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Communication.

to a Friend, to arouse him from a state of coldness and indifference.

LETTER VIII.

In my last I finished, what the first part of these letters, to show that Salvation was free gift on the part of God utterly unattainable to actions we can perform as a ground of our salvation, or bring cause of our redemption. Let me in this letter beg and urge you to accept this salvation: let you consent to be saved, to become your surety—to pay

Holy Spirit says, "Come now, son together." Jesus Christ you; and by his death the Father reconciled to you. He is not angry, but waits to be gracious: to save you, longs to save you to be saved, tells you to be saved—Only you may be saved—Only you all you have to do. That obstruction will be removed, will seal your pardon. He son into the world, "not to condemn," but that the world, might have life; and he patiently and plainly, "He that in the Son hath everlasting life."

That he is "the Christ the Son of God," believe that he is from heaven to die for you; that he is gone back to heaven for you, and you will "believe in the Son." And believe strong enough to trust in the merits of his death entirely repose all your hope in him: to save unto the uttermost. "Only believe!" 'tis the only way to an easy way. You may have said while you read this, you will believe that "Jesus Christ" came to save sinners.

Just so, throw yourself in the deep water of God's love and mercy, relying confidently on Christ's power to save, and he will "hold you up." How simple, how plain a thing is Faith!

But you feel sinful! Let not that actuate you in the least. God is not looking at your sins: he is not thinking of your sins. He is looking at you; and thinking of you. And it is the glory of his grace and mercy, that he is trying to save you, in spite of your sins—with them all on you. He saves you regardless of your pollution, precisely as I would save a drowning man, though he were covered with leprosy. I would not think of his disease: my love and kindness to him would be so great, that I would pull him out of the water, as quickly as possible, totally regardless of his loathsome and diseased state.—Would he not be an idiot, a very fool, to say to me, "I am diseased—I am a leper, and I cannot expect you to pull me out; because I am so. When I get a little better of my disease, I will call on you. I will then be more fit to be pulled out of the water. I can't believe that you will save my life, because my body is so very diseased."

Would I not smile on him and respond, "That has nothing to do with my pulling you out. I will save you notwithstanding your disease. In fact, that is one great reason why I should rescue you immediately. Give me your hand! Your exposure will make you worse—will increase your danger."—And while he is debating whether or not to let me save him—he sinks forever.

Oh, B—, be advised in time. Come to God just as you are. Your sinfulness is the very thing that keeps you away from him; but he will save you in spite of it. It is the great leaden weight tied to your neck, which you cannot possibly be released from, by your own efforts; and it is on account of that very leaden weight,—your sinfulness—which is dragging you to the bottom of the sea, that God is trying to save you. Oh, do not repulse him.

He says, "Quench not the Spirit." If you do, you resist God—you push back at the kind hand that would pull you out of the "deep pit and the miry clay." Will you not yield to his outstretched arms? No! Why not? Afraid! Of what? That he is not able! He is "able to save to the uttermost"—to save all who come.

Come without preparation—with all your sins on you—just as you are—and I will receive you kindly. Wait not to become fit, prepared or better: you see that you cannot save yourself—that you cannot be saved without me, so come. Delay not. Hesitate not one minute; but come now, and I will pardon you. Come to me acknowledging that you have offended me and I will forgive you. Come confessing your sins and that you deserve punishment, and I will have mercy on you. Come pleading the merits—the perfect work of my dear Son, and on account of his obedience, I will esteem you righteous and receive you into my bosom only come.

Come like the prodigal son, and my arms will be open to receive you and you shall be made blessed. Come like the thief on the cross, and you shall be pardoned and have a place in Paradise. "Come now." "I am waiting to be gracious to you: everything is prepared; the way is open; and nothing wanting but for you to come. "Though your sins be as scarlet, they shall be (made) as white as snow: though they be red like crimson, they shall be as wool." So doubt not.

My Son has paid your debt, suffered your punishment, atoned for your sins and, now, I am reconciled to you. Will you not be reconciled to me? Will you not cast away your enmity, lose your aversion, believe me when I say I love you and am trying to save you, and—love me in return?

Trust in me. Have confidence in my word. Believe my promises. Accept my invitations. And rely wholly on him whom I have made the means of your safety.

Oh, B—, who do you hold back? Why do you doubt? Why do you fear? Why not take God at his word, and throw yourself on his mercy, trusting in the righteousness of Christ? Are you afraid to throw yourself into deep water? No: because you can rely confidently on your power to swim.

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That you are too SINFUL! Too leprous to be pulled out of the waves!! For shame! You are too sensible for that. But why be afraid on account of your sins! Do you think that God will ever call you to account for them? Has not Christ died to have those very sins forgiven? And will God dishonor his Son by refusing to accept his obedience! No! no! no! Now, why should God call you to account for your sins? Because he has a personal resentment against you! That cannot be; or he would have crushed you long since.—That the dignity and integrity of his government requires it!

Where is the necessity—the good of punishing you? Has not Christ satisfied the law infinitely better than you can do? Has not his punishment met the requirements of justice a million times better than anything you can suffer?

Why should God punish you? That such a moral impression might be made upon the universe, as would prove his abhorrence of sin! To show that the honor, the integrity, the majesty of his kingdom must stand! To show that God's truthfulness and justice must be maintained! To show that the statutes of God are right, the commandment of the Lord pure, the Law of the Lord perfect, and his judgments true and righteous altogether!

Is not the sacrifice that has been already made, sufficient to prove all these things? Think you not, that a breathless universe as it gazed upon the "Son of Man" hanging upon the "cursed tree," with drops of agony chasing each other down his cheeks, himself, weighed down with the burden of a world's sin and his soul forsaken of the Father, crying out from the intensity of inconceivable woe—"my God, my God, why hast thou forsaken me!" was each and all constrained to exclaim, "It is enough, oh, Lord, it is enough: stay now this hand!" And does not that same cry still reverberate throughout the arches of heaven?

And shall not each angel that newly enters the portals of Paradise, catch up the refrain, prolonging it with wonder and delight, intermingling it with that new and never dying song, that, forever and ever, shall give bliss to the hearts of Saints. "Holy, holy, holy, Lord God Almighty, which was and is to come! Thou art worthy to receive glory and honor and power!"

And worthy is the Lamb, that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

And will not "every creature, which is in heaven and on earth and under the earth, and such as are in the sea, and all that are in them say, "Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever!"

Oh, the indescribable grandeur and sublimity and worthiness of the sacrifice which Christ made for us! Unending ages shall not cease to hymn its praises. Never dying souls shall not cease to give it glory.

