

SOUTH WESTERN BAPTIST.

HENDERSON AND T. E. TALLAFERRO, EDITORS.

VOL. 8--NO. 28.

SOUTH WESTERN BAPTIST.
PUBLISHED EVERY THURSDAY MORNING,
BY
THOMAS F. MARTIN,
JONES, TALLAFERRO & CO.,
PROPRIETORS.

Terms of Subscription.
One year in advance, \$2.00.
Six months in advance, \$1.25.
Three months in advance, \$0.75.
Single copies, \$0.10.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

Job Work.
The South Western Baptist is not responsible for the contents of advertisements.
The South Western Baptist is not responsible for the contents of advertisements.

Advertisements.
For the first week, \$0.10 per line.
For the second week, \$0.08 per line.
For the third week, \$0.06 per line.
For the fourth week, \$0.04 per line.
For the fifth week, \$0.03 per line.
For the sixth week, \$0.02 per line.
For the seventh week, \$0.01 per line.
For the eighth week, \$0.01 per line.
For the ninth week, \$0.01 per line.
For the tenth week, \$0.01 per line.

Letters.
All letters must be addressed to the Editor.
Letters for publication must be sent to the Editor.
Letters for the Editor must be sent to the Editor.

TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 20, 1856.

50 NOS. IN A VOLUME.

Prayer Meeting of Two.

A DOMESTIC SKETCH.

We have regular prayer meetings of two members, my wife and I. Sometimes we are joined by a relative who is visiting us, or a familiar friend who has dropped in purposely toward the hour of twilight. But we are more often by ourselves; no guest is with us except the Lord Jesus—and he is not a guest, but an abiding member of our little family. We have never hesitated to form ourselves into a prayer meeting, because of such scanty materials for at the very beginning of our setting up a common tabernacle, we agreed to accept the promise, that "where two or three are gathered together in my name there will I be in the midst of them." Two or three! and we are only two, the least possible number that could make a meeting; but we have a third in the presence of the Invisible and Eternal, who does not make himself a stranger in our dwelling, but says to my wife, "My daughter," and to me, "My son." We do not lack brethren and companionship when he is present, for he is our elder brother. When we have his sweet society, there is none on earth that we desire beside him.

Having our Lord with us, we have no leader but him, and there is no other whom we may so gladly follow. He first taught us to pray. The prayer of our childhood, which we learned and whispered at our mother's knee, was his prayer. He made it long ago, and he listens to it now. It is fresh and fragrant with every new recital, as the odorous breath of every dewy morning that mingles in the life of summer days. We hold two meetings daily, at morning and at evening; but on occasions of special thanksgiving to God for some ingenious and unexpected tokens of his love, we increase the number to three, and even four—although twenty might not be too many. We believe that our household, as well as every other, is given of God to be a sanctuary unto him, and that we are his ordained priests. We endeavor to live our daily life as in his sight, and to do our daily work as in his service. When, therefore, he is present at our worship—and if he is absent, devotion is not worship—we strive to lay aside all coldness and formality of manner, and in the simplicity of little children, to bow down at the feet of our Father.

Sometimes the services are begun by reading the Scriptures, sometimes by singing, sometimes by prayer; we have never prescribed a precise order of exercises. In the morning we are generally directed by the feelings of our heart toward the Psalms. The morning brings an inspiration of joy and praise; the sunlight, streaming through the windows, is an emblem of the light of God's countenance, which he sheds upon us; and the thrill that suffuses the body, can be compassed with words only by the songs of the sweet singer of Israel. In the evening, and especially amid the witchery of the blending day and night, we turn to some chapter of Christ—perhaps in Luke, to the story of his walk in the twilight from Jerusalem to Emmaus. How many times that blessed page has been baptized with joyful tears!

We are the happiest in our Christian joy when our prayers are the hymns we sing. Blessed are they who have learned what it is to sing with prayer, and to pray with praise! Every heart, indeed, must often offer up to God a prayer that has very little song or music in it. Sometimes there is no melody, and but little joy in prayer; for the true language of communion with God is the soul's utterance of its existence of hope and faith and love, and this experience shows much variety of color and shade, as a sunset in autumn. Prayer has its tides, which rise and fall beneath the soul's sun. But the happiest moments of our life are those in which we sit together, and blend our song and prayer into one heart offering to God. These are hours that seem to be portions, not of time, but of eternity; for though they are wasted to us on earth, they are rosy and radiant with the glory of heaven.

The dearest wedding which we know is not that which takes us back to the Church and the altar, to the outward union of willing hands, and the pledge of a bridal ring—though that brings to a joy unmeasured; our most intimate and precious union is that which we celebrate in the presence of God our Father in those periods when prayer and praise are themselves wedded together, and go up, not simply in company, but as one, to heaven.—New York Observer.

A Good Hint.

Satan steals the good seed in a great many ways; but I shall only mention two or three of the most common, perhaps. A very solemn and pungent discourse is delivered on the Lord's day. Some are "almost persuaded to be Christians," and for the half hour, there are an increasing solemnity in the congregation. The last hymn is sung; the benediction is pronounced. The audience begin to move, but instead of going silently down the aisles, they begin to shake hands, and exchange common place inquiries, and remarks. How do you do? How are you all at home? It is very hot today, or it is very cold. When did you hear from such and such friends? And so the buzz continues and increases, as you thread your way into the porch, and there, so many finger and block up the passage, and for no other reason in the world than to exchange friendly greeting, or touch upon some topic, as remote as possible from the sermon just heard. When you get by these, you encounter a crowd of both sexes upon the steps, radiant with smiles, standing in the way and lingering and talking, as if on purpose to drive away every serious thought from their minds.

It is thus that in a great many congregations, here and there, the wicked one "cometh and catcheth away the seed that was sown, lest it should take root downward and bear fruit upward." And, as if to make assurance doubly sure, instead of walking thoughtfully homeward, meditating on what they have heard from the pulpit, you will hear some of the young people laughing and talking as gaily as if they were returning from a party or a lecture, and by the time they have turned the first or second corner, every serious thought is gone. The adversary has caught away the good seed.

