Ala.
Rev. G. O. McLENNON, Pike Co., Ala.
Rev. N. H. BRAT, Montgomery Co., Ala.
Rev. T. COOK, Montgomery Co., Ala.
Rev. F. H. MOORE, Auburn, Ala.
Rev. H. DRAKE, Camden, Ala.
Rev. K. HAWTHORN, Camden, Ala.
Rev. H. WILLIAMS, La Fayette, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDRICKSON, Marion, Ala.
For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HORN, Tuskegee, Ala.
For the CENTRAL INSTITUTE, J. A. FLETCHER, Haverhill, Ala.
For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.
For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.
For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala.
For the DOMESTIC MISSION BOARD, at Marion, Elder JESSE A. COLLINS, Crowsville, Ala., and Elder K. HAWTHORN, Camden, Ala.

Each of the above is authorized agent for the South Western Baptist.

CLUB RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

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

Propositions.

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

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

THE THIRTY-FIRST ANNIVERSARY OF THE Baptist Convention of Alabama

Will be held with the Sileam Baptist Church in Marion, Perry County, Ala., on Friday, before the 2nd Lord's day in December (Dec. 8th) 1854.

The Anniversary Sermon will be preached by T. G. Keene of Mobile—O. Welch, of Talladega, alternate.

The Missionary Sermon by E. B. Teague, of Kalamazoo—P. H. Lundy, alternate.

The Education Sermon by A. Williams, of Montgomery—A. J. Battle, alternate.

STANDING COMMITTEES TO REPORT DURING THE Session—

On Temperance—T. T. Tichenor, A. B. McWhorter, D. B. W. McIVER.

On Education—Wm. H. McIntosh, A. J. Battle, J. F. Hooten.

On Domestic Missions—D. R. W. McIVER, J. D. Williams, B. B. Davis.

On Foreign Missions—C. F. Sturges, E. K. Kirvin, P. R. Lide.

On Sabbath Schools—Wm. Howard, I. S. Abbott, E. B. Teague.

On Southern Baptist Publication Society—F. H. Lundy, Morgan Cleveland, D. Poehls.

On Indian Missions—A. A. Connells, J. H. DeVotie, S. R. Freeman.

On the condition of the Baptist Denomination in Cities and large Towns—T. G. Keene, I. T. Tichenor, Joseph Walker.

H. TALBIRD, Pres't. Con.

Delegates to the Alabama Baptist State Convention, at its approaching session in Marion, are requested to report themselves on their arrival in Town, at the Baptist Church, where the Committees appointed for the purpose will direct them to stopping places during their stay.

W. N. WYATT.

W. B. LAWSON.

A. B. GOODHUE.

L. Y. TARRANT.

J. F. BUSTETT.

E. A. BLUNT.

Committee.

Rev. Joseph S. Baker, of PALMYRA, GA.

We are pleased to announce to our readers that we have secured the services of the Rev. Joseph S. Baker, formerly editor of the Christian Index, Ga., as a stated contributor to our columns during the next year. He will commence his writings in January; and numbering, as we do, among our readers a large number of his old friends, we feel confident that we shall please them well in this arrangement. We hope, also, that our brethren will give him and ourselves a hearty welcome by sending us up during the winter, a greatly enlarged list of subscribers.

EDITORIAL ABSENCE.

The Editors will be in attendance at the Convention at Marion hence the issuing of the present number; and the selection of matter for our next and last number for 1854, will devolve upon them. We hope to furnish an outline of the proceedings of the Convention in time for the next issue.

Associational Record.

The following table is made out from the published minutes of the 1854 session that have been received at this office. It will be continued as the minutes come to hand.

The Tuskegee Association held its Ninth Annual Session in the town of Tuskegee, Sept. 16th, 17th, 18th and 19th, 1854, embracing the third Sabbath. Hon. Wylie W. Mason of Tuskegee was elected Moderator, Elder James M. Watt of Tuskegee, Clerk; and James W. Echols of Auburn, Treasurer, all by acclamation.