And yet, dear B—, you fear that such a sacrifice is not sufficient to save you! But it is. Trust to it fully. Believe it cordially. Give it entire sway over your heart. Come to God and beg forgiveness on the ground of that sacrifice alone. Plead confidently the merits of that sacrifice, relying on it altogether. If you do, you will realize that the fearful reckoning God had against you is settled forever. All responsibility on account of your past sins will be wiped out. The chains with which your sins and perplexities and apprehensions had bound you, will fall off; and you will stand forth free and safe and happy: ransomed by your Redeemer a new creature in Christ and saved by his precious blood. Henceforth the law will have no terrors for you: God will not be "a consuming fire": wrath and indignation will excite no apprehensions; but happiness and security will go with you all your days. The paths of peace and holiness will spread themselves out before you and, with charms that can soothe away all pain and distress, invite you "to lie down in green pastures, to wander beside still waters."

Gems for Christian Ministers.

When nations are to perish in their sins, 'Tis in the church the leprosy begins. Cooper.

My witness both within and above me knows, and my pained breast upon the Lord's day at night, that my desire to have Christ awful, and amiable, and sweet to my people, is now my joy; and it was my desire and aim to make Christ and them one Rulerford in prison, 1637.

They who are sent to preach, will preach as others cannot, because they preach what they know and enjoy. E. Parsons.

I hope you are diligent in that most useful work of catechizing. Alp. Secker.

The Christian minister should not dare to amuse hearers by sporting witticisms, or exhibiting eccentricities. Eledict, 1816.

It was said of Elliot the distinguished missionary, by many of his friends, "I was never with him, but I got, or might have got, good from him." Life.

A minister who is full of love to Christ, and souls, cannot be a loiterer. N. Vincent.

He who does not prepare what to say to the people, tempts God to come out of his ordinary way to his assistance, and he who depends entirely on his own preparations, makes a goal of his gifts. Nesbit.

These only ought to be chosen into the priesthood whom God will hear. Cyprian.

We are accountable for the spirit of our congregation, since a minister, who is beloved by his people, can cause the tone of their character to strike in unison with his own. J. A. James.

Report on Domestic Missions.

(APPENDIX A.)

This term in its most comprehensive sense, means the supplying the destitute of our own country—kindness according to the best, as well as the best interests of the negro, providentially set down among us who are dependent upon us for the bread of life. There are four general propositions involved in this subject.

First. The nature and extent of the work to be done. Second. The best mode of doing that work. Third. Our ability to accomplish that object. Fourth. Our obligations to do that work.

First. The work in its nature and importance. This subject regarded in a geographical, social, political, and especially in a religious light, is one of deep concern to the American, the philanthropist, the statesman, and particularly to the Christian, and the intelligent observer, no field upon the face of the earth is so important in its consequences—so promising in its results, as these United States, and especially the Gr at South West; and the political divisions contiguous thereto; whose destinies are so intimately and inevitably wrapped up in our own. The fertility of its soil, salubrity of its climate, the abundance and variety of its mineral resources, all combine to render it the garden-spot of the world; and will not fail to draw large drafts from the Old World, as well as the older portions of our own country; and even now, every rising sun conducts hordes of these adventurers to their homes in the West. The German, the Frenchman, the Spaniard, the Italian, and the Cavalier, the Chinese, and the Indian, the Negro, mingle, and forming a mongrel race of every shade of political and religious opinion, forming in these respects, a part of ourselves drifting in the same bark, driven by the same winds to the same destiny of weal or woe.

Western civilization contains about 15,000,000 square miles, has a population of 60,000,000, and will contain 500,000,000. About half the present population are whites, the other half mongolian. In the United States there are over 25,000,000 whites; over 3,000,000 negroes in the Southern States, besides 145,000 Indians. In the Southern States there are 8 or 10,000,000 whites.

It is estimated that our population doubles every twenty years: at this rate of increase, in the year two thousand we will have five hundred millions to provide for. Many of our grandchildren will live to see these things. The history of the past teaches us to expect and provide for moral and political calamities, rather than prosperity; and it is but wise to provide for physical wants before hand! much more so to prepare for our spiritual necessities.

God, it would seem, has reserved this country as the last battle-field between truth and error; and to the American race, the responsibility of leading the conflict, and truth shall be the victor. Already the flag of civil and religious liberty is planted upon the western ramparts of the world. While his folds play with the breezes of the Pacific, the eagle of liberty, driven from every other part of the world, now imperiously looks to us to protect her in her last retreat—the ends of the earth. Here is to be fulfilled that prophecy, "God shall smite Gophath, and shall dwell in the tents of Canaan shall be his servant." Gen. 19:27.

But it is in a religious light we should regard this field. Let us never forget that these vast herds of our race have souls, and are drifting to death; and that a thousand are perishing every day. If this work is done, it must be done in one of two ways; either to leave the Gospel to the slave, and uncertain mode of propagating itself; or if a minister happen to remove, and accidentally to settle in any of those remote regions, and is willing and able to give his own energies, to supply the destitute with the word of life. This mode, it is evident, must be slow and uncertain in its results, besides, it is a hardship imposed upon ministers never intended by the Savior. The second way suggested, is to send them out to preach. It may be well in determining the best mode of doing this work, to inquire, "What is the best mode of doing this work?"

Dr. Johnson observes of Dr. Watts, that "Whatever he took in hand, was by his incessant solicitude for souls, converted into theology. Life of Watts.

A lover of his appetites, and a slave to his taste, makes but a mean figure among men, and a very scabby one among the clergymen. Bp. Burnet.

Report of the Committee on the "Alabama Baptist Bible Society."

The Committee on the "Alabama Baptist Bible Society" submit their Report: In 1816, a Convention of 29 Bible Societies met in New York, and formed the "American Bible Society"—the first national organization in the United States. Baptists, uniformly and consistently, for many years, gave this Institution cheerful and liberal support, as their brethren in England had done towards the British and Foreign Bible Society. The attention of neither of these Societies was confined to the circulation of the Bible, but each contributed to the translation and distribution of versions of the Scriptures in foreign languages. The practice, avowedly, publicly and without restriction, of many of the Missionaries and Translations, was to translate, and not transfer, into the vernacular tongue, Greek words relating to baptism and other sacred terms. In 1838, the Convention of the "American Bible Society," for the first time, as your committee believe, declined to recommend an appropriation for printing the Bengali New Testament, which had been translated on the same principles, as stated above. In 1836, the Society sustained the Committee in their refusal. The dissenters to the action of the Convention met, by delegates, in New York, in 1836, and formed the "American and Foreign Bible Society" and the constitution was accepted by the subsequent Bible Convention in Philadelphia. The basis of the new Society was, that the originals in the Hebrew and Greek are the only authentic standards of the Sacred Scriptures! This Society, thus organized, received the constant support of the whole Baptist denomination in the United States until the separation between North and South. In 1846, at Augusta, the Southern Baptist Convention was organized and the Foreign and Domestic Mission Boards, of that body, were constituted agents for Foreign and Domestic Bible distribution. Much of the contributions of Southern Baptists were sent through these appointed channels. Thousands of dollars went directly to the American and Foreign Bible Society and as much or more to the American Bible Society, through its agents or auxiliaries. Seeing the evils of dissimilar operations, the want of effectiveness in the mission field, in 1851, the Bible Board of the Southern Baptist Convention, with its executive committee, organized the Southern Baptist Convention, the Southern Baptist Convention recommended the organization of a Bible Society in the bounds of each Association, meeting in connection with, and as auxiliary to the Association, which should establish a system of colportage, embracing not only "Bible, but religious and denominational Book, distribution."