And it is no better with a great many in the country who remain during the intermission. They spend the time in frivolous talking, or in jesting; in planning visits, or in discussing upon the existing secular topics of the day. Thus from Sabbath to Sabbath, does the devil, the great enemy of souls, who I believe, always attends church, catch away the word out of the hearts of those who sit in this Christian land. Reader, how is it with thee? Have I been describing thee in the aisles, in the porch, on the steps, on the way home, or in the intermission?

Heresies in the Apostles' Times.

It may be asked by some persons, whether it is not strange that heresies should have sprung up at all in the lifetime of the Apostles. It might be said that the care and protection of the Almighty was of so much vital importance to the infant church, that He would never have suffered the enemy to sow tares so early in the field. Or, if we consider the Apostles, as proclaiming a commission from God, and confirming their pretensions by stupendous miracles, it would seem impossible for any human presumption to proceed so far as to alter a doctrine which immediately came from heaven. It is not my intention to enter into the abstract question, why God allowed divisions to appear so early in the Church. If it be proved that they then did exist, the believer in revelation will be satisfied that God saw wise reasons for permitting it to be so; and to the unbeliever or skeptic, it would be useless to offer such reasons, because it would still be open for them to say, it would have been better if the evil had not existed. The believer, as I said, will be satisfied with knowing the fact; or if he seek the reason he will find in the words of St. Paul "there must also be heresies among you that they which are approved, may be manifest among you."

Which words are to be understood, not as ascribing a motive to the Almighty in allowing divisions, but as pointing out a good effect, which came from them, when they appeared; as if St. Paul had said, I lament your divisions though I am not surprised at them; it is natural to our condition that they should arise, and God will not always interfere to stop them; neither is the evil, though in itself great, unattended with good, for where some err from the right way, others will take warning from their danger, and their own faith being strengthened and made more conspicuous, will serve perhaps to lessen the number of those who might otherwise have fallen.—Burton.

Transact all business with eternity in your eye.

Bonaparte's Opinion of Christ.

A foreign journal lately published a conversation, related by the Count de Montholon, the faithful friend of the Emperor Napoleon.

"I now tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of Heaven, and the laws of the Spirit.

"Alexander, Caesar, Charlemagne and myself founded empires; but on what foundation did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love, and at this hour millions would die for him."

It was not a day, or a battle that achieved the Christian religion in the world. No, it was a long war—a contest for three centuries—begun by the Apostles, then continued by the flood of Christian generations. In this war, if all the kings and potentates of the earth were on one side—on the other, I see no army but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mystery of the cross.

I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ which is proclaimed, loved and adored, and which is extending over the whole earth! Call you this dying? Is it not living, rather? The death of Christ is the death of God!"

Napoleon stopped at the last words; but Gen. Bertrand making no reply, the Emperor added:

"If you do not now perceive that Jesus Christ is God, I did wrong to appoint you general."

True and False Piety.

The following earnest words from a contributor to the Independent, contain a protest against that Pharisaic piety not uncommon in our age which is wanting in sympathy with the second table of the decalogue. "If any man love not his brother whom he hath seen how can he love God whom he hath not seen?"

"There are two kinds of piety in the world. One is the noblest thing God has created. It is pure, honest, generous, heroic, loving all of human kind, however insignificant or degraded, standing by the weak rather than the strong, looking beyond present custom and authority to what alone is true and just, and kindling forever with the fire of love to the only Noble and All-Perfect One. It is its characteristic in all ages, that it is on the side of weakness against power; with the people, the poor and the enslaved, rather than with the custom, or religious phrase or outward exhibition of devotion as the main objects; it demands in public and in private the only essentials, Truth, Justice, Nobleness and Love.—Such we believe alone was Christ's piety; such imperfectly has been that of his followers.

"There is another kind of piety, which may be called Cant. It is the religion which in all times and countries, has been on the side of authority and Power; which has substituted observance and ceremonial for the only real things—justice and love; which has forgotten the slavery of the poor, while it has made its philanthropy broad, and its words or dogmas of sanctity; which has prostituted the Bible to the defense of oppression and wrong, and made the sacred names of Religion a cover for evils the uneducated instincts of the world scouted at and rejected. Such 'piety,' the world over, is the support of tyranny and drudgery; it has most on its tongue the phrases of religion, it dreads most of all the instincts of men—those feelings by God implanted, which demand justice and generosity as the first essentials in human actions. It fears 'Humanity!' It rides wrapped in priestly robes in its chariot, and trembles at the great masses below, who hate Priestcraft, and who beg for the bread of Truth and Reality. This is the 'piety,' which scatters infidelity like a

"power." In France in the eighteenth century, in Prussia now, in England, it is this State-religion, this religion of power, which makes men—noble men—doubt the existence of the divine fact of religion."

Drifting.

It was only the other day that a man fell asleep in his boat on the Niagara river. During his slumber the boat broke loose from her moorings, and he woke to find himself shooting down the rapids directly towards the cataract. In vain he shrieked for help, in vain he tried to row against the current; he drifted on, and on, till his light craft upset, when he was borne rapidly to the brink of the abyss, and leaping up, with a wild cry, went over and disappeared forever.

In the great battle of Gibraltar, when the united fleets of France and Spain attacked the impregnable fortress, one of the gigantic floating batteries broke from her anchorage and began to drift directly into the hottest of the British fire. The thousand men, who formed the crew of the unwieldy mass, vainly strove to arrest its progress or divert it from its path. Every minute it drifted nearer to the English guns, every minute some new part took fire from the red-hot shot, every minute another score of its hapless defenders were swept, like chaff, from its decks. The most superhuman efforts failed to prevent its drifting, with its human freight, to inevitable death.

A ship was wrecked at sea. The passengers and crew took refuge on a raft, the boats having been stove in the attempt to launch them. For days and weeks these unfortunates drifted about without air or sail, on the hot, brazen tropical ocean. At last their provisions failed, and then their water. Still they drifted about, vainly looking for a sail, or hoping for a sight of land. The time had now come when that fearful alternative became inevitable—death from starvation, or feeding on human flesh—and they were just beginning to cast lots for a victim, when a vessel was seen far away on the distant horizon. They abandoned their terrible design; the stranger would approach. The ship came towards them. She drew nearer and nearer. They strove to attract her attention by shouts and by raising their clothing; but the indolent lookout saw them not. They shouted louder and louder, still they were not seen. At last the vessel tacked. With frantic terror they arose in one body, shouting and waving their garments. It was in vain. The unconscious ship stood steadily away. Night drew on, and as the darkness fell, the raft drifted and drifted in the other direction, till the last trace of the vessel was lost forever.