The Introductory Sermon was delivered by Elder Archibald J. Battle of Tuskegee; and the Annual Missionary Sermon by Elder Wm. Williams of Auburn.

Four new Churches were received into the body, one was dismissed, one dissolved since the last session, two were not represented. Whole number remaining 41. During the Association year 461 were baptized, 305 received by letter, 18 restored, 369 dismissed, 62 excommunicated, 39 dead, total 3324 exclusive of the two Churches not represented.

Contributions for minutes \$91 05, for general purposes \$33 15, for Florida Mission \$361 25, for Board Domestic Missions \$104 50, for Foreign Missions \$273 30, for Indian Missions \$153 00, for Southern Bible Board \$90 85, for Baptist Publication Society \$5 00, total receipts \$1112 10. In addition to these amounts contributions were made to various objects, and subscriptions were also taken making the aggregate of cash and pledges more than \$4,000.

The South Western Baptist met with very general favor, and in addition to some 40 new subscribers obtained at the time more than 200 were pledged to be raised during the ensuing winter. The E. A. F. College at Tuskegee is under the control of this Association. The next session will be held with the Union Springs Church, Macon county.

The Liberty Association (East Alabama) held its Nineteenth Annual Session in the town of LaFayette, Chambers county, Sept. 22-26, 1854, embracing the fourth Sabbath.

Elder Jefferson Falkner was elected Moderator, (Elder F. Callaway declining re-election), Britton Stamps Clerk both of LaFayette.

The Introductory Sermon was delivered by Elder C. P. Sisson, and the Annual Missionary Sermon by Elder J. Falkner.

Two new Churches were admitted. The whole number is 34. During the Association year 211 persons were baptized, 261 received by letter, 8 restored, 3 received by voucher, 346 dismissed, 69 excluded, 27 dead, total 2850. Contributions for minutes \$64 00, for Home Missions \$89 60, for Foreign Missions \$37 05, for African Missions \$28 95, for Indian Missions \$56 55, for Domestic Missions \$36 15, for China Missions \$9 95, for Association purposes \$6 60, for Bible cause \$59 20, for Publication Society \$3 70, total \$396 00. There were other contributions and subscriptions for different objects.

Resolutions were passed commendatory of Rev. Asa C. A. Simmons and of Rev. F. Callaway, and condemnatory of the traffic in Lottery Tickets.

The Male and Female Institutes are under the control and patronage of this body.

The Salem Association held its Sixteenth Annual Session with the Liberty Church near Fairville, Pike county, Sept. 30th, and Oct. 1-3d, 1854, embracing the first Sabbath of October. Rev. G. G. McLendon was elected Moderator, and Rev. J. T. S. Park Clerk, both by acclamation.

The Introductory Sermon was delivered by Rev. G. G. McLendon.

One new Church was received into the body. Five were not represented, seventeen were dismissed to form a new Association, leaving twenty-three in the body. During the year 210 persons were baptized, 168 received by letter, 229 dismissed, 50 excommunicated, 5 restored, 24 dead, total 2239. Ordained Ministers 11, Licensed Ministers 6. Contributions for minutes \$55 00, for Missionary purposes \$14 05.

A resolution was adopted to increase the delegation, by which every Church is entitled to two delegates, and when the membership is over 50, one delegate more and one for every 50 additional.

Resolutions were adopted condemning the purchase or sale of Lottery Tickets by Church members. The South Western Baptist received the most encouraging assurances. 230 new subscribers were pledged to be raised this season. Various benevolent objects also received suitable aid.

The Alabama Association held its Thirty-fifth Annual Session with the Rebooth Church, Montgomery county, Oct. 6th-9th, 1854, embracing the second Sabbath.

Rev. D. Lee was elected Moderator, Rev. I. Lyon Clerk, and W. B. Haralson Treasurer. The Introductory sermon was delivered by Elder D. Peables, and the Annual Missionary Sermon by Elder W. Williams of Auburn.