The "Alabama Baptist Bible Society" is auxiliary to the Southern Baptist Convention. At its last session its name was changed to the "Alabama Baptist Bible and Colporteur Society." The Society, organized at our last session, is auxiliary to this.

The object of the Society is to disseminate the Bible, and to do this, it is deemed necessary, that our churches might understand their denominational connection with existing institutions, and, in future, give a right direction to their contributions for Bible distribution.

It would be supererogation to argue the utility and excellence of the Bible, and its circulation and study, and its influence upon nations and individuals—or the necessity of increased efforts for its wider circulation. Bible distribution is a work in which all can engage. It is not peculiarly the duty of the preacher. Every Christian can "help." Besides, the prevalent error is not a total want of mission, but a total want of a few—a priesthood or ministry—from whom to expect all Christian labor.

Immense evils, not local or provincial, not confined to a single class or station, affecting the people, in the aggregate, and separately, exist and abound. The great majority of those who make not a credible profession of religion are practical infidels. During the last hundred years, the progress of truth has been marvellous. Professor Kirk has demonstrated that many very important Baptist principles which, a century ago, were denied and combated, are now fully conceded. But still there are many errors zealously espoused growing out of a disregard, or false interpretation of the Bible. The free circulation and study of the Bible are the best preventives and correctives of all these errors of faith and opinion. Distinguished as Baptists have ever been for their close attachment to the Scriptures, their entire and exclusive reliance upon their all-sufficiency, too vigorous efforts, to give them in their purity to the world, cannot be made.

The best of all that can be done for the diffusion of the Bible as it is susceptible of the most irrefragable proof, that the Bible is not only the religion of Protestants, but all the blessings of civilization—all our liberties—civil and religious—flow directly from it.

What has been done, and what is yet to be done, are stimulants to prayer and effort. The Bible has been translated into 156 different languages, in which it may be read by 600,000,000 people. The American Bible Society and the American and Foreign Bible Society last year circulated about 300,000 volumes. To millions of inhabitants of the globe, it is still not known; to millions more, it is fettered; and to thousands in our own favored land, it is a sealed book. It is a sacred duty, and a glorious privilege of Providence are encouraging, and to supply every destitute household in our country, a gigantic effort is now making: can we not co-operate in the glorious and heaven-favored monument? God help us to do it.

The length of this Report forbids that your Committee say much on the subject of the distribution of the Bible, and the influence of the Bible upon the salutory influences of circulating a sound religious literature to checkmate the demoralizing effects of licentious publications—to elevate the standard of piety—to quicken the activity, and liberalize the opinions of Christians, we have not room to enlarge upon.

Report of the Committee on Obituaries.

The Committee on Obituaries report:—The Scriptures teach us, that to churches and communities, the loss of a godly man is a serious calamity. When Joshua was gathered to his fathers, the children of Israel did evil in the sight of the Lord—followed the gods of the people that were round about them and bowed themselves unto them, and provoked the Lord to anger." Well might the Psalmist give utterance to the words, "The Lord will be angry with the godly man; for the godly man seareth; for the faithful fall from among the children of men." With the scarcity of ministers in our Association, the loss of two is severely felt. The privations, the hardships, the losses, the reproaches endured and sustained by a preacher, who travels amid the hills and valleys, preaching, as he goes, the unsearchable riches of Christ, are not understood and appreciated. But for the sustaining power of God's grace and the continual verification of His promise to be with the "ministry of reconciliation" unto the ends of the world, few would undertake the arduous labors of the ministry. With desolation at home, with unnumbered families pressing wants in the family, with limited education, with hardly any library but the Bible and the hymn-book, with no opportunity to study but on horse-back, with no Concordance but the memory, with no variety of illustration and argument, except as furnished by the boundlessness of God's grace; yet those men have, "by the foolishness of preaching," made the wilderness and the solitary place glad and the desert to blossom and rejoice as the rose.

Elder H. D. Achey was born in South Carolina, and emigrated to Alabama while quite young. He early united himself to a Baptist church, giving his Redeemer the spring-time of life. Giving speedy indications of usefulness, and manifesting considerable zeal for the interests of Zion, and solicitude for the welfare of perishing souls—in 1838, he was licensed to preach by Friendship Church, in Benton county. Widening the sphere of his usefulness and increasing his capabilities, by a "Presbytery" composed of Elders Wm. McCain and H. E. Tallafarro, he was, in 1842, in Talladega county, in Blue Eye Church, ordained to the ministry—on the 20th of January, 1856, after an illness of a few days, this servant of God died. He expressed to his wife perfect resignation to his Master's will. As a minister, Bro. Achey, although his early opportunities were deficient, was laborious and faithful. Punctual to his appointments, unobtrusive in his manner, industrious in his habits, zealous in winning souls to Christ, faithful and attentive to the rich and dying, he was respected and loved by all who knew him. An affectionate husband, a kind father, a good neighbor, a useful citizen, an exemplary Christian, his memory is fragrant of good, and his example still exerts a salutary influence. Bro. Achey aided in the constitution of Refuge Church, was one of the constituent members, was its first pastor, and remained so until his death.

Obituary of Elder WILKEY crowded out.

THE S. W. BAPTIST.

TUSKEGEE, ALA.: THURSDAY, OCTOBER 2, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, per year, and then, if still delinquent, we shall strike them from the list.

We have just received a box of Spurgeon's Sermons, which we will sell at \$1.00 at our office, \$1.20 sent by mail.

"JAMES," in reply to "KENT," is received, and shall appear next week.

On our first page will be found three able Reports from the pen of three of our gifted brethren, taken from the Minutes of the late Coosa River Association. Two causes which we shall love long as life lasts, are ably pleaded; Domestic Missions by Elder J. A. Collins; Alabama Baptist Bible Society by a Lay member whose modesty would not allow him to append his name, whom we know and love; a brief biographical sketch of our dear brother Acher, upon whose head these unworthy hands were laid at his ordination, upon whose head now, blessed be God! the crown of Glory rests, was written by Elder McCain.

Our affections will ever linger in the Coosa River Association, the place of our ministry for twenty years.

The attention of the churches of the Alabama Association, is called to the communication of Brother STUBBS, in another column.

We republish Elder WILKES' proposition in favor of Howard College. The proposition can be easily met; and we trust our brethren will respond to it immediately.

In the hurried manner of receiving payments for our paper, at the Tuskegee Association, we may have forgotten to credit some. Should any who paid us at that time, see their names not received in our paper, they will please inform us, and the name of the person to whom payment was made.

A Plea for the Bible Board, by A. C. Dayton, is just received; a copy of which, in a few days, will be sent to all our subscribers.

Tuskegee Schools.