So it is in life. The intemperate man, who thinks he, at least, will never die a drunkard, whatever his neighbor may do, only wakes to find himself drifting down the cataract, and all hope gone. The sensualist, who lives merely for his own gratification, drifts into an emaciated old age, to be tortured with passions he cannot gratify, and perish by merciless, agonizing diseases. The undisciplined, who never learned to control themselves, who are spendthrifts, or passionate, or indolent, or visionary, soon make shipwreck of themselves, and drift about the sea of life, the prey of every wind and current, vainly shrieking for help, till at last they drift away into darkness and death.

Take care that you are not drifting. See that you have fast hold of the helm. The breakers of life forever roar under the lee, and adverse gales continually blow on the shore. Are you watching how she heads? Do you keep a firm grip of the wheel? If you give way for but one moment, you may drift helplessly into the boiling vortex. Young man, take care! It rests with yourself alone, under God, whether you reach port tri-umphantly, or drift to ruin. Baltimore Sun.

Secret of Good Writing.

We cut from an exchange paper the following remarks by Goethe. They contain very important practical suggestions and ought to be read at least once by every one before he attempts to write for the benefit or instruction of the public:

"The grand secret of good writing seems to be in this very simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you to say it in an appropriate manner."

"A single idea is fully sufficient for one mind to manage at one time. And it may be added, that if the idea is of much importance, it would be the most dignified by being honored with a private carriage."

"Divide and conquer, is as valuable rule in literary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Some subjects can be managed with ease by descending from generals to particulars, and treating of the subjects in their individual parts."

"There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many are much injured by it. The language of every dissertation should be that which is best calculated to express the thoughts in the happiest manner."

"As the rays of the sun, will not kindle a blaze, unless brought to a focus, so the thoughts of the writer will not set the hearts of his hearers on fire, unless all are made to converge to a single point."

"Some writers seem unable to express themselves in a cool, rational manner on any subject. With them every virtue is god-like, every fault villainous, every breeze a tempest, every molehill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any) call it turgidity and absurdity."

"The design of language is to give expression to thought—that style of writing therefore must necessarily be the best which most perfectly conveys to the reader's mind what the writer intended he should understand."

An Effective Illustration.

The Rev. Thomas A. Toller, of Kettering, the contemporary and friend of the celebrated Andrew Fuller, of the same place, was one of the most effective preachers of his day. "Often," says Robert Hall, "have I seen a whole congregation melted under him like wax before the sun; my own feelings, on more than one occasion, have approached to an overpowering agitation." His power of illustrating a subject was his distinguishing faculty. His illustrations were drawn from the most familiar scenes of life; and after he became a father, not infrequently from the incidents which attach to that relation. The following, reported by a friend who heard this discourse, is given as an example. His text was Isaiah 28: 5—"Let him take hold of my strength, that he may make peace with me."

"I think," said he, "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my own children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could have sooner cut off my arm than have then struck him for his fault; he had taken hold of my strength, and he had made peace with me." What could more strikingly exhibit the case, as between the true penitent and the offended Maker? God, as if with reluctance and grief, has declared his determination to punish; but sincere sorrow for sin, wrought in the heart by the revelation of his mercy in Christ, takes hold of his strength; disarms him as it were of his power to strike the blow; inclines him to forgive; and thus brings about, between him and the sinner, a state of reconciliation and peace.

AN ARGUMENT "IN A NUT-SHELL."

—Atheism maintains that man may be regenerated one day, and in perdition the next; he may have saving grace at one time, and so utterly fall from grace as to perish. The churches which hold this unscriptural notion, exemplify it by the numerous defections which occur in it. The best explanation of this whole subject, in the fewest words, was given by a pious old negro of the South, who had witnessed the very uncertain conversions made at camp-meetings.—He said:—"When the people gets religion themselves, they are mighty apt to lose it as they get it; but when religion gets them, it takes hold and holds on, and never lets 'em go until it takes 'em clean up to heaven."

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, NOVEMBER 20, 1856.

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

In pursuance of this modification in our terms, we have by 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 \$2.50.

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.

NEW ADVERTISEMENTS.—MIDDLETON & McMASTER'S New Book Store, in Mobile; the LAMAR HOUSE, Knoxville, Tennessee; FINE ARTS by W. B. Thomas; WOLFF & BERKMAN; ROBERTSON & BUCK.

A NEW SCHOOL.—It will be seen by searching our advertising columns, that Messrs. Rutledge and Strickland, men every way worthy of public confidence, have opened a new school enterprise at Warrior Stand, Alabama.

We will send next week, the Minutes of Central Association to Leak & McWilliams, Wetumpka, as ordered by the Clerk.

Our neighbor, the TRUE UNION, has recently changed hands. Wm. R. Mason is now the Proprietor. W. F. Samford, Editor and General Agent. Hon. W. W. Mason, Associate Editor. Judge Mason is quite an accession to the editorial fraternity.

The reader will find on the first page a precious article on Election and Sanctification. The election of God's people to holiness here, and to glory hereafter is a soul comforting doctrine. Paul says, "without holiness no man shall see the Lord." Men do not possess by nature the holiness the holy law of God requires; and they must be made holy by the sanctifying influences of the Holy Spirit. When God elected his people in his holy purpose, he provided the means for their restoration to holiness and happiness. The means to save them are as much His election and purpose, as his people. "His counsel," in regard to the people to be saved, and the means to save them, "shall stand, and he will do all his pleasure." The Holy Spirit is an equal Person in the Godhead, and has a sovereign right to regenerate, sanctify and glorify whom he pleases. And when He begins a good work in the soul, he will perform it till the day of Jesus Christ. The Christian should be comforted when he is assured, that Father, Son and Holy Spirit are engaged for his salvation. This makes it sure.

