





# THE S. W. BAPTIST.

TUSKEGEE, ALA.:  
THURSDAY, NOVEMBER 6, 1856.

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

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$5.00.

We have many agents acting for us at the various Associations. In remitting us money, and sending subscribers, some inaccuracies are unavoidable. We stand pledged to correct all mistakes as soon as they are made known to us.

"A Call for a Convention" arrived just as our paper was made up, and we can therefore only insert it among our advertisements.

Dr. Puryear & Simmons, Surgeon Dentists, sufferers in the late fire, as will be seen by their advertisement, have removed to a room in Hona's brick building.

ALABAMA STATE FAIR.—Our readers will remember that the Annual Exhibition of the Alabama State Agricultural Society, will take place at the show grounds of the Society, near the city of Montgomery, on Tuesday, Wednesday, Thursday and Friday, 11th, 12th, 13th and 14th of November, 1856.

A REPORT CORRECTED.—Rumours have gone abroad to some extent, that some Baptist Churches in the Judson Association were practicing "Open Communion." We heard it, but believed not one word of it. Reports of the kind sometimes get out; but you cannot overtake the church nor the minister that practices such an absurdity. The following correction of said report is from the pen of the Moderator of the Association.

MESSENGERS EDITORS.—Will you please correct a report that has been circulated in some sections, to the effect that some of our churches have become open communions. I have been a member of the Judson Association ever since its organization, and I am quite sure that we never have had a church or a preacher who favored such custom.

WM. B. LACY.

There is a clergyman down in Smithfield, R. I., by the name of Blain, who has given up the vestry room of his church to the Fremont Club, in the success of which he seems to be particularly interested, for a clergyman. A correspondent writes the Boston Post that he gave notice from the pulpit, recently, that

"Unless it was pleasant enough to raise our Fremont flag this evening, he would be happy to meet the young converts as appointed in the morning."

Such "converts" as such "a wolf in sheep's clothing" could make, had better join a Fremont club, instead of a church.—Exchange Papers.

No! The blind leading the blind, they will plunge into the ditch together. Or to vary the figure, "like priest, like people." That was going it on "the higher law" principle with great vim. FREEDOM and FREEDOM are higher matters just now with Mr. Blain than the doctrine of the Lord Jesus and his apostles.

What importance to attach to the above in the matter of truth, we pretend not to say. It is hard for the quiet people of the South to believe statements of the extent to which Northern fanaticism has gone. We could not have believed it, till we read their religious papers.—Far be it from us to fan the flames of strife and contention; but argument is too weak to cast out the demon.

## Words of Power.

Words are sounds. You may grammatically arrange them, they are grateful to the eye and pleasant to the ear. This may be so, yet they may have no life, energy nor power—may not be the representatives of ideas—a pretty body without a soul. There is, then, a wide difference between words as sounds, and words as representatives of ideas and emotions. Words that move men to tears—to action—are the instruments—the weapons of ideas and emotions.

You hear some ministers preach, and their words and voice are like "the sound of one that playeth well on an instrument;" but the result, "you hear their words and do them not." You leave the house of God to praise and admire the preacher. You hear another, he may use well selected words, or he may not, and there is an energy—unction—a power irresistible attends it. Why? The first is hollow sound—form—a corpse; the other has soul and spirit of which the language is but the embodiment.

Ministers of the gospel who move audiences to repentance and faith, are men that understand what they say theoretically and experimentally—men who have had the truths which they teach and urge written and graven upon their hearts by the Holy Spirit.

He has seen the Lord Jesus by faith; in all his offices and relations to God and man, and proclaims it with great power, as a living, abiding reality. His words glow, burn, and move every thing. He feels and believes what he says, and he makes others believe and feel.—Doubts can scarcely exist where he goes, and proclaims the word of the Lord. They are cast out of him by a strong faith in the Son of God; and he casts them out of others. You feel inclined to fall in his wake, and follow him with the same confidence that Christians and their children followed Mr. Greatheart.

Luke says: "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."—More power than now is felt must come from the pulpit, and for power to come from that sacred place, the occupants must be like Prince Jacob, "wrestle and prevail with God." Ezekiel saw "the waters" issue from the threshold of the temple; from the pulpit they must now come, if God's work is greatly revived in our land. God forbid that we should bring a wrong charge—a railing accusation—against the ministry of this age; but take them as a body, (with pain we write it) they are not sufficiently spiritual to do the great work assigned them, efficiently. It has been our error of late years to depend too much upon mental ability, and not upon the power of the Holy Spirit.—If the intellectual forces now in the Christian Ministry were sanctified by grace, seasoned and

deeply imbued with the Holy Spirit, the power of God would again appear, and his glory would overshadow us.