One new Church was admitted. Whole number 33. During the year 345 persons were baptized, 10 received by voucher, 39 received by letter, 202 dismissed by letter, 42 excluded, 42 restored, 32 dead, total whites 1480, blacks 2233, whole number 4245.

Contributions for various objects \$817 70.—Elder C. F. Sturges delivered a sermon on the government of the Church which was ordered to be printed. The South Western Baptist was remembered, and evidence given to sustain it.

The above minutes have been printed at our office and we trust have given satisfaction to our brethren generally.

Items of General Interest.

THE TRUTH TELLER, an excellent Baptist paper published at Baltimore, has recently become the property of the Maryland Baptist Union Association. Messrs. Crowley & Jones, its former proprietors, disposed of their interest to Rev. Franklin Wilson, its editor. He has recently presented it to the above named Association, and it has been accepted. We suppose Bro. W. will still fill the editorial chair which he has already filled so ably. Rev. S. H. Mirick, who has conducted the Washington and Virginia Departments, retires from that post. The editorial labor which has been expended upon its columns has been gratuitously rendered. We learn, also, that the delays in paying the subscriptions was the principal reason why the for-

mer proprietors were compelled to part with the paper. We hope the Maryland Baptists will rally to its aid and enable it to make all necessary improvements, and at the same time afford a fair remuneration to its laborious editor or editors.

TRAIT ON THE EVILS OF INFANT BAPTISM.—At the late session of the Maryland Union Association, a committee, consisting of brethren Wilson, Kelly, Fuller, Berg and Williams, was appointed to prepare a tract upon the above named subject, adapted for circulation in the bounds of that body. We think such a tract is needed for general circulation.

REV. Wm. HOWARD, The Gainesville Independent learns from a Petersburg (Va.) paper, that this brother has recently received a unanimous call to the pastorate of the Market Street Baptist Church in that city. But being much esteemed at home has lately received a unanimous call from the Church at Gainesville and accepted it. We wish our Virginia brethren well, but are glad that Bro. H. will remain in Alabama, where his labors are as much needed as they are anywhere else.

REV. W. H. McLENNON, of Enfield, Ala., has accepted a call from the Baptist Church at Marion, Ala., to which place he expects to remove, and enter upon his labors in January. We regard Bro. M. as an able minister and regret losing him from this part of the State; but are gratified that he will remain so near us, and fill so interesting and important a sphere.

THE BAPTIST WATCHMAN.—This is the title of a new Baptist paper, which, at the recent session of the Tennessee Baptist Association, it was unanimously resolved that it was expedient to publish at Knoxville, in that State. And it will be commenced on the 1st of January, 1855, if 1500 voluntary subscribers can be obtained. It will be edited by Rev. M. Hillman. Its size will be 24 by 36 inches, to be published weekly at \$2 00 per annum, payable in advance.

BRO. M. P. JEWETT, in a private letter of the 7th inst., says:

"Col. Henry C. Lea, of this place, died last night after several months illness. Marion is perfectly healthy. The Judson has 207 scholars."

We are glad to hear of the success of the Judson Institute.

M. H. CRICKSHANK has become the editor of the Talladega Reporter.

RECENT STATISTICS show that the number of Missionaries in Africa is 186; assistant Missionaries, 27; native helpers, 129; communicants 16,680; schools, 16,447. The Missionary Station form a cord on around the coast, on the east west and south—Macedonian.

THE GENERAL ASSOCIATION of Kentucky, as assembled at Louisville, Ky., Friday morning, Nov. 3rd and adjourned Saturday evening, 4th. S. L. Helm, Moderator; E. D. Isbell, Secretary. Among other items of business, the body resolved to contribute liberally to the funds of the Domestic Mission Board, at Marion, Ala., and recommended the appointment of an agent to travel in the State of Kentucky and seek to promote a deeper interest in the Domestic Mission cause.