THE TROUBLES OF INFANT BAPTISM.—The New York Evangelist has the following:

At the meeting of the Presbytery of Cincinnati, a communication was received, taking exception to the practice of the Seventh Church, Cincinnati, in requiring communicants who have been baptized in infancy, and coming to the Lord's Table for the first time, to unite with the unbaptized in making a public profession of their faith when about to receive the ordinance of baptism.—Whereupon it was

Resolved, That inasmuch as a diversity of practice exists in some parts of the Church in relation to this matter, and for the more full satisfaction of all parties, and for the promotion of uniformity, the subject be overruled to the next General Assembly.—*Journal & Messenger.*

Better "overturn" the practice entirely as Popish; and be taught by Jesus and his Apostles and then you will have no difficulty. No wonder "a diversity of practice exists," among Pedes "in relation to the matter," when the word of God is mute upon it. "Full satisfaction of all parties" will not be secured by turning it over "to the next General Assembly." It will grow worse. The thing has been weighed in the balances of truth, and found wanting, long since. You never can, gentlemen, galvanize it into notoriety again. Future Historians will record it in the past, as one of the "seven wonders" of Popery.

Up the hill with your stone, gentlemen! But you are doomed to the disappointment of a Sisypheus. "The next General Assembly" will roll it to the bottom again "for the promotion of uniformity."

"Born of Water."

We have received a little treatise from brother William Crowell, of St. Louis, upon the meaning of the above phrase, as used in the passage, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is a perfectly satisfactory exposition of this text, showing conclusively that there is here no reference to baptism, whatever. The language is wholly emblematic, and means simply that no person can be a true subject of the kingdom of God without having experienced the renewing and sanctifying influence of the Holy Spirit.—*Christian Secretary.*

We have received the same work also; but cannot say with the Secretary, "it is perfectly satisfactory." We have always believed that it meant Water Baptism. We have read two able productions on this subject, one by Dr. Dagg, of Ga. and this of Eld. Crowell's, and were confirmed in our former views,

instead of being converted to their hypothesis. We have never seen the necessity of racking and torturing the passage from its plain and obvious meaning, clear as sunlight from the language and context.

But it is not our intention to review it. Respect for the author demanded a notice, not a go-by. It is ably written; and if Mr. Crowell has not established his position, it is useless for another man to undertake it.

It is a small and cheap work, and those who wish it, can address, William Crowell, St. Louis, Missouri.

The Agency of the Holy Spirit in Regeneration.

No subject within the whole range of Theological truth has been so extensively discussed, or so variously answered, as the one involved in the question.—What is the agency of the Holy Spirit in regeneration? And yet if we were content to receive the simple teachings of the Scriptures, we believe no question can be asked, upon any revealed truth, which admits of an easier solution. But like most of our Theological dogmata, it has been subjected to the fiery ordeal of controversy, and has descended to us through the beclouded mediums of party strife and sectarian creeds. That was a sad day for the beauty, power and symmetry of Divine truth, when the wisdom of men assumed to improve upon the oracles of God. Of all subjects, this is the one, about which human reason can teach us the least—and therefore it is of all the subjects the one upon which revelation is most explicit.

The ground of controversy relates to the agency of the Word and Spirit in the process of regeneration—the one party affirming that this change is wrought by the Word, the other declaring it is wrought by the Spirit. These parties, as in most cases of protracted controversy, have been led to take extreme ground. And we apprehend that in this, as in many other instances, both parties are right, and both parties are wrong. And we wish now to make good this assertion by showing, *That the Word of God is the concerted and only vehicle by which the Holy Spirit makes its entrance into the human heart*, and that the very first evidence we have of his presence, is, by the convincing and convicting power of Divine truth impressed upon the mind. Now, if we can succeed in establishing this position, it will at once be seen that the Word and Spirit of God are vitally concerned in every instance of regeneration. In support of this position, let it be observed.

1. That man, in his native fallen condition, labors under a two-fold incapacity. First, he is "in darkness," and secondly, "he is blinded by the god of this world." That is, apart from God's revealed truth he has no light to guide his footsteps in the path to God; and, apart from the Holy Spirit, he has no will to walk in that path when revealed. The agency then that changes this condition, must accomplish a two-fold work for him. It must furnish the light which is to guide and it must change the will which is to incline the man to walk therein. In God's blessed Word, indited by the Holy Spirit, we have the one; in "the new creation in Christ Jesus," wrought by the same Spirit, we have the other.

2. We remark again, that a bare intellectual perception of Divine truth never has and never can change the heart. No one can doubt that our Lord himself, while on earth, was far more competent to convince the mere understanding than any minister he has ever commissioned. And yet we see that the very clearness with which he preached his Gospel, and the conclusiveness of the evidence on which he based it, instead of convincing the people, served rather to increase their enmity toward him. "Dead in trespasses and in sins," they could stand by the rifled tomb of a risen Lazarus—nay they could gaze upon a darkened sun, a reeling earth, and cleaving rocks, still wagging their heads in derision at the Son of God, and set at naught all his pretensions. Can any man doubt that the very people among whom he lived, and taught, and wrought all his miracles, did exhibit all the effects which mere abstract truth could make upon human kind?—The light did emphatically shine in the darkness, but the darkness comprehended it not.

3. We remark furthermore, that the understanding of man is in captivity to the heart. Sin has dethroned the rational, and enthroned the emotional department of our nature. Perhaps no man ever acted out in practical life his full knowledge of religion and virtue. The most abandoned sinner in any community is perhaps as ready as any man in it to detect the least aberration from the path of rectitude of a professing Christian. Hence, it has become proverbial of all men, that "they know the right, but yet the wrong pursue." And we know the sad picture of the human heart which our Lord has drawn: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." With this

agrees the declaration of Jeremiah:—"The heart is deceitful above all things, and desperately wicked; who can know it." To be in captivity to such a master, what can the understanding do?—The will, that great determining faculty in man's three fold nature, is in entire subservience to his heart. It is this sad truth Paul so pathetically deplores in his own Christian experience. "To will is present with me, but how to perform that which I would, I find not." And he who undertakes to effect a cure of our moral disease by operating upon the understanding by the mere abstract force of truth, human or Divine, is as unwise as old Balaam's "Fool" and "Want-wit," who undertook to cleanse a leopard of his spots, and to change an Ethiopian's skin. It is cleansing the streams when the poison is in the fountain.