The thing we want is to feel a man as well as hear him. We want him to lead us to Christ, and not be a mere index pointing in that direction. Let him cast out our doubts and fears that torment us like demons, and make us see that gracious "covenant, well ordered in all things and sure."

May the Holy Spirit be poured out upon his ministry, then they will preach with the energy of the third Person in the Trinity.

## Response No. 2.

Having in a previous number answered the Advocates incidental questions, we now introduce his main inquiries. He prefaces his catechism thus:

Again: In the last issue of the South Western Baptist, in a lengthy notice of the Life and Sermons of Rev. C. H. Spurgeon, the youthful, but already celebrated Baptist preacher in London, we find the following remarks.

"We have just finished reading a volume of sermons by C. H. Spurgeon, 'the modern Whitfield.' They are much to our liking; and we unhesitatingly recommend them to our readers. We are aware of the responsibility of penning the above sentence.

The sermons are Predestinarian in doctrine. The doctrine of election and predestination is never lost sight of in these discourses. It is clearly stated, well guarded, and powerfully enforced. In his doctrinal sentiments he belongs to the Puritanical school of the 17th century. He is no fatalist, but a consistent predestinarian. On the personality and work of the Holy Spirit, he is clear and orthodox—destitute of the obscurity and absurdity that belong to the most of Theologians of the Arminian school. He honors the Spirit in all his discourses."

Now, we wish to ask Bro. Henderson a few questions suggested by these remarks:

1. Is it a fact that the Baptist church really holds to the doctrine of Unconditional Election and Reprobation.

Before we answer the question of the Advocate directly, some prefatory remarks are necessary.

It seems to be impossible for consolidated Hierarchies, to understand the independent or congregational form of our church government. Hence, like the Advocate, they apply to us such a phrase as "the Baptist Church." We have no uniform human Creed, Confession of Faith, or Discipline to which we are bound, and by which we can answer, as to what the "Baptist Church" believes on every point of dogmatic theology. In doctrinal theology the creed of one Church or Association, may not be couched in the precise verbiage of another. On some points of doctrine, doctrines and duties in which the salvation of the soul is involved, Baptist Churches are the same every where; and it is so of their belief and teaching on the action of Baptism, the proper subjects for the ordinance, and for communion at the Lord's Table. Notwithstanding this want of a uniform human creed, our sentiments are so peculiar, strongly marked, and have made such an impression on mankind, that Baptists are "known and read of all men."

Nor have Baptists, on the main point of inquiry, election and predestination, an Inquisitorial bedstead by which to measure the views of their membership. On that point they have ever allowed latitude and liberty. But not so with our Methodist friends. Their Discipline is an Iron bedstead, or a steel bedstead, as you like. Methodists have to be just so long. Their preachers, from the ruddy-faced, long haired Circuit Rider to the venerable, almost mistle headed, Bishops are the keepers of it. If one of their members should happen to out grow said bedstead, he shall be decapitated according to the following law: "If a member of our Church shall be clearly convicted of endeavoring to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit, and if he persist in such pernicious practices, he shall be expelled from the Church." That, good reader, is a part of Iron bedstead law, you see there is nothing said about his "inveighing" against any doctrine in the Bible. No; for that, we may infer, he can keep his head; but let him be clearly convicted of inveighing against either our doctrine or discipline, he loses it without the benefit of clergy, yet by their hands.

But what is to be done when a member is so short for this Bedstead? The law of it is Medo-Persian; members must not be too long nor too short.—They must come up "to the perfect stature of a man," not in Christ Jesus, but in John Wesley. "For see," saith the Conference, "that ye make all things according to the pattern shown you in England by John Wesley." Here follows the command to every preacher of Iron bedstead theology; by which they are to preach, receive members, and discipline them: "And remember!—a Methodist preacher is to mind every point, great and small, in the Methodist Discipline." What if a Methodist minister, thus commanded, should raise the question, what if "every point, great and small, in the Methodist Discipline" is not according to the word of God? "Never mind," says the Bedstead; "re-

member! a Methodist minister is to mind every point, great and small, in that book of books, the Discipline."