Three delegates were appointed to attend the meeting of the Southern Baptist Convention, to be held at Montgomery, Ala., in May, 1855, viz: S. W. Lynd, W. W. Everts and Wm. Vanghan.

COMMUNICATIONS.

For the South Western Baptist.

Nov. 5th, 1854.

Brothers Editors:
Freedom of will, in the gift of Christ to become an atoning sacrifice, and mediator of the covenant, was essential to the complete harmony of the divine attributes. And it was exercised by the Divine Father. He "so loved the world that he gave" it. If God spared not his own Son, but gave him freely for us all, how shall he not, &c. Freedom of will in Christ was absolute. Had he not laid down his life of himself it could not have atoned for us. The innocent cannot be made to suffer for the guilty.

Freedom of will, under the ceremonial law, was required in the atonement offering at the door of the Tabernacle. It was to be made at his own voluntary will. The peace offerings—at your own will, Lev. 1:3, 19:5. The free will and vow offerings at your own will, 22:18, 19. I have already stated, that the gracious scheme was for man after he fell or sinned in his fallen condition. It requires of man reconciliation to God. But it is to God in Christ. Out of Christ God is a consuming fire. In that character he makes no requirement, and if he did man could not will to meet him. Mankind, however, have ever sanctioned the principle of mediation, by friends who are our equals or superiors. Nations feel themselves insulted when they become mediators between friends by powers and are not respected in that capacity. When we think of the gracious provisions that have been noticed in my last, we will see how man lowers himself, even as a fallen creature, by withholding his free assent to God's administration of mercy in Christ.

What I have, however, at present to do, is to show that man's freedom of will under the gospel is in harmony with salvation by grace.—The Apostle upon salvation, says it is of faith that it might be by grace. Faith then is requisite: "By grace through faith." Without faith it is impossible to please God. I assume the position that without free will exercised, man never will have faith in operation. He may have it just as we have eyes closed. But in that condition he no more believes in Christ in a Scripture sense, than your subscribers can see what I have written with their eyes closed.—"Faith," says James, "without works is dead, being alone." I am willing for any brother who can, to believe in works without a will, but he must pardon me if I should not. This only by the way. The point I am after is, to ascertain in the light of God's word, interpreted on common sense principles whether or not, the character of grace, in the Gospel system, is excluded by connecting with it, man's freedom of will to accept or refuse. We have already seen how freely God gave up his Son. How freely he atones. And that under the law of ceremonies, free will was requisite. Hence if it be granted, that all the parties to a compact, should be under the same noble impulses, to render it the more gracious it would seem to follow that free will acceptance, by the beneficiaries of God's grace, is requisite for the harmony of the parties. The great Apostle of the Gen-