Finally: That Agency which effects our regeneration, must be applied to the heart. As the heart has the mastery of man, it pleases God to apply the corrective there. He strikes at the root of the disease. Or, to use a simile of our Lord himself, he first makes the tree good, and then the fruit is good.—Hence it is written, "With the heart man believeth unto righteousness." &c. This breaks the empire of sin in the soul. This releases it "from the bondage of sin and death," and delivers it "unto the glorious liberty of the children of God." Hence the pertinacity of the exhortation of the wise man:—"Keep thy heart with all diligence, for out of it are the issues of life." And as in the "old man," the heart is the seat of all evil, so in the "new man," it is the fountain whence issues every act praiseworthy in the sight of God. "A good man, out of the good treasure of the heart bringeth forth good things," &c. "Blessed are the pure in heart, for they shall see God."

Since, then, man has become morally disabled, by sin, to change his own nature—since a bare intellectual perception of Divine truth never has, and never can reach his heart—since the understanding is in complete captivity to a heart "deceitful above all things, and desperately wicked"—and since that Agency which is to effect his spiritual enlargement from the bondage of sin and death into the liberty wherewith Christ makes his people free, must be independent of his nature—it becomes a matter of momentous interest to us to know who and what that Divine Agent is, that we may invoke his influence, and share his life giving power. This we shall attempt to do in our next issue. Meanwhile, we ask the reader to ponder the truths already suggested. They are important antecedents to a lucid development of the whole question of spiritual influence.—And may that Holy Spirit guide us in the effort to expound His own work in the economy of salvation!

Hoe's Press in Mississippi.

One of the largest papers in the South is published in Paulding, Mississippi. The paper is called "The Eastern Clarion." It is a 36 column sheet, well proportioned and neatly printed. The following extracts from a private letter are well written and will, no doubt, interest some of our readers:

"Paulding is a very small town, and can be easily described. It has but one feature about it that identifies it with the celebrated cities of ancient times, to wit: it is a 'city set upon a hill.'—Leave the city out, and the picture is complete.

"Notwithstanding the smallness and unpretending appearance of the place, the newspaper printed here has a larger circulation than any other in the State. It has a subscription list numbering three thousand, and is increasing constantly. As an evidence of its prosperity, I will mention that it is printed by steam, on one of Hoe's largest size small cylinder presses. There are six compositors employed upon it, including the foreman."

Olshausen's Commentary.

We have noticed in our exchanges many complimentary notices of this work recently. We have published nothing in regard to it. We had never seen the work; and being a German production we did not know but what it might be tinged with Rationalism.—German Rationalism and Northern Abolitionism are things alike hateful, and we scrutinize their productions closely, before we say one word about them.

Messrs. Sheldon, Blakeman & Co., have sent us a copy of the work, which we have not had time to examine critically. We suppose, however, that the Commentary must be Orthodox, else our contemporaries, and many great and good men are badly deceived. We publish this week the following letter from Dr. Conant to the Publishers, and will notice the book in our next issue.

ROCHESTER THEOLOGICAL SEMINARY,
October 27, 1856.

Messrs. Sheldon, Blakeman & Co.:—The work of Olshausen, which you are now publishing, I regard as an admirable combination of the logical and philosophical elements in a commentary,

designed for general use, among Biblical students. Its leading object is the elucidation of things, not words; the removal of difficulties and obscurities, in statement of facts, and in the connexion and course of thought. At the same time it is not neglectful (especially in its present form, as published by you) of the illustration of words and phrases, without being encumbered with what Germans appropriately call "exegetical ballast." The true object of a commentary is everywhere made prominent.

The usefulness of the work has been much lessened in England and this country, by the obscurities and inaccuracies of a very defective translation.—These faults, the American editor has taken pains to correct in the volume which he has prepared for publication. He has also enriched it with the valuable additions made to the fourth German edition by Dr. Ebrard; and has made important corrections, on points of doctrine, especially, in his own notes.

Dr. Kendrick has done great service for Biblical students, in his judicious and skillful preparation for this American edition. In its present greatly improved form, I heartily commend the work to my former pupils, and to all with whom my opinion may have weight, as the best New Testament commentary.

(Signed,) T. J. CONANT.

Associational.

The TUSCALOOSA ASSOCIATION held its twenty-fourth annual session at the Spring Hill Meeting house, Tuscaloosa Co., Ala., from 20th to 23d September, 1856. Its officers were Elder RICHES DODSON, Moderator, and JOHN THOMAS, Clerk.

Baptized during the year 239; net increase 171; total 2560. This Association shows good figures in benevolent enterprises. She has a laborious and self-sacrificing ministry, and an active intelligent membership, and will always do well for the cause of God.

The twenty-third session of the COOSA RIVER ASSOCIATION was held with Talladega Church, Talladega County, Sept. 6th, 7th, 8th, 9th, 1856. J. L. M. CURRY, Moderator, Elder J. J. BELLINGHAM, Clerk. Baptized 156; net increase, 106; total 2084.

This Association is rapidly increasing in every good work. It possesses both wealth and talent; and they have commenced laying a pretty heavy contribution upon both. They gave plain indications that they intend, in addition to their other schemes of benevolence, to have a foreign Missionary of their own in the field. May God bless that dear people, the field of our ministerial labors for twenty years.

What we Want.

1. We want every Baptist family in Alabama to take the South Western Baptist.
2. We want to bring before the eye, ear, and mind of every Baptist in Alabama the Foreign, Domestic, and Indian Mission cause; the Bible and Colportage cause; the College and School interests. This cannot be done without the South Western Baptist is read by every Baptist family in the State.
3. We want to go into every house with the truths of Jesus and salvation, and establish the saints of the most High in the doctrine of the "new and everlasting covenant." To do this we must be read by all.

4. Pastors, we want to be introduced to your flocks, to help you establish them in the "faith once delivered to the saints." Will you make them acquainted with the South Western Baptist?
5. Evangelists, we want to help you proclaim "the truth as it is in Jesus," and aid you in your instrumental work of converting souls. Will you allow us to go with you, "two and two together."

6. Agents, we want to help you plead the cause of the ascended and glorified Master, at home and abroad. You can never plead the various enterprises of Baptists, before the whole Baptist family in Alabama till we are read by them all. We deeply sympathize with you in your work; send us abroad and we will "prepare the way before thee."

7. Colporteurs, "ye servants of the most High God, that show unto the people the way of salvation" in destitute regions, we want to accompany you "in the high ways and hedges."—Your work is noble; with Bible in hand ye go and say, "this is the way, walk ye in it." Take us with you, or send us before you, and we will be as "the voice of one crying in the wilderness."