But not so with Baptists. Their standard of appeal is the word of God. The things plainly taught in the Bible, which accompany salvation, they require uniformity in belief. The fact that there are conflicting views on the doctrine of election and predestination among Baptists, is proof that there is some obscurity on that subject in the sacred Scriptures. Hence on that subject, and many others, we have no Iron bedstead, like our Methodist friends.—A sect that stereotypes itself by a Medo-Persian human creed, is compelled to be tyrannical to insure subordination; and if error is incorporated in such a creed, the effects and consequences are entailed upon its devotees, and transmitted to future generations.

Having made the foregoing prefatory remarks, we now distinctly state, we are not going to inform the Advocate what the "Baptist Church" believes on "the doctrine of unconditional Election and Reprobation. We mean the entire denomination; for his article seems to indicate that he expects it. We will, however, give him the views they have generally entertained and adopted upon that subject. We will be plain and explicit. Truth will make us free and save him; error will enthrall and ruin the soul.

The length of this article forbids our entering upon the subject now; next week we will "dip into it" without further preface.

## Success of Missions.

On our first page is a very encouraging article on the triumph of the Missionary cause in Burma. But little over a quarter of a century past, the first Herald of salvation from this country entered that region of the shadow of death. The result is most gratifying to every lover of the Lord Jesus. Native evangelists and pastors, are proclaiming the glorious gospel of the blessed God, with a zeal and energy truly apostolic. Their success is wonderful. A Karen evangelist baptizes in one year, more than any evangelist or pastor in America. They now have a large Baptist Association, composed almost entirely of native churches; and other means and instrumentalities of great efficiency, that heretofore only existed in civilized countries.

We despair not of China and Africa. We rely upon the Covenant Jehovah made with his Son. He gave the heathen to him for a possession and he shall reign over them. Christians are often too impatient to see the fruit of their labors. God will hasten it in his own time, and in his own way. Though the glorious vision tarry long, it will come. We now have men in China and Africa who will prove themselves to be, under God's blessing, the Judsons, Careys, Wards, Marshmans, Boardmans, Abbotts, Ingalls, Wades, Vintons, Kincaids, &c., of those countries. We only have to labor and pray on, wait a time with patience, and we shall see Jehovah, according to promise, give the heathen, regenerated, to his Son.

## waking Up.

The following from an able article in the American Presbyterian on "A Ministry For The People," we commend to Baptists as worthy of their serious and prayerful consideration:

"Here we are, reading sermons, dividing justification, adoption, and sanctification into a dozen heads each, fighting forgotten controversies, splitting seventh century hairs, handling everything with gloves, looking at everything as scholars in libraries look at them, preaching people's heads into a confused vertigo, or entirely failing to gain their attention, and yet every man has in the main a clear, discriminating knowledge of theology. Was there ever such a failure in the adaptation of means to ends."

Does any one ask us how a minister ought to preach? He should stand firm in his pulpit, as if God had put him there; he should look his people in the eye, and talk to them, not loosely, nor childishly, nor vulgarly, but like a man, a scholar, and a Christian; and at the same time, so as to interest them; he should come into their stratum of thought and feeling; he should illustrate a thing, so that they will see and feel it, and like a lawyer with a jury, or a stump speaker, he should gain and hold his audience, and he should never be satisfied until he can do so. A man may be anything else, but he is not a public speaker if he cannot gain and hold the attention of a mixed crowd. But this must be learned by practice. Our present system hardens a man into a fossil in his forming period, and asks him to shape himself to new circumstances, when the power of shaping is gone.—Leaders of the church, can you not form your ministers in the gristle, instead of the bone?"

## Publication Notices.

CHRONOLOGICAL HISTORY OF THE UNITED STATES.—Arranged with plates on Ben's principle. By Elizabeth P. Peabody, New York: Sheldon, Blakeman & Co. 1856 p. 312.

This appears to be a judiciously arranged history. The events of which it treats, beginning with the settlement of the United States and continuing them to the present period, are chronologically arranged with fine judgment so as to fix them indelibly upon the mind. There is much valuable and interesting matter condensed in a small, handsome, convenient volume. It is arranged also for schools.

CHRISTIAN REVIEW.—The number of this Quarterly for October contains several papers of unusual interest. Among them are "Campbellism Reviewed," "Traducism and Creationism," "The Dutch Republic; Its Rise and its Antagonist," "Biographical Literature," "Christian Experience in its Relation to Ministerial Success," "The Influence of Physical Debility on Religious Experience," "Mythology and Revelation," &c. This number closes the twenty-first volume.