Tuskegee Classical and Scientific Institute, Prof. Johns, Principal, has opened with 40 or 50 students, with a good prospect of an immediate increase.

East Alabama Female College (Baptist) Prof. H. H. Bacon, President, commences with 130 or 140, and students are constantly arriving.

Tuskegee Female College (Methodist) Dr. Lipscomb, President, has about 130, and a good prospect for a large school.

Deacon Todd being an old Baptist, and well acquainted with the usages of Baptists of old, what does he think of the somewhat late practice of asking applicants for admission into our Churches a few leading questions instead of allowing them to tell their own experience?

We Start Them.

Brother I. W. LAWLER, of Columbiana, says: "It frequently happens that when the subscribers in this community call at the P. O. for the S. W. Baptist, it has not come."

That complaint often reaches us. And we mention it, to again assure our subscribers that, every week we mail their papers to every Post Office, and give them the proper direction. We are utterly helpless—cannot remedy the evil. We regret it, we suppose, worse than our subscribers.

Brother STUBBS, of Carlowville, makes the same complaint. Anything that we can say in our paper does no good; for it is never seen by those who neglect their duty. We assure our brethren that we mail their papers regularly.

We always sympathize with an injured man. Our brother SHANKS, of Pike County, has passed through a fiery trial triumphantly, and we publish the following testimony of his acquittal, from the Independent American, of Troy, Ala., of September, 24th:

REV. W. H. SHANKS.—The gentleman whose name heads this article is extensively known, and for some time has been lying under a serious charge effecting his moral and religious standing. A prosecution for perjury was set on foot a few cents back, against him, and on the trial of the cause last week, it was manifest to every one that the whole matter originated in mistake. So palpable was it, that the Attorney General after making every effort to fix guilt upon him, abandoned the prosecution and the court sent him hence, declaring it "found no fault in the man." Almost irreparable injury is not infrequently done to the character of good men, through the action of Grand Jurors. They find true bills on too slight evidence, or by acting on the evidence of some malicious witness. We have thought proper to say this much of his innocence, since the tongue of slander has been busy trumpeting his disgrace.

Tuskegee Association.

Delegates from the various Churches, composing this body of the disciples of Christ met at Pine Level, near Loachapoka, Macon County, Ala., on Friday, September 19th; and after the Introductory Sermon by Elder Z. G. Henderson, of Tallahassee, organized by the election of Elder D. B. Culbertson, Moderator, C. A. Battle, Clerk, and J. W. Echols, Treasurer.

The Churches were well represented; and, though not so many received by baptism as in former Associational years, yet the letters furnished abundant evidence that they were in a healthy, spiritual state. All the benevolent enterprises that characterize the age, received a good share of attention, and met a hearty response from the heart and the pocket. But no enterprise in which this Association is engaged, received more attention than her Domestic Mission, mostly to the colored people. The venerable and laborious Elder F. Calloway, has labored for 8 months, mostly among the blacks, to the satisfaction of the Executive Committee and the Association. The fruits of his labors as preacher and Colporteur, will only be seen and known in eternity. The mission will be continued, with additional means to make it more efficient.

The Session was harmonious, and peaceful. We had the pleasure of listening to many good discourses—to hear many fervent prayers—to greet many warm hearts near home, and from other sections. The Session will long be remembered by all who enjoyed its privileges. We have not space to speak of it lengthily. The kindness of Pine Level Church, Loachapoka, and the community will be gratefully remembered.

The next Session will be held with the Philadelphia Church, Russell County, Ala., Friday before the 3d Sabbath in September, 1857.

Kindly Admonished.

A good brother kindly admonishes us for applying the word "Primitive" to the Anti-Missionary Baptists, in our late notice of the "Lone Star," a paper of theirs lately started in Elba, Coffee County. We have high authority for conceding to people what they assume. The Savior said to the captious Pharisees, "the whole need not a physician." "I came not to call the righteous," &c. He did not mean that the Pharisees were whole, or that they were righteous, but it was what they assumed, and he admitted it for the sake of reaching a point in teaching them the way more perfectly.

We did not intend to be understood that we conceded Primitivism to our Anti-Missionary Baptist friends. They assumed it, and we granted it without arguing the question with them, in noticing their paper. If we believed they were what they avow, the Baptists of the New Testament, it would be our duty to join them. But we are as far from believing their assumptions to antiquity, as our correspondent.

Though we do not believe them to be but little over a quarter of a century old, yet we have great respect for them, in many things. They are a part of the great Baptist family, and we love them, notwithstanding we are quite conscious they are wrong on some points. We are further satisfied that some of our Missionary Baptist brethren are too strongly prejudiced against them. We are gratified to see them publishing papers; for it is light they need, (if they are wrong, and we believe they are,) and there is nothing better calculated to impart light than Religious papers. We, therefore, hailed their "Lone Star" with pleasure.

We are satisfied that, when the division occurred, on doctrinal matters, both parties were on the extreme; and we will encourage any advances towards a re-union. We have penned these lines, not because we think our correspondent was hurt with us, but to express ourselves a little farther in regard to that people.

If all our correspondents who differ with us, would admonish us as kindly as our good brother of Mt. H—, it would save us from much pain.

Associational.

Central Association, Ga., was held with the Ramoth Church, Putnam County, Aug. 23d, 25th, and 26th, 1856.—Opening sermon by S. G. Daniel; after which it was organized by electing L. M. Wilson, Moderator, and S. G. Daniel, Clerk. Baptized during the Associational year, 114; whole number 2209.

This Association, though it has a net increase of but 34 members, is doing a great work in Home and Foreign evangelization. Figures tell in their peculiar way, the liberality of a Church or Association. The Reports of this body are brief and terse, but the figures, by which you can count dollars and cents are there. That is the way with working men; they say but little, and do much in action.

May the Central Association ever flourish, to bless the territory in which it is located, and the world!

We request those who continue to assert, that Baptists believe that Baptism is essential to salvation; to read the following from Winslow's Inquirer Directed, and they will see the untruthfulness of the charge. Dr. Winslow is an English Baptist minister, and the extract is a fair exposition of Baptist views upon that subject. Instead of being guilty of teaching Baptismal Regeneration, we are clearer of it than any other denomination on earth, as our articles of faith and published Theology will prove. Our oral teaching is equally clear of the dogma. The charge is wholly gratuitous and unfounded.

Baptismal Regeneration.

Let it be observed—Regeneration is not an act of grace conferred upon an individual in the external rite or ordinance of baptism. An error so untenable on Scriptural grounds and so fatal to the spiritual interests of the soul, we could scarcely believe would find an advocate professing to be taught by the Spirit, in this gospel-illuminated age. And yet from the pulpit and from the press, both professing to be the guardians of evangelical truth, this doctrine is zealously propagated; and thousands receive it as a divinely revealed truth, and live and die in the fatal delusion. Oh did every professed minister of Christ but study the third chapter of John's Gospel, with earnest prayer for the teaching of the spirit, before he attempted to expound to others the way of salvation, how soon would the heresy of baptismal regeneration be exploded from our pulpits, and be banished from the land! Let us endeavor to pour the light of Divine truth upon this dark and fatal error.