8. Once more; we want to vindicate the Baptists from all the false charges brought against them by their opponents; and carry the war into the camp of Anti-Christ.

9. And again, once more: We want to unite the moral and intellectual forces of the Baptists of Alabama in doing good to "all men, but especially to the household of faith." Fathers, mothers, brethren, sisters, one and all, we want you as agents. Don't delay, we want it now. The Lord bless his people, and his cause!

Response No. 4.

We judge the Advocate supposed that we would not affirm that the "Baptists Church" believed in Unconditional Election, and to get the "light wanted," he propounds his second question thus:

"2. If not, what do they mean by the doctrine of election and predestination?"

Baptists "mean" something by their positions, and can generally give a reason for them. The Advocate's question is susceptible of division; and for the sake of perspicuity and system we will divide it.

"2. What does the 'Baptist Church' mean by the doctrine of Election?" We mean, that, "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love." We mean that men are "dead in trespasses and sins;" and when dead men are made alive, God does it. And when God does it, the apostle uses this language to describe it. "And you hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)." "For we are his workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them."

Now observe, Mr. Advocate, the people to whom Paul refers, were "dead." Now they made themselves alive or God did it. If God made them alive, he chose to do it, and that choice is election. When the Bible tells Baptists that men in nature are "dead in trespasses and sin," they believe it, without modification or explanation. And when God says he "quickens" them; and "creates them anew in Christ Jesus," they believe that also. And further, when He says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast," they allow that to stand too. They conclude, that if it is of grace, it is not of works; if of God, it is not of man.

There is no obscurity about the doctrine of Election. It is reduced to this: in a spiritual point of view, men are either dead or not dead; if they are not dead, and aid in their salvation, salvation is not of grace, and the sinner can say, "glory to myself and glory to God." A partnership business. If they are dead, however, God makes them alive by his Spirit, and salvation is of grace, as Paul and Baptists affirm. Is there Election in this? There is not. Where? Here. If sinners remain dead till God makes them alive, all are not made alive, therefore, there is election, choice, whatever you choose to call it. The fact is, Arminians are compelled to have a partnership business of salvation, part God and part man, or believe in the doctrine of Election, from the fact that some are saved and some are lost.

We have just stated that there was no obscurity in the doctrine of Election, as taught in the Bible. Opponents make it obscure. Whenever you make man a partner in Election, you "darken counsel by words without wisdom." We once heard a Methodist Bishop make the subject of Election plain. In a sermon he affirmed, that "unless God's Spirit convicted and converted a man, he never would be convicted nor converted." Baptists believe that position; and you have but to take one logical step and a "therefore," and you are into the doctrine of Election. Thus: unless the Spirit of God convict and convert a man, he never will be convicted nor converted; all men are not convicted nor converted; therefore, the Spirit of God makes a selection, a choice, or election, call it what you will. The Orthodox Bishop varied his position and affirmed to preachers, "that unless the Spirit of God was with them in their preaching, they never would convict nor convert a man, instrumentally." Baptists believe that also. Where does it lead? Here it goes: all men to whom preachers preach are not convicted and converted, therefore, there is an election, or selection made by the Sovereign Spirit. The whole doctrine of Election is embraced in a single sentence by our Divine Savior: "Ye have not chosen me, but I have chosen you."—But we cannot dwell longer on this point at this time.

2. "What does the 'Baptist Church' mean by the doctrine of Predestination?" They mean, "whom He did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called." "That the purpose of God according to election (in the case of every saved man) might stand, not of works, but of him that calleth." "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Therefore hath he mercy on whom he will have mercy." "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" "What if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called." "Because God hath from the beginning chosen you to salvation." "And as many as were ordained to eternal life believed."—

Nothing but artful sophistry can make the above quotations speak anything but Predestination. To predestinate is to deliberate before hand how one shall act—to resolve what shall be done, before the thing resolved upon is effected—to direct to a specified end. Now, if, as we have proved, God converts the sinner, and without which he never would be converted, he purposed to do so before he did it; and that purpose is Predestination. As God has no fore and after thoughts, previous and after purposes, his Predestination or determination to save sinners was as eternal as himself. "Known unto God are all his works." Sinners are saved in time, but the purpose or Predestination to do so, was eternal. Nor is this a mystery. It is a mystery why God Predestinates some to eternal life, and lets others alone; but the fact that he does it is no mystery.

We have no apology for the Divine Procedure in the matter of Predestination. He is capable of vindicating himself from the attacks of cavilers. Neither do we modify or explain away the strong language he uses in the statement of it. We will let him convey his own ideas, and declare his own purposes. "He is of one mind," in regard to them, "and who can change him?" Nor will we attempt to give a reason why he does it, that he has not given

himself. It "seems good in his sight" to do it. He has "the power," and does it. We dare not arraign him at the bar of human reason, and say, "Jehovah, why? and what doest thou?" Others may do that, if they will risk the consequences, but Baptists will not.

But we take leave of the subject for another week.

TALES FOR THE YOUNG.—A new work just issued by the Southern Baptist Publication Society, of 147 pages. The "tales" are well told, and calculated to make the desirable impression aimed at by the pious author, which is thus expressed:

"The specific object of this volume is to show the happy results of early religious training, and the encouragements for parents to labor, expecting the conversion of their children."

This is the "first of a series" to appear from the author, to be published by the Southern Baptist Publication Society. We shall welcome them if they are like the above. Sold by Smith and Whilden, Depository Agents, Charleston, South Carolina.

Baptism of Methodists.

J. F. SMITH, a Presiding Elder, and "Doctor of Divinity" in the M. E. Church, was baptized on Sabbath, 2nd of November, by J. M. PENDLETON, at Bowling Green, Kentucky. On the same day of his baptism he was licensed to preach, and will be ordained at an early day.

Also we learn that elder FONTINBERY missionary of the Pearl River Association, Mississippi, baptized an entire Methodist Society, with two exceptions and constituted those baptized into a Baptist Church.

The Texas Christian Advocate would do well to take something to strengthen its nerves.

Revivals.