It requires writers of a certain cast of mind to write for a Quarterly Review. And we may add, it requires readers of a certain cast of mind to read and appreciate them. Ask a thousand of your popular squib writers for the Weekly press; and the numerous sickly sentimentalists who are catering to false taste in many of our fashionable Magazines, to write an article for the above work, such an one as its judicious editors would publish, and he would find it a different employment from his previous common place practice.

The Christian Review has attained to manhood, twenty-one years old. It is now a man in years; and whoever reads it, if he has mind to comprehend it will say that it is a man in thought. It is both instructive and suggestive. If the machinery of a man's mind is dull and heavy, let him read the Review, and it will move off glibly.

We could give many reasons why we love to read the Review. In it you get rid of those writers who have attained to a heinous and sublime degree of introducing a little idea and amplifying it over all creation. Save us from such writers!

Now is a suitable time to subscribe for the work. A new volume will commence the 1st of Jan., 1857. Price, \$3 per annum. Address J. J. Woolsey, New York.

DISCUSSION ON REVISION OF THE HOLY ORACLES, and upon the objects, aims, and motives, the Constitution, organization, facilities, and capacities of the American Bible Union, for revision. By two laymen and five clergymen.—8vo., pp. 220. Louisville, Ky.

It seems the Bible Revision Association appointed Messrs. James Edmunds and T. S. Bell, to prepare and publish, in two of the Louisville daily papers, a series of articles on the necessity of a revision of the Holy Oracles, and on the means and facilities of the American Bible Union for accomplishing this revision.—They commenced this work, and were replied to by a committee of five clergymen, appointed at a meeting of the ministers of the various denominations, "expressly to assure their brethren that this revision movement was a sectarian immersionist interest, and that it had no claim to the sympathies of any others." This work is the entire discussion between them, and may be presumed to contain the main arguments on each side.—True Union.

A Beneficiary of Union University, Tennessee, adds at the close of a business letter to us, the following:

"I bid you God-speed, dear brethren. May the Holy Spirit guide you, and sweeten your labors. The South Western Baptist is what the people of the South need, if they knew it; and shame on all Alabama Baptists who do not take and read it."

I was at a meeting, beginning on the first Sabbath in October, during which there were twelve professions; a new Presbyterian baptized. There will be a church constituted at that place, the first Sabbath in November. It is on Cripple Creek, eight miles from Murfreesboro.

Yours &c., N. D. R.

## An Interesting Correspondence.

The following letter of our beloved Brother Clarke in Central Africa with the reply will doubtless be read with deep interest by many friends of that important mission. It does really seem as brother Sturgis wrote some months since, that God intended to give the Central African Mission to the Southern Baptist churches, as he formerly gave the Burman Mission into the hands of American Baptists.

By a private letter we are informed that the Alabama Association did at her last meeting (the 10th to the 13th) sustain herself nobly in her various labors for the disseminating of the gospel. She has on hand at this time as follows: Brother Priest, in Central Africa, brother Buckner and three native preachers in the Indian Territory. Her own domestic mission, a new mission to the blacks, the Associational Bible Society, and all seem to be prospering. But to the correspondence referred to.

LAKE CENTRAL AFRICA, July 10, 1856.

Dear Bro. Sturgis.—There is a subject I desire to bring to your mind, and one in which you cannot fail to be interested, as I know you are ever ready for every good work. I know not where you are, but I address you, hoping this will reach you at Carlsville.

My dear brother the exceeding interest and promise of the Central African field demands that we should ply every lever within our power to meet the urgent calls, I know of no way so practicable and so potent for good as the plan adopted by the Georgia Association, of selecting and supporting their man under the direction of the Board. As this plan brings the matter nearer home, of course, it is the more interesting to the churches. Never shall we feel for the heathen until we begin to feel our individual responsibility. Now it is within your power to move this question so as to secure its adoption. From the fact of our being organized into Associations we are better prepared for carrying the Gospel to the heathen, than any other body of Christians.

Rest assured we have a tremendous power just here if we will only ply it. I come to beg you try it. Give us one man for Central Africa, give him to us this fall, you can find the man, if you will resolve on his support. The Lord will provide. Oh you cannot imagine the interest of this field. The country is waking up, two men to-day, one from a war-torn of six years. One Sierra Leone was baptized on last Sunday.—My brother Sturgis, arouse your people for Central Africa. Town after town is waking, but we have not a single man to give them.