We observed that the application of water in any mode, as a sacramental rite, is utterly impotent in the production of this mighty change in man. It cannot impart spiritual life to a soul "dead in trespasses and sins." The following are some of the strong and emphatic expressions, which the word of God employs in describing the new birth: "Born again," "born of the Spirit," "quickened by the Spirit," "created anew in Christ Jesus," "made alive," "new creature." Now that the external application of water, even as a sacred rite, could effect the great change implied in these phrases, is to a spiritual and reflecting mind, utterly incredible.

To regard the ordinance of baptism as a vehicle by which the Spirit of God operates on the heart, is equally unscriptural and dangerous. As a means of grace, it cannot be relied upon. If regeneration, has not transpired in the soul before the act of baptism, we are nowhere in the Scriptures of truth, authorized to believe that mere submission to the external ceremony confers spiritual life upon the subject. The ordinances both of baptism and the Lord's supper are to be considered, as far as they relate to the receiver, but as mere sources of spiritual nourishment and comfort to the grace already implanted in the soul, through the omnipotent and effectual operation of the Spirit of God. The one may more properly be regarded as a witness to the grace that is there—the other as a divinely instituted source of nourishment to that grace. If it were not so—if this setting aside the two ordinances of Christ's Church as causes of spiritual life, were not scriptural and proper, then it must follow, that all who have submitted to these external institutions, were actually regenerated; and so, in reference to the departed into eternity of the avowed unbeliever, on the ground that baptismal regeneration be true, death was to him the birthday of a glorious immortality! If this be not a most lawful inference properly and legitimately drawn from the error we have stated, we know not what is. The advocate of baptismal regeneration cannot evade it. It is a fair, legitimate, and logical conclusion deduced from his own premises. If all those who have ever been baptized were, in the act, made the subjects of renewing grace, then thousands are now shut up in the regions of hopeless despair who ought not to be there. They were baptized and yet, they lived in open rebellion against God, and died as the record of many testifies, with the "terrors of the Lord" already in their consciences.—And if baptism is a rite essential to salvation, it must follow that vast numbers are now in glory, who never having submitted to that institution, are admitted there on other grounds than the mere observance of an external ceremony. We cite from among many, the case of the thief upon the cross, as illustrating our idea. There is no record of his having received christian baptism, either in the early part of his life, for he was a pagan, or at the period of his death. And yet here is presented to us the wondrous spectacle of a heathen malefactor, passing from spiritual death into spiritual life, at the very extremity of his iniquitous existence; and without having washed in the laver of baptism, going from the cross, to receive a kingdom and a crown. If water baptism be essential to salvation, let the advocate of the doctrine explain to us the nature and cause of this remarkable conversion, and this triumphant death.

OUR WITH IT.—The Journal & Messenger, Cincinnati, Ohio, baiting its Abolitionism, is one of the best papers in any section, when speaking of the course of Southern Editors on the slavery question, in alluding to us, never mentions our name. We are satisfied he intended kindness; for which he has our thanks. But we assure him, if there is either blame or merit in the matter, we are willing to bear it. So our Brother of the Messenger, when he has before his mind in his strictures, the S. W. Baptist, he may write it down, and we will not take it amiss. We love an open, generous, frank opponent.

We always hail with pleasure our Cincinnati friend, ably edited by Elder Bechelder, none the less so now.

Slavery in Africa.

Intelligent travelers state that the population of Africa is about fifty millions, of whom forty-three millions are slaves. Their slavery is of the most degrading and horrid kind. The masters are cruel and barbarous in the extreme, and, in most instances, have the power of life and death over the slaves. Upon the death of a chief, some two or three hundred of the slaves are put to death and buried in the same grave with him. The negro king of Dahomy, has his court yard paved with the skulls of slaves, and graced with the pyramids of the same material.

Three Sons of Noah left the Ark at the foot of Mt. Arrarat—Shem, Ham and Japheth, and peopled the world.—All had an equal chance. The negroes descended from Ham, and what have they done for the spiritual, moral, and intellectual elevation of themselves and others? The above is the result, since the flood.

Observe, also, it is in their own Continent where no foreign nation has ever enervated there. There is not now on earth as bright a spot in Ham's posterity as the Southern States. Liberia! It was peopled by slaves freed from this country; and it is the white influence from this country that gives them governmental existence. Let those who believe that the race of Ham is capable of great mental elevation, tell us why his descendants have not kept pace in the Arts and Sciences with Shem and Japheth. What little advance Ham's posterity has ever made in human elevation, has been in regions contiguous to Shem and Japheth. If one wishes to know what Ham's descendants can do, when isolated from Shem and Japheth, let him read the above.

And Northern "Freedom Shriekers," would have the South free her Negroes, send them to Africa, to be treated as stated in our extract. Can such people be the friend of the Black Man? Jehovah has said it, and if each Abolitionist had as many mouths and tongues as one of the angels Mohamet* saw, they cannot revise it, that "Ham shall be a servant of servants to his brethren." And this is said without limitation of time.

*Mohamet tells us that he ascended to heaven once on an "animal being a male ass," and among the great lights he saw, was an "angel with 70,000 heads, each head had 70,000 mouths, each mouth had 70,000 tongues, each tongue had 70,000 voices."

Recantation of the Apostles.

In this latitudinarian age, when "sincerity" is regarded as a higher law than truth, the following from the pen of J. G. Fuller, of England, shows the absurdity of deviating from the word of God to suit the whims and caprices of men, and to compromise with errorists. We commend it to all latitudinarian Baptists, especially to those few who are disposed to "open Communion." In what follows, Mr. Fuller supposes the Apostles recanting what they had written in the New Testament, and issue a new Circular to the Churches of the nineteenth Century, and urges them to adapt themselves to a more liberal policy. But take the extract and read it: To the Churches of the Nineteenth and successive Centuries, the Apostles, in their Epistle Extraordinary, send greeting:

Whereas it has come to our knowledge, that in these latter days, there are certain Christians, who are conscientiously of opinion, that, though they cannot discover a single scripture precept or example of infant sprinkling, yet they are, for certain other reasons, justified in substituting that ceremony for a Christian ordinance, which they acknowledge is commanded, and of which numerous examples are recorded in the New Testament.

And whereas it has also come to our knowledge, that certain other Christians, under a pretence of adherence to the Christian commission, and of imitating our example, and keeping the ordinances as we delivered them to the primitive churches—(thereby calculating upon our commendation!)—do pertinaciously refuse to unite with their erroneous, though confessedly Christian brethren, in church fellowship:

This is to certify, that when we commend the churches for keeping the ordinances as they were delivered, and enjoined on them an exact imitation of our uniform obedience to the Christian commission, and exhorted them to be followers of us, as we had followed Christ—we did not intend to regulate the conduct of churches in successive ages of the world; but only the affairs of those which were planted by our own instrumentality, or which existed during our personal ministry. Our authority, (except in granting dispensations, and rebuking "schismatics," and "narrow minded bigots") terminated with our lives.