Our exchanges continue to report gracious revivals in many parts of our common country. We have space but for a few out of the many. Our brethren are assured that the Lord is pleading his own cause, with great power. There are many precious revivals that have not been reported at all; besides, the Holy Spirit has been doing his work silently in many hearts, saying, "this is the way, walk ye in it." There has been this year a large ingathering of souls in Baptist Churches, particularly in the South.

Revivals.

NORTH CAROLINA.—Bradfield's Church, 27 received for baptism. Warrenton Church, 39 have been baptized at a recent revival, and "about 60 have professed conversion."

Cane Creek Church, a nine days meeting resulted in "about 40 conversions."

At a Baptist Camp Meeting, at Mt. Pleasant Church, 35 persons were converted.

NORTH CAROLINA.—Sawyer's Creek, Camden county, brother Elwell, the pastor, baptized 153 persons in Pasquotank river—120 of whom were whites.

Within about two months in Pasquotank, Camden and Currituck, there have been baptized—at Salem, 24; Ebenezer, 31; Ramoth Gilead, 30; Shiloh, 45; Providence, 40; and Sawyer's Creek, 150—making a total of 320. At Mill meeting house, 80 have professed conversion. At Lick Creek, Davidson Co., 10.—*Tennessee Baptist.*

REVIVALS AND BAPTISM.—The church at Mars Hill, Knox county, has enjoyed another revival. We learn that during last week 29 were baptized. A revival has also been in progress at Zion, Anderson county, under the ministry of our venerable brother Frost. Some 8 or 10 were baptized.—*Baptist Watchman.*

GEORGIA.—J. H. DeVotie, Pastor of the Baptist Church, Columbus, Ga., has baptized several recently. He is doing a good work in his new field.

S. Sisk writes to the Christian Index, that, in Habersham county, 76 persons have been added recently to Camp Creek, White's Creek and Bethlehem Churches. And about 40 persons had united with other churches he had visited. The most of those who joined were young persons; and many of them Methodists.

VIRGINIA.—Elder R. R. Overby, of Southampton county, has baptized 20 persons since the first of September.

HEALING SPRINGS.—12 persons added.

MT. LEBANON.—13 baptized.

OAKLAND.—9 baptized.

First African Church, Petersburg, 72 baptized within a few months.

A DISCUSSION ON METHODIST EPISCOPACY: 12 mo. pp. 400. Sixth Thousand. Charleston. Southern Baptist Publication Society. This able debate was published only in the early part of last summer, and is now in its sixth thousand. It is the result of a discussion between Rev. E. J. Hamill, of the Alabama Conference, and Pastor of the Methodist Episcopal Church, in Tuskegee, Alabama on the one part, and Rev. Samuel Henderson, pastor of the Tuskegee Baptist Church, editor of the "South Western Baptist" on the other part. It was published at the mutual request of Baptists and Methodists represented in both cases by large bodies of these denominations. It may be readily imagined that it is a debate of great ability on both sides, as each party seemed satisfied with the result. We think that Baptist readers will read the book without any misgiving, and we hope that Methodists may find it to their advantage. Certainly as a well tempered and courteous theological discussion, it is a fine exhibition of the Christian character and spirit. It is a work that well merits a wide circulation. For sale by Smith & Whilden, at \$1.—*Southern Baptist.*

Communications.

For the South Western Baptist.
Suicidal objections to Indian Missions—Answered.
BY H. F. BUCKNER.

Many of the objections which I had the misfortune to hear urged against Indian Missions, while I was on my agency, reminded me of the "children sitting in the markets," (Matt. Xliii) who were determined to be displeased. "We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented."

If I told the people of the wretched condition of the wild tribes, and of our obligation to send them the Gospel of Christ, they replied, "Ah! these Indians can never be christianized; they are like wild animals, made to be taken and destroyed. You may turn a White man to an Indian; but you can never make an Indian become a White man." Then I would refer them to the success of the Gospel among the Southern tribes—the Creeks, Cherokees, and Choctaws—in order to answer the objection which I have fairly stated above.

But no; they were determined not to be pleased; for they would then reply, "Why, according to your own showing the Creeks are better off than we are, for among them you have at least one Baptist for every thirteen Indians, and you have more churches and native preachers according to the population than we have. We will give to Domestic missions, and let the Indians go."

Now it occurs to some that as these two objections are suicidal, if I would just let them alone, they would soon kill themselves. Not so fast, Pilate and Herod made friends when Christ was to be condemned, and just so with both these objections, though long at enmity, would unite in crying, away with Indian mission! It is not fit that such an enterprise should live! In answering these objections, I will be brief. "Hear me for my cause."

In regard to the first objection, viz: that "the Indians cannot be Christianized" &c. The following reply is sufficient.

It is based on a false first principle. The commandment of God, and not the prospect of success, should regulate our conduct in all our efforts to promote Christianity. "Master" (said Peter) "we have toiled all the night, and have taken nothing; nevertheless at thy word we will let down the net." We know not how, when, or by what instruments God will accomplish his gracious purposes. We are too ignorant of the signs of the times to determine what events are awaiting us.—

We should act from higher motives.—Those who are found at their posts watching, and faithful in doing what Jesus has commanded, will "stand in their lot at the end of the days." Hear the instruction of Solomon, "He that observeth the wind shall shut the door, and he that observeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this, or that, or whether both shall be alike good." "The Indians cannot be Christianized!" "Tis false"—"Tis infidelity without a veil."—"My word shall not return to me void."

The second is hardly worth an answer. True, there are more Baptists among the Creeks, according to population, than in many other States; but remember that there is but one little hatchet-faced Baptist missionary, surrounded by a "host of mighty foes;" and that we have no school, no library, no colporteur. Nothing but the Bible in our hand. With this, however, we seek no truce with our enemies, and ask not the world's pardon for being Baptists. To our friends we say, give us your prayers and alms; but to our enemies we say as my friend Waller, of blessed memory, used to say—"Give us our Bibles, and let us alone."

MCCO, CREEK, NATOS.)

WEST OF ARK. Oct. 21, 1856.

For the South Western Baptist.