"Arm of the Lord awake, awake, Put on thy strength, the nations shake."

Affectionately,

W. H. CLARKE.

CARLOVILLE, Oct. 15, 1856.  
REV. W. H. CLARKE—My dear brother: Yours of July 10th, was duly received, and you may rest assured afforded me a very high degree of satisfaction. I sincerely thank you for the opinion you seem to have formed of my interest in the mission to Central Africa. I trust my brother you will not find yourself mistaken in me, what comes within the range of my feeble abilities to do, I shall try to do for that important department of benevolent effort, whether it be by writing, preaching, praying or giving.

Your views I am happy to inform you are the very ones, entertained by myself and I have already written some, and said much more in advocating of the system of Associations that you so earnestly recommend.

But I have something more encouraging still to write you, viz: That the Alabama Association has already begun to act out these views, and has at its session this very week passed such resolutions as made all our hearts rejoice, in hope of a glorious future for that energetic body of Baptists.

In advance of the minutes, I give you below that part of the report of the committee on missions, which refers more particularly to your field of labor.

And it is a pleasing coincidence (if nothing more) that at the very time you were contemplating this subject and writing the letter recently received. We in the Alabama Association were taking active measures to send you a valuable coadjutor in the person of brother Priest with his excellent companion referred to in the report, and who you see the Association expresses herself determined to use her best endeavors to sustain.

The report was first passed unanimously by the special committee appointed by the Association to take it into consideration, and when the action of the body itself was taken there was not a solitary dissenting voice, nor have I any reason to believe that there was a single heart that did not cordially approve it.

I have no doubt of its being the intention of the Lord to use this association for some important work, and that he will richly reward her churches and members, for all that they do in his blessed service.

I agree with you fully that we will never feel for the heathen properly until we feel our individual responsibilities, and also that the scheme upon which we all seem to be uniting, is the most interesting one to the churches, as it brings the matter nearer home.

In truth my dear brother, it is the scheme contemplated by the Master himself, for when he gave the command to "go into all the world, and preach the gospel to every creature" he evidently intended it for each separate body of believers constituting a gospel church, and if they be too feeble, then several churches or an Association might unite together, and carry out his divine will and pleasure.

I feel rejoiced when I see God's people adopting the very plans and modes of operation laid down by the Great Head of the church, and the more especially when we see "the watchman seeing eye to eye" (Isa. 52:8) on all these important matters.

Hoping to hear from you as frequently as may be consistent with your greater and more paramount duties. I am yours in the blessed hope of the Gospel.

C. F. STURGIS.

## Home Revivals.

On Saturday the 4th inst., Elders Griffin and Arnold commenced a protracted meeting at Scottsville, Bibb county, Alabama, which continued nine days and nights. How many professed is unknown; twenty-six accessions to the church, twenty-four baptized; nine of whom were Methodists.

The liberal minded superintendent of the business of the establishment so as to let the operatives attend service. One incident I must mention, which occurred on Friday: Mr. B. a young man who had obtained religion, went into the Factory, and knelt down to pray for a friend, who was concerned on the subject of religion. The mourner professed, and the spirit of the Lord spread from heart to heart, until all the operatives got happy, and left their looms to weave alone whilst they rejoiced. The superintendent shut down the gate, and told them to go until they were satisfied, and go it they did like a house on fire.

Elders Hagler and Arnold conducted a meeting at Haysop, Bibb county, continued six days and nights—seventeen accessions—fifteen of whom were baptized. This man Arnold, the home Missionary of Tuscaloosa Association, is a perfect Boanerges.

## VIATOR.

Take heed to yourselves, my dearest Brethren. Many ministers, who opened the way to heaven to others are now in hell for the want of humility.—Xavier.

Obscurity in the discourse, is an argument of ignorance in the mind.—Bp. Wilkes.

## Communications.

For the South Western Baptist, WETUMPKA, Nov. 1, 1856.

Dear Brother Taliaferro.—As you know I left the Enfala, in a hurry to reach the Cahawba Association, which I did by the blessing of God; but I had to drive about three nights until about 11 o'clock. The meeting was thinly attended, and foreign Missions was given only a little over \$50. But this is to be accounted for, on the ground that as the Convention is to meet in April with one of its churches, the funds are in keeping for that occasion. I have the assurance of the Pastors I shall then, and there, get a large contribution.