tle appeared, quite conscious that, he had established the gracious character of Gospel salvation when he had, both from the old and new dispensations, proven its merits to be in Christ, and received by faith, and not by the works of the law. The burden of his arguments and illustrations, throughout all his letters, especially those to the Romans, Galatians and Hebrews, are to this point. And collateral to the doctrine of faith is his deduction that it is not of him that writeth nor of him that runneth, but of God who sheweth mercy. Born, according to John, not of the will of man, but of God.—The doctrine established in the Bible is, the meritorious causes and influences, of salvation, are all in God, unchanged by man's will or works. But promised, to and freely bestowed upon faith in his Son: "That the law of faith, or its necessity, is unalterable in the fixed purpose of God." From the above it must be clearly seen that the character of God's plan of recovery, is not changed by the condition of the sinner's will, whether free or bound. The doctrine of faith, however, as the organ of grace, holds man accountable as a rational mortal being for the right exercise of all his powers, among which his will of course is included. In analyzing the mind of man we are bound to give him faith, as an inherent attribute.—This, however, is not saving or justifying faith, but is to be used and exercised in obtaining it, under the evidences in Gospel salvation. Faith in the mind may be explained by the eye in the body or physical structure. The truth as it is in Jesus in salvation, is to our faith, what light is to our eyes. In this sense it is in the illuminating spirit and word of truth. And Jesus is the author and finisher of our faith, as these are imparted by and through his reign of righteousness. Faith is the gift of God as the Gospel is the testimony, which God has given to men of his Son. Now to illustrate. We can no more believe without testimony than we can see without light. Saving faith then is in the evidence received through the spirit in the Gospel of life in Jesus Christ. Hence faith comes by hearing, and hearing by the word of God.—Inherent faith in the mind, which is in every day use, and practice, governs the will, by its received testimony, in matters of this life. It is to this same attribute that the gospel testimony is presented: To this eye of the mind its light is directed. As in receiving the benefits of natural light, there has to be a will to open the eyes, so before we receive the spiritual light, we must will either to read or hear God's testimony of spiritual truth, or we can never have faith through which the gracious provisions of salvation in the economy of redemption are bestowed. This shutting the eyes to the light is wilful. Christ says, "ye will not come to the light lest your deeds should be reproved." Men love darkness rather than light because their deeds are evil. The god of this world blinds the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine upon them. This is evidently more than ordinary corruption for all possess that, and yet some are now light in the Lord.—It is Gospel corruption and prejudice. Something like that of a child, who, though addressed and admonished by a good father of evil, chooses to listen to the wicked who are leading him astray, and will join with them to scoff at the father's counsel.

Christ says, "ye will not come unto me, ye will not look unto the proofs that sustain me, that ye might have life. He tells them Moses should condemn them because he bore testimony of him. His command is search the Scriptures for their testify of me. Men see and hate the light, and shut it out. Wherever the Gospel is preached the Savior's injunction is binding:—Whoever hath ears to hear let him hear. Man in every respect is capable of exercising his freedom of will, unless he voluntarily chooses not to do it. And this no more vitiates the grace of the Gospel than the mere opening of the eyes does the light of the sun. The will to see does not in any sense increase or destroy or change our relation to light. No more does our will that of grace. J. D. WILLIAMS.

For the South Western Baptist.

TALLADEGA COUNTY, ALA.,

Nov. 18th, 1854.

Brothers Editors:
It has been some time since my last communication to you, and you probably have thought that I had long since quit the field; but if you will bear with me, I will tell you what great things the Lord has done for the Churches where my lot has been cast during the summer.

The first protracted meeting which I attended after my last epistle to you, was held at Mount Prospect Church, Randolph county, embracing the fourth Sabbath in August, and supplied by Bro. Weaver, a Missionary of the Liberty Association. But owing to the ill state of the health of himself and family, he had only visited them twice this year, and consequently the Church was in a very cold state, but anxious to hear the word of life. During the four days meeting the interest increased until souls were revived and sinners cut to the heart, and the most hardened came forward weeping and begging an interest in the prayers of the people of God; and we left about twenty persons anxiously inquiring the way to Zion.

It was my happiness also to attend the Weoka Camp Meeting, where there was the most order exhibited in all their arrangements and in the deportment of every one present, was the best, and besides it was the most beautiful and pleasant place for the purpose that I ever saw.

There were twenty-five or thirty ministering brethren present, and among them were some of our best preachers, who labored faithfully in word and doctrine, and although there were probably not more than eight or ten conversions, yet we trust that there was lasting good accomplished. For the audience was always large and very attentive, and seemed to be deeply interested.

Next I went to Cold Water Camp Meeting, which was just in the edge of Benton county, and situated on a crystal pebble bottom stream, the most beautiful that I ever saw, and near a Church, each bearing the name of the Camp ground.

The meeting, embracing the second Sabbath in Sept., continued four days. And we enjoyed indeed a "season of refreshing from the presence of the Lord." The time of the greatest feast was on Monday night, when the Lord made bare his arm in the conversion of twelve souls.