Be it therefore known to you, that in future, the law of Christ is to be accommodated to "circumstances," to "new forms of error," and "new modes of aberration from the paths of rectitude and truth" and that, henceforth, no church is under an obligation to require obedience to the laws of Christ, if any Christian, applying for admission, be conscientiously of opinion, either that he has obeyed them, or that it is not his duty to obey them; although it shall be clear to such a church that he has not, and that such obedience is his duty. THAT IS TO SAY, Your conduct as a church, as well as his individually, must be regulated, not by your own views—(whether of faith, of baptism, or of church fellowship)—but by his; and consequently, (to apply this "general rule," this "broad principle," this "maxim of universal application," to a particular case,) if he be-

lieve he is baptized, though you believe he is not, not only is he at liberty to think and act for himself, without being amenable to you—(a position, we believe, which you never disputed,)—but you, in deference to his sincerity, must receive him to church fellowship without baptism—his alleged unconscious obedience being equivalent to actual obedience. True, we never acted on this principle except in relation to matters of indifference: but what then? We were inspired, and we could work miracles. How strange, then, it is, that it should never have occurred to you—and that now your brethren suggest so rational a position, you will not believe—that, no sooner did any doubt arise in the mind of any convert, on the subject of baptism, than, wherever either party might have been an hour before, we were instantly "at hand," to solve every difficulty, and remove every doubt! Before, therefore, you presume to imitate the letter of our example, even in our punctilious obedience to our Lord's commission, do take into serious consideration the prodigious difference of circumstances, in that age and this.

Now, therefore, the errors of Christians, not only in relation to abrogated Jewish rites, and things indifferent, as aforesaid, but also in relation to a perpetual law of Christ, must be accommodated; and you must relax the rigid, bigoted, and intolerant customs of your forefathers, and adopt the mild, and gentle, and persuasive law of liberality and candor. The Christian commission was not intended to be kept inviolably: it is to be obeyed or not, just as "weak brethren" may decide. Sincerity is every thing. In future, therefore, you must not be so strict in requiring men to believe and obey the truth: it is quite sufficient that they practice what they believe. And if what they practice be in their judgment right, on whatever evidence they have come to that conclusion, or if without evidence—still, not only will God receive them, who is not subject to any law; but you also, who have a rule of church fellowship, must receive them, just as if that rule had been burnt, and its ashes scattered by the four winds of heaven, at the destruction of Jerusalem—conscientious error being equivalent to truth, and a practice founded on that error, equivalent to Christian obedience.

Now, therefore, we commend, not those who keep the ordinances as we delivered them; but those who, in compliance to sincere error, are willing occasionally to invert the "natural and prescribed order of the Christian sacraments." And we solemnly warn the rigid, strict adherents to the letter of our former injunctions, henceforward to pay no manner of deference whatever, either to our practice, or to the law on which that practice was founded, whenever such attention to either shall appear, to any respectable individual, "harsh and libelous."

We, therefore, publish to all the Churches,—herely revoking our former injunctions, save and except as shall be hereafter excepted—that, in future, our directions to keep the ordinances as they were delivered, are not binding. And—(not now to provide for other innumerable diversities, from Popery downward)—we recommend, for the sake of consistency, the publication of three editions of the New Testament: One for the use of the Strict Communion Pedobaptists, with such inferences and improvements as may be required; Another with suitable variations, for the use of Mixed Communion Baptists: And a third, for the use of the Strict Communion Baptists, verbatim et literatim: for upon them individually, the law of Christ and our former injunctions are still binding; because they believe so. But Baptist churches are exhorted to conform to "the genius of the age;" to receive to their communion, without baptism, all good men, of every faith; and thus show, to an admiring world, with what unparalleled generosity they can sacrifice their very existence as a community, in amiable condescension to the diversified "aberrations" of their sincere "weak brethren." THAT IS TO SAY, Every individual of every church is to do right in his own eyes: but every church, as such, must agree to observe or to abandon, as circumstances may dictate, the regulations confessedly prescribed by their Sovereign Lord.

If any professed Christian apply for admission into your churches, whatever he may practice, or whatever he may neglect, so that he be sincere, you must receive him.

Seeing, therefore, that none of all the various kinds of professed Christians impose upon you any of their erroneous practices; and seeing that, whatever differences exist between you, you are of one mind with them in that identical particular in which they request to unite with you, you must receive them all—THEY ARE ALL CONSCIENTIOUS.

This to continue in force, until some "genius of the age," still more remote from the letter of the ancient precedent, may render it expedient to procure a new and more liberal dispensation. It will be seen from the following letter that brother PRIEST, and his co-laborers are on the "Highway of Nations," to their field of labor in Central Africa. Let the prayers of Christians ascend to the glorified Lord Jesus for their success. Southern Churches must give the Gospel to Africa. They understand negro character, and know how to teach them. In this, the providence of God is as plain as if he had given us a revelation in words and sentences. And we are gratified to see the South sending her devoted sons to teach them the way of life. We trust Alabama will not be behind any Southern State in the glorious cause of African and Indian Missions. We shall all affect and publish with pleasure the religious and spiritual letters of our dear brother PRIEST:

BARK HERMITAGE, Sept. 19, 1856. To the readers of the S. W. Baptist. DEAR BRETHREN: I send a line to you

through the South Western Baptist.—We are now just off Sandy Hook. And as our Pilot leaves us soon, I can send a line. We are all well except Sister Trimble and Mrs. Priest. They are both quite sea sick this morning. Our Captain, Mr. Roberts, seems to be much of a gentleman. I asked of him permission, last night, to have singing and prayers. He replied, certainly, I am not more fond of any thing than of singing. We all anticipate quite a pleasant voyage. Sister Cason could not eat much this morning; I guess she will soon be as sick as the other ladies. I spent about one hour in prayer and serious thought this morning, from 4 to 5 o'clock. I first felt some fears, but soon I felt quite comfortable. I know not when I have had stronger confidence in the Lord. O, Brethren, remember us and poor benighted Africa in your prayers. I feel confident that the good Lord will do all for his glory. We can see the morning is dawning on those dark people who long have been borne down under the horrors of heathenism. But I must close; I intended writing more, and better. But we were ordered aboard yesterday at one hour's notice.

Mrs. P. joins in sending love. Farwell. R. W. PRIEST.

Revival Intelligence.

As our Pastors and Evangelists in Alabama have not reported all their revivals, we extract from our exchanges, a few only, of the many precious revivals in our country.

Seventy-five persons, chiefly in Hart County, Kentucky, have recently professed faith in Christ—twenty-five at New Hope, Clay County, Missouri—thirty at Suck Spring, Bedford County, Virginia—thirty-four at Friendship, Georgia—forty at New Bethel, Garrard County, Kentucky—thirty-seven at Concord, Caroline County, Virginia—thirty-four at the first African Church, Richmond, Virginia—sixteen at the second.