## District Meetings.

The Union Meeting of the First District, met with Providence Church, August, 1856. Introductory sermon by Elder Hugh Carmichael—organized—enrolled the names of delegates. From Bulah, Bro. D. N. Hudman; from Bethlehem, George Hugely and John Roberson; from Friendship, Wm. E. Callaway; from Antioch, G. Christian, Thos. Taylor, R. S. Slaughter and S. Chaffin; from LaFayette, Samuel Person and Britton Stamps; from New Hope, Wm. A. Johnson; from Bethesda, Wm. Hicks; from Providence, Marcus Williams, Geo. Shealy, L. Floyd, N. J. Wright, Josiah Barrow.

Unanimously elected the Moderator and Clerk of Providence Church; the Moderator and Clerk of the meeting. Invited Elder J. R. Bass, from Mississippi, to aid in our deliberations. Appointed the next Union Meeting to be held with Bethesda Church. Appointed a committee of arrangement, consisting of Brethren Wm. E. Callaway, Wm. A. Johnson, S. Chaffin, N. J. Wright and Marcus Williams.

Appointed Elder J. W. Williams to preach the next Introductory Sermon. Alternate, Eld. W. D. Harrington.

Appointed a business committee consisting of Brethren L. Floyd, Thomas Taylor and Samuel Person. Adjourned until to-morrow, half past eight o'clock, A. M.

The Union Meeting met pursuant to adjournment, prayer by Elder J. R. Bass. The business committee report, and first recommended the consideration of the unfinished business of the last Union Meeting, consisting of the queries.

1st. What shall be done with a member who has the ability and neglects or virtually refuses to aid in support of the gospel.

2d. How can we best afford our servants suitable moral training and religious privileges. The Committee recommended to the consideration of the meeting, the washing the Saints feet as a christian duty.

3rd. Present to the consideration of the meeting the propriety of the churches sending up their contributions to the Association, so as to supersede the necessity of traveling Agents.

In answer to the query what should be done with a member who has the ability and neglects or virtually refuses to aid in support of the gospel, we recommend that he should be labored with in the spirit of christian kindness and if he still persists in obstinately refusing to do his duty, he should be dealt with as for other offences.

In answer to the query, how can we best afford our servants suitable moral training and religious privileges. We recommend our brethren to enlarge our house of worship, also, have special and frequent meetings for the blacks, at which our brethren who are owners, shall (some of them) attend and keep them in good order, and we recommend the brethren to increase the compensation of their pastors, so as to secure their services at such meetings, and we further recommend to our brethren who are owners, to furnish their servants with suitable clothing to wear to church.

"Took up the second recommendation of the business committee. We believe feet washing to be a christian duty and recommend it to the churches.

Took up the third order of business presented to the Committee. We recommend that the churches send up their contributions to the Association, so as to supersede the necessity of traveling agents. On motion ordered that the proceedings of this meeting be sent to South Western Baptist for publication.

W. D. HARRINGTON, Mod'r.

A. L. SIMS, CLERK.

## At Home Again.

MESSENGERS EDITORS.—The associational season is over; and after a long, yet pleasant tour, I am, in the goodness of God, "at home again" with my family—as comfortable(?) and cozy, this cool weather, as an Alabama sojourn. Oh it is refreshing to an agent to get home.

My last visit was to the Unity Association, which adjourned last Monday evening. This was the second session of this body, and it was truly a pleasant meeting. We were constrained to say, "Behold, how good and how pleasant it is for brethren to dwell together in Unity."

Bro. B. Smith was again chosen Moderator, and Dr. J. I. Lamar Clerk. The Introductory Sermon was preached by Bro. A. C. P. Patton, and the Missionary Sermon by Bro. D. M. Lloyd. Sabbath evening was given to the Bible Society, which held its annual meeting at 3 o'clock, P. M. After preaching by Brother A. G. McCraw, a very liberal contribution was made, showing that the brethren of this Association have a spirit of enlarged benevolence, and also that they love the Bible. Other objects shared also in their liberality. This is a band of active Christians—showing their faith by their works. May the Lord reward them abundantly.