There were in all, as nearly as we could ascertain, forty-two or three conversions during the meeting. Sixteen were added to the Church by baptism and five or six more waiting the administrations of the ordinance, and others left to join other Churches more convenient to their homes, and many sinners still crying for mercy.

I next visited the Coosa River Association, which was held with the Liberty Church, Talladega county, embracing the third Sabbath in September. The brethren hastened through with the business and every thing moved on in harmony and peace.

The Association adjourned Monday evening, but the meeting continued until Wednesday evening with considerable interest, and there were eight souls added to the Church, and others left anxiously seeking salvation.

Yours in Christ.

WILLIAM ASHCRAFT.

(To be Continued.)

For the South Western Baptist.

Not Mistaken.

Messrs. Editors:

As I am but a plain old-fashioned sort of a man, and also in the judgment of Bro. Williams, wanting in "Christian and ministerial" courtesy, brethren will not expect me to puff them to their faces, after the example of those of more fashionable polish. Still, perhaps I love them as well, and would be as far from detracting from their merits and ministerial usefulness, as those who deal more profusely in cheap newspaper encomiums. I am aware, however, that my style is plain and blunt, perhaps too much so, for the refined taste of some of my brethren, still I intend no offense, and truth though in homely garb, is always entitled to the respect of Christians. And if at any time I have misrepresented Bro. Williams, as he so kindly affirms in the 29th No. of the Baptist, I stand ready, upon conviction, to make the necessary satisfaction.

Here it may be proper to remark, that in all my communications, I have regarded the system of "Predestination and Election" to be exclusively the "plan of salvation by grace," and thought my views were so understood by Bro. Williams. And I represented him as standing upon the Free-will plan, and kicking against the plan of salvation by grace, simply, because in my view, the drift of his letters published to the world in the 16 and 17 Nos. of the Baptist, unquestionably favored the former, and utterly opposed the latter. True, I might, and perhaps ought, to have employed a milder tone than "kicking" to have expressed his opposition, but the Scriptures justified the sense in which I used the term, besides the adoption of one ever so wild, would not have changed the fact. And that I was not mistaken with regard to the fact of his position, is placed beyond a doubt, by his own declarations published in the 29 No. of the Baptist. In that number, he complained of my phraseology, and flatly denied the charge, saying, "I have not so written," yet in the next breath, he admitted the truth of it, by his avowed espousal of the "Free-will" doctrine, and his opposition to the doctrine of "unconditional personal election." He not only defined his position in favor of "Free-will," and in opposition to the doctrine of "Election," but also with the Bible for umpire, challenged investigation upon the subject, and pledged, in conclusion, to give up his system, if, in it, an error could be shown him.

I am indeed pleased with the candor of Bro. Williams, for he has so plainly defined his position that no one can mistake his location, but all may see exactly where his foot stands. And as he has candidly avowed himself a Free-will in other words, an *Arminian*, I trust that some brother will meet him upon the ground he proposed, and show him from the Bible the unsoundness of his system, so as to reclaim him from error. For my part, I am already engaged in the discussion of the same subject, with Bro. Welch, "one of the great ministers of the day," and expect to have my hands full, without taking time at present, to attend to Bro. Williams. But were I at leisure, I could not accept his challenge, under the restriction he proposed with regard to the atonement, for I have never considered it strictly in the light of a commercial transaction nor have I ever held or advocated a limited view of it. And as numbers are ready to denounce as *Antinomian* all who advocate the doctrine of predestination and election, permit me, once for all, with the candor of Bro. Williams, to show exactly where my foot stands with regard to the atonement of Christ.