New Liberty, Mo. seventy by baptism. Prosperity Church, Mo. twenty baptized. Bairds Baptist Church, Ga., thirty-four baptized. Flat Creek Church, Ga., nineteen baptized. Grove Church, Ga., fourteen baptized.

The Biblical Recorder reports revivals at the following places in North Carolina: Lee's Chapel, Nash County; Limestone church, Duplin county; Joyner's Chapel and Robert's Chapel, Northampton county, Spring Hill, Lancaster county, S. C. Also at Pigeon Creek; Mount Zion church; Ft. Williams church and Helicon, Alabama. The number of converts at these several points—most of whom were baptized—is 530.

Boyd's Creek Church, Tenn. 53 baptized. Lee's Chapel, N. C., forty baptized.

Georgia.—Belulah, August 11th., 16 baptized. Hendry's Church, Hart Co., 38, August 15th. Shiloh, Randolph Co., 58 baptized.—There were 6 blacks, 1 blind lady, and 2 households among the number.

Elam Baptist Church, 20 conversions. Bethel, 22 baptized. Hawkinsville, Pulaski Co., 62 baptized. Bethlehem Chatoga Co., 12. Fayetteville, 28 baptized. Shady Grove, Harris Co., 14. The Christian Index contains accounts of revivals in several other places in Georgia.

KENTUCKY.—Cane Run church, 9 baptized. Buck Eye, Garrard Co., 20 conversions. Mt. Zion, Grant Co., 32.—Wilmingon, Kent Co., 20.

MISSOURI.—Salen, Dent Co., 15 conversions, and forty in a destitute neighborhood, 10 miles from Salem.

A meeting is in progress in Gainesville, says the Independent; six have been baptized.

Revival.

PLEASANT HILL, BARBOUR CO., ALA., Sept. 24, 1856.

BRETHREN EDITORS: I have to-day closed a meeting of twelve days' continuance, in which we have experienced a gracious outpouring of the Divine Spirit. There were added during the meeting 18 members by baptism; one by letter.

We had the efficient labors of Bro. A. Vanhoush, of Enaula, a part of the time, whose labors were much blessed. To the great Head of the Church be all the praise. JAMES O. CUMBIE.

Revival in Clark County.

MESSRS. EDITORS.—A protracted meeting commenced at the Ulecnush Baptist Church, Clark Co., Alabama, Saturday before the second Sabbath of September. It continued nine days, the blessed Savior was with us from the commencement. Through the entire meeting the congregation was large, attentive, hospitable and kind, and increased in interest to the close. Elder J. Rieves of Dallas Co., Ala., J. May of Sumter Co. Ala., W. Campbell of Chocklaw Ala., and brother Webster from Marion, Ala., were the ministers that labored with me. Forty-three were added; forty-one by experience; two restored. Yours in haste, J. G. WILLIAMS.

Communications.

For the South Western Baptist. Uncle Zeek!—God Made the Bible Just that Way.

Uncle Zeek!, as was formerly said, is a real out-and-out baptist; he would not count for two. He was not particular either, who he distinguished whose foundations he was the unsettling.

I have sometimes thought that had been thrown into the midst of a whole faculty at Princeton or he would have disturbed them with his perplexing questions as Jno. Randolph said, "like a knife sharpened on a brickbat."

On one occasion when he was pretty successful in his efforts, he was blamed by some paid-baptists rather harshly, "for disturbing the minds, and drawing them off the Churches where they had been up, and in which their parents and were." He stoutly denied ever to use his expression, "any such thing," "Oh, but you have done it," he promptly replied, "For I can mention very persons." There is Mr. W. and Mr. M—, and Mrs. I—, two daughters, and I don't know many more.

But, says the old man, "I want done it. I could not do a done thing, for God made the bible just that way." Now, if he'd wanted to go to a bin all Methodists or Presbyterians, or Episcopalians, could he have made the bible that way. And you're mad because the bible is to suit you, go talk to God about it. don't come here quarling along with about it. If God made the bible that way, how can I help that? Yes, father, you stay quiet in the Methodist camp myself, where I were born and bred, but the bible would not let me. of the bible made all them air-bred men, with that you talk about, Baptists, he price more I help that?

Go along then, with your money, I didn't make the bible; nor I don't care over it; nor I warn't never means was made. Go long then, and as "Notes, di why he made the bible a Baptist here are no money and Association.

DEAR BRETHREN:—It is known to many of you that I have undertaken to raise in our body, the support of the Missions in the Indian territory viz: One from the Church of the Living Pastor, and one from the remaining Testaments of the Association at large.

It is also known, that the Mount Zion Church has become responsible for the support of Bro. Buckner, and five brethren have become responsible for the support of one more.

I write this for the purpose of informing those brethren (and sisters) who are not connected with either of the others, to remember the one. Often the endeavoring to raise the support of mercy from the Association generally, reaching send the amount, however large or small, by their delegates to the session of the body.

Very affectly yours, C. F. STUBBS, have often

Will the pastors do me the favor to read this notice to the congregations and state that they will forward upon amounts that may be contributed, to the amount needed, is \$100, and there's the last upwards of 31 Churches. If each very little, the amount will be raised; but if each says, it can't be done without my efforts—it will be a failure, small as the amount is.

At the session of the Tuskegee Baptist Association, held with the Pine Bluff Baptist Church, commencing on the 19th inst., the following resolutions, or were passed, and ordered to be published in the S. W. Baptist:

WHEREAS, The Moderator of this Association, Elder D. B. Culbertson, is regarded as being removed to the West; and when he has labored most successfully in our midst for the last twenty years, and is endeared to our hearts by many Christian ties; therefore,

Resolved, That parting with our venerable father in the Gospel, we do so with many regrets, and with a sincere prayer that his labors may be as abundantly blessed in his new field of labor, as they have been amongst us.

Resolved, That we commend our brethren to the Christian confidence of those whom his lot may be cast as a minister of the New Testament, and that the able and impartial manner in which he has presided over the deliberations of this body, command our highest respect.

Also, the following resolution was ordered to be published:

Resolved, That we recommend to the Churches composing this body, the observance of Thursday before the third week of Lord's day in October next, as a day of humiliation and prayer, that God would avert the calamity which now threatens the disruption of our National Council, and C. A. BATTLE, Clerk of Association.

Secular Intelligence.

BY TELEGRAPH. ADVICES FROM EUROPE. THREE DAYS LATER! ARRIVAL OF THE CANADA.

HALIFAX, Sept. 24.—The steam ship Canada, Capt. W. J. Laver, of the British, and North Atlantic Royal Mail Steam Ship Line, has arrived at this port, on her way to Boston, with advices from Liverpool to the 13 inst., of which an abstract is given below.

Commercial Intelligence.