The week before, I was at the meeting of the Pine Barren Association. Here I met several good brethren with whose faces I was familiar. The Bible and Book Cause is a cherished work in the Pine Barren. After a Bible Sermon on Sabbath evening, by Rev. John C. Jones, a very liberal contribution was made. Indian Missions has a large share in the sympathies of many who attended this meeting. About three hundred dollars were raised to support two native preachers to the Indians. Brother Collins had his heart gladdened. But I can't tell you all that was done. Suffice it to say the Pine Barren Association is not behind in the advancing spirit of benevolence, marking the middle of the nineteenth century.

Now the accumulated business of the Depository must be attended to—letters lying over will be answered—and all squared up to date—the wheels will be greased, and then the machinery will run better.

Tell the brethren that the success of our system of evangelization by the Baptist in Alabama, is no longer a question of doubt. The work will be done—is being done—and indications for the future brightening. Oh that our souls may be blessed in it, and the cause and truth of our dear Redeemer greatly advanced. His grace be with us,

F. M. LAW, Cor. Sec., SELMA, ALABAMA.

I left Cahawba, for the Bigby at Sumpterville. Had plenty of time to make calls on the way. Stopped in Marion, first at the gate of that kind and noble, hearted brother Talbird, and was grieved to learn he was on a trip to recruit the health of sister T. May God's blessing be on them. Ah! what a vacuum would sister Talbird's death make in Marion. The schools are flourishing—Marion is quite healthy. I believe the healthiest place east of the Coosa river. I took dinner at Brother Wyatt's the welcome home of preachers. He and sister W are baptists. Brother McIntosh, the Pastor, was away not on a trip of health merely, but of comfort which on my return, I learned he had brot' home with him, an appendix to his self. God bless them, particularly as he promises aid to my Mission at the Convention. I did not have time either going, or returning to visit the Judson but learned every where, that brother Sherman, was even more popular than Bro. Jewett ever was, and such is the growth of the school, that an addition worth some \$10,000 is soon to be made. Brethren King, and Wyatt I learned each, gave a thousand to help it. What a blessing to be rich when the right use is made of money.

But I am wandering. I spent Lord's day with Hopewell church. Yes, and from their devoted Pastor Brother Freeman, whom I saw on my return, I am made to hope some of its rich members will cast, some of their surplus hundreds to the Lord's treasury at the Convention. Well now to cut short, I was comfortably housed on the following Wednesday night, with that rich (and it is the duty of agents to visit the rich) brother, near Sumpterville, Jerie Brown, and I did not find in his hospitable mansion, a parlor parade of fashion and light music. No his is a house consecrated to religious literature and godly conversation. After a delightful evening of pious talk, just after family prayer, as he was about taking me to my bed, for the pillow to rest my weary head upon, unsolicited, he made me a promise of \$1,000 to benevolent objects to be paid during the Association. Its division will be seen in my receipt.—Such a donation, under purely religious exercises, is to me as the oil upon the head of Aaron. I could but think surely God was in the place, though I knew it not. The intervening time I spent in the surrounding region getting sums from \$5 to 20 as I could. I obtained in all, within the limits of the Association some \$1250, about \$750 for my mission this has been unequalled, only in the Alabama Association. This is yet an infant body. Let it be remarked that \$400 were raised during its session to support Peter Fulsom among the Indians, so that foreign and domestic missions got about the same amount each, all sums together, say \$750, and the Bible cause \$228 in all over \$1700, besides some home objects. This too, I ought to observe does not embrace the annual church contributions to missionary objects, for these are yet to go up to the Convention. It therefore appears that this small and young Association, are about to lead in the consecration of their wealth to the cause of missions. And be it known, there is as much and more wealth in some other localities—The Tuskegee—the Marion—the Hopewell—the Talladega—the Rehobath &c are richer churches than any of the Bigby. How is it to be accounted for, by saying a Teague, a Clements and such men have lived with them, and that a Bester, a Howard and Mattison are now with them? This will do to notice. But it is all the work of the Spirit of Christ, which is the Spirit of missions.

Brother Bester presided with christian dignity over the deliberations, and all was harmony in the body throughout. I doubt much whether any minister, without being invidious, in the state, would surpass our brother Bester in usefulness were he to consecrate fully, his means, (which are ample) time and talents to the work of his Holy Master, under the influence of that personal piety, which such sanctification to his work would inspire.

Your paper was ably represented by brother Wilkes, before the Association and is a welcome visitor in the families generally, it is loved and read, and I doubt not has contributed largely to the benevolence I have noticed. But I must stop as you do not like long letters.

Fraternally yours,  
J. D. WILLIAMS.