The salvation of one sinner required a full atonement, the salvation of all, required no more. The sun is as free and full, and bright to me as though I were the only being in the Universe, and what it is to me, it is to all who enjoy its rays; nor is its light, or heat, or glory diminished by the increasing myriads who enjoy its benefits—and so of the atonement of Christ. The atonement fulfilled the truth of prophecy, magnified the law, appeased divine justice, and stood forth during the Mediatorial reign, as an infinite propitiation or consideration, through which the great Law-giver, consistently with the dignity of his character, and the honor and purity of his government, can freely pardon and righteously justify, any and every sinner, who repents and believes in the Saviour. It not only opened up the way for the harmonious exercise of the various attributes of God, in the complete redemption of sinners; but also now furnishes under the ministration of the Holy Spirit, every needed grace, mercifully adapted to our fallen condition, and freely proposes them to us in the gospel message, saying, "Come, for all things are now ready."

And the whole weight of the controversy between the Calvinist and the Arminian, as I conceive, will turn at last upon this simple hinge, to-wit: *Who renders man willing to accept of salvation, upon the terms of the gospel? If, by reason of our deep-rooted depravity, it requires the regenerating or renewing influences of the Holy Spirit, to render us willing to accept of the gracious provisions of mercy, so freely proposed to us in the gospel; then is salvation wholly by grace, and God will have all the glory. But if man possesses the self-determining power of his own will, so as to choose or refuse to love or hate, or to accept or reject at pleasure, the overtures of mercy; then is Bro. Williams right, the doctrine of Free-will is true, salvation is of works, and man will divide with his maker the revenue of glory. To suspend salvation upon the Free-will ability of man (as*

Free-willers are bound to do) evidently detracts from the grace and glory of God, in the salvation of sinners; by rendering void all his efforts in their behalf, until they in their sovereignty self-moved, shall see fit to co-operate with him, and yield to his overtures.

Upon this plan, the Saviour, after all his toils and groans, and bloody agony, is still dependent upon the whims of his creatures, for the success of his enterprise. And it remains at their option, whether as King, Shepherd, Father, Bridegroom, or Head, He shall have subjects, flocks, children, bride, or body. I cannot for a moment believe, that the great God of the Universe suffers his purposes to hang so loosely as to be thwarted and frustrated by worms of earth.

May verily for.

He that can dash whole worlds to death,

And make them when he please,

He speaks, and that Almighty breath,

Fulfills his deep decrees.

Without intending to elicit discussion, I have thrown out a few bones to pick, and if brethren find any jaw breakers among them, why they can just let them alone, and save their grinders.

S. WRIGHT.

For the South Western Baptist.

Bardenelle Association.

SEBASTIAN CO., ARKANSAS,

Nov. 14th, 1854.

Dear Brethren:

We have an item of religious intelligence, which, we hope, may gladden the hearts of all dear lovers of our precious Redeemer. The second annual meeting of the BARDENELLE ASSOCIATION was held with the Church in Bardenelle, Yell Co., Arkansas, commencing the Saturday before the fourth Lord's day in October, 1854. Even in the commencement of our meeting the presence of the Lord was manifest in our midst. When the door of the Church was opened on Saturday, four came forward, three by letter and one by experience; two of them the children of our brother Vessey in that place.

The meeting continued to grow in interest. Many seemed to be deeply concerned and pressed forward to obtain the prayers of the Church. On Monday night some two or three were converted to the faith of Jesus.

On Monday and Tuesday the solemn and imposing ordinance of Baptism was administered in the beautiful stream of the Arkansas River, quite a large assembly witnessing the scene, deeply affected.

I was under the necessity of leaving on Tuesday, but have been informed that the meeting continued up to Wednesday night and many anxious persons left deeply concerned. May the precious Redeemer give them comfort soon.

This Association has been organized but a short time. Myself and two Churches united with them at their session just closed.

O my dear brethren! what a field is opened here in this distant land, if we only had men to occupy it. I have been laboring two years, spending all the time I could from home, and truly the harvest is great. I have organized three Churches with a membership of fifty or sixty, in the three.

We are willing, God being our helper, to do what we can for the cause of truth. Our Churches are in Sebastian county. The highest up to the Choctaw line. Fort Smith is an important point.

B