LIVERPOOL COTTON MARKET.—The week ended in this report opened actively, and closed quietly but without change. The sales of this week beginning with the 6th, are 50,000 bales of which 7,500 are set down to speculators and 42,500 to the market at closing are: Orleans middling, 6 1/2; Orleans fair 7 1/2; Mobile middling, 6 1/2; fair 6 1/2; Uplands middling, 6 1/2; fair 6 1/2.

Business Department.

Table with columns: Paid to Volume No., Amount. Lists various names and amounts.

General Intelligence.

Algeria demands a large reinforcement of troops from France. Spanish affairs remain a quiet state. The Spanish Minister to Washington has asked permission to resign his post.

New Orleans Markets.

New Orleans, Sept. 24.—Cotton closes steadily, with sales of 3,200 bales. Corn has advanced 3 cts. bringing value to 65 cents. Freights to Liverpool for cotton 15 1/2.

Special Notices.

Elie John R. Humphries is fully authorized to act as Agent for the South Western Baptist.

ASK ANY ONE WHO HAS EVER USED Dr. McLANE'S Celebrated Liver Pills, PREPARED BY FLEMING BROS.

What they think of them. Ninety-nine in a hundred will tell you they are the best pills for liver complaint, sick headache and dyspepsia that they ever used.

From California. The Illinois has arrived from California with dates to the 5th Sept. bringing nearly \$200,000 in trade.

MISCELLANEOUS. Mrs. STONE, who is beginning to discover in England that Mrs. Stone is a literary, political and personal hater.

THE STATE OF ALABAMA.—Macon County. THIS DAY came Mary Willis, administratrix of the estate of John P. Willis, deceased.

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Associational Meetings in Alabama, for 1856.

UNION, Fellowship Church, Pickens county, Saturday, September 27th. SALEM, Helicon, Lowndes county, Saturday, October 4th.

ALABAMA, Mt. Gilcard, near Benton, Lowndes county, Friday, October 10th.

BETHEL, Pishg Church, Wilcox county, Saturday, October 14th.

CARY, New Salem, 6 miles south of Goldville, Saturday, October 11th.

EPAPATA, Mt. Zion Church, Macon county, Saturday, October 11th.

JACKSON, Union Church, Dale county, Saturday, October 18th.

TENNESSEE, Centre Point Church, Jackson county, Friday, October 17th.

PRYBARN, Allenton Church, Wilcox co., Saturday, October 18th.

UNION, Bethesda, Perry county, Saturday, October 25th.

SHELBY, Bethesda Church, Shelby county, Saturday, October 11th.

CANAN, Salem Church, 16 miles north of Elyton, Saturday, October 4th.

MESSE, Shilohs, Eaton, Lawrence county, Friday, October 3d.

BERRY, Sumterville Church, Sumter county, Ala., Saturday, October 25th.

TALLAHATCHIE, Chalsona Church, Cherokee county, near Cedar Bluff, Saturday, October 11th.

PRYBARN, Zion Church, Mobile county, Saturday, October 11th.

CENTRAL, Friendship Church, near Bradford's Factory, Coosa co., Saturday, October 4th.

WEST FLORIDA, Sardin Church, Jackson county, near Catahochee, Saturday, Oct. 25th.

FLORIDA ASSOCIATION, Grovesville, east line of Thomas county, Gray, Friday, 14th November.

FLORIDA CONVENTION, Madison court-house, Friday 21st November.

The list is not complete. We will insert others, if brethren will inform us of the time and place of holding them.

Heather S. B. Conner, a man well known in Macon and Barbour counties, as Agent for A. Heard & Bro., has been appointed and we hereby authorize him to act as Agent for the South Western Baptist.

NEW GOODS.

THE undersigned takes pleasure in announcing to their friends and the public generally, that they have, this day, united in the mercantile business, under the firm name of

BATTLE, SWANSON & CO.

and will, on or before the 6th of October, open in the town of Tuskegee, at the store lately occupied by DILLARD, SWANSON & DILLARD.

Fall and Winter Goods.

To our brother Merchants, under a common competition to the public we pledge unwavering fidelity. Come! and we will give good bargains to purchasers, and extend friendly greetings to all.

CULLEN A. BATTLE, WILLIAM G. SWANSON, JAMES S. WOMACK.

Tuskegee, September 10th, 1856.

LE GRAND & JONES, MONTGOMERY, ALA.

WE have just received the following PAINTS, OILS, &c., which we will sell low for cash, or to punctual customers.

ROBINSON'S PRIMER, 50 cts. per gallon. ROBINSON'S PRIMER, 50 cts. per gallon.

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JUDSON FEMALE INSTITUTE, FACULTY.

S. S. SHERMAN, M. A. Principal and Professor of Ancient Languages and of Mental and Moral Sciences.

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EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its beautiful climate and rich soil, this college is situated on the East and West by the Montgomery and West Point Railroad, which passes at the distance of four miles, and from the upper and lower courses by excellent roads.

The public may feel assured that the high standard of education here adopted will never be lowered. It is our determination to present at all times an institution, whose facilities for instruction shall justify claim for its position among the best of the kind in the South.

The board of trustees, composed of some forty prominent citizens, large and able corps of instructors—well as tested, literary and good spirits, are in cabinet, prepared with special reference to the wants of the College.

The boarders enjoy peculiar advantages. They have the privilege of membership in a large society, meeting weekly for religious, reading and exercises in composition. One hour on Sabbath afternoon is spent by them in giving an analysis of the morning session and in other exercises designed to cultivate a taste for religious truth. They also attend to the study of the Bible, and are supplied with special reference to the wants of the College.

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The Family Circle.

The little parish of Yellowdale farmers had long been without a minister. One day the Rev. Mr. Surely visited the village, and was asked to stay over Sunday and preach to them.

The Art of Silence.

The art of silence, if it be not one of the fine, is certainly one of the useful arts. How seldom do we meet with a man who speaks only when he ought to say!

The Last Half Dollar.

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. It was the last half dollar, the only money in the world that I could call my own.

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HOLLOWAY'S OINTMENT. The Great External Remedy. BY THE aid of a microscope, we see millions of little organisms on the skin.

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A new and singularly successful preparation for the cure of Biliousness, Constipation, Headache, Pains in the Head, Stomach, Nausea, Vomiting, Indigestion, &c.

Weeks passed on, bringing midsummer heats. For three weeks it had not rained, and the young corn was beginning to curl with drought.

Finally, it will enable us to follow the example of Christ. He was ever affable and ready to communicate instruction, but no useless utterances escaped his lips.

The parting hour.—The hour is coming—and it is a fearful and solemn hour, even to the wisest and best—the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem.

HOLLOWAY'S OINTMENT.

BY the aid of a microscope, we see millions of little organisms on the skin, which are the cause of the disease.

THE MODERN WHITEFIELD?

Whom do you think have been 20,000 converts, who have caused all England to blaze with conversion?

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Beautiful.

There is a sentiment as beautiful as just in the following lines: "He who forgets the fountain from which he drank, and the tree under whose shade he gambled in the days of his youth, is a stranger to the sweetest and most beautiful impressions of the human heart."

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