Messrs. Editors:—Attended a protracted meeting at Pilgrimage Rest. At this meeting the Lord was graciously present. Four were baptized—others anxiously seeking the Lord,—one case somewhat remarkable. An elderly gentleman observed to me,—for thirty years he had not heard a sermon through in discoursing from these words, "wo be unto the wicked" &c, he bolted as usual, but returned next day, and said my whole discourse was pointed at him and "it was more than he could stand," and that he could not sleep that night; in the morning he resolved to hear a sermon through if it "killed me," which he did, at the close of the pulpit exercises, he came forward to the altar of prayer, he presently rose and exhorted his family to turn and with him serve the Lord, "for they had been wicked together, and it was now time to do better,"—some of his hardened sons were melted into weeping, and requested the prayers of the church.

Z. WILLIAMS.

BROOKLYN, ALA., Oct. 23, 1856.

Tennessee River Baptist Association.

For the South Western Baptist.

Brother Editor:—The third Annual Session of the Tennessee River Baptist Association, held at the Centre Point Church, Jackson county, Ala., closed on the 20th October. The Introductory Session was preached by Elder R. H. Taffalo, from Matthew 16-18. The sermon was delivered in the usual, plain and feeble style of the speaker, and was filled with sound Bible sentiments. R. H. Taffalo was elected Moderator, and D. Brooks, Clerk. The churches report a small increase in members. They are more united; the bonds of Christian love seem to draw them more closely than ever before. It was a harmonious session. The most important item of business relates to the future missionary operations in our bounds. The Association is not able to cultivate her destitution, or even properly care for the churches already planted. Her ministers with but two exceptions are poor men with dependent families. They have spent a great portion of their time in disposing the bread of life to the needy and hungry souls in our midst, and look for their reward in the world to come. There is some opposition to missions. The members generally do not seem to be so ready to contribute as they should be to render that aid to the minister that he often needs. The Association, therefore, resolved to become auxiliary to the Southern Board of Domestic Missions, at Marion, with the hope that their destination might be properly cared for.

Until recently we have been shut up in these mountains. Railroads are now common amongst us. New fields for business operations have been opened up, and a new tide of emigration pouring in upon us. As such, it is an inviting field.

There were three new churches admitted this session. We introduced the S. W. Baptist; made an appeal in its behalf, and succeeded in getting it specially recommended to the different churches. The next session is to convene with Liberty Church, Jackson county, Ala., commencing on Saturday before the third Lord's day in October, 1857.

For the South Western Baptist.

November 5th, 1856.

Messrs. Editors:—Allow me to acknowledge the following sums paid me since my last publication of monies:

From Salem Association, \$31.90; Mrs. J. S. S. \$10.00; Doctor F. Park, \$2.00; Wm. L. Hendrick, \$5.00; J. B. Hooten, \$5.00; J. R. Siler, \$9.00. Total, \$50.90.

From Association:—Mrs. Matilda Fleming, \$10.00; O. Oliver, \$20.00; Mrs. P. Connell, \$5.00; Dr. T. Adams, \$10.00; Wm. H. Hooten, \$20.00; Wm. H. Hooten, \$20.00; Rev. W. L. Foster, \$1.00; Dr. A. H. Smith, \$5.00; W. L. Paschal, \$5.00; Dr. A. H. Smith, \$5.00; Wm. H. Hooten, \$20.00; Wm. H. Hooten, \$20.00; Rev. D. J. Brown, \$5.00; John M. Hooten, \$5.00; Mrs. M. Cross, \$10.00; Rev. D. J. Brown, \$5.00; the Bigby Association, \$50.00. Total, \$254.00.

Money Brown for Foreign Missions, \$50.00; Domestic Missions, \$30.00; Foreign Bible Cause, \$20.00. Mrs. Kate Law \$25 for Brother Priest, \$1.50. \$130.50.

The Cahaba fund was turned over to the Convention Treasurer, to correct a mistake last session against Domestic Missions.

J. D. WILLIAMS, A. F. B.

On paying debts.

Reader, are you in debt? And are you possessed of means to pay your debts? Then let me make two suggestions to you.

1. Remember the golden rule, "do unto others as you would have them do unto you." If they were indebted to you, you would be sure to want your pay, and they would think hard of them if they were to delay making payment.

Would you not? Then be assured those whom you owe wish their pay and will think as hard of you for any delay you may practice to waive them.

2. If you are so situated that as ale of property is necessary to meet your liabilities, then do not wait to be sued; and to have your property fall into the hands of a sheriff. O no! But be your own court—your own attorney—your own she, if; and make your own levy, effect your own sale, and pay your own debts.

If you will act according to these suggestions, you will save costs, hard feelings and much annoyance; and gain an approving conscience, and the confidence of the world; and meet the approbation of God besides.

READER:—Did you attend the last prayer meeting? If not, have you such an excuse as will bear the final test? Did you know that your Lord was there, noting all the absentees in that book which will be opened in the last great day? Will it flush your cheeks with shame when that record shall be read? Remember, that a meeting which your Savior engages to attend, is not unworthy of your attendance! MENTOR.

"THERE IS ANOTHER MAN."—During a heavy storm off the coast of Spain, a disguised merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter on a deck almost level with the sea suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner, and so the order instantly sounds to put the ship about and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go those gallant men through the swell of a roaring sea; they reach it, they shout; and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees

together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gathered round it; it shows signs of life; they draw nearer; it moves, and then mutters—"There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as in our home, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man, and plead for Christ; go to Christ and plead for that man, the cry, "Lord save me, I perish," changed into one as welcome to a Savior's ear, "Lord save them, they perish."

As THOU, SO NOW.—Suppose a person deeply perplexed about the state of his soul, continually fluctuating between hope and fear, and overwhelmed with grief, were to repeatedly utter this wish: "O that I certainly knew that I should be able to persevere." He might be answered thus: "And what wouldst thou do, if this certain knowledge were bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance." * * *

Instead of indulging anxious inquiries into the future condition of our soul, we should apply ourselves wholly to know what was the good and acceptable will of God, "as the principle and perfection of every good work."—Thomas A. Kempis.

Twelve Hundred in a Prayer Meeting.—It is said that the new chapel to be erected in London for the congregation of the Rev. C. H. Spurgeon will be one of the largest houses of worship in the world. Their present chapel had some time since overflowed—had been enlarged—and overflowed again. Exeter Hall had been temporarily taken; and lastly, the great Music Hall of the Surrey Gardens, with the expectation that unless an adequate permanent accommodation were soon provided, the pastor would feel compelled, as he had announced, to resort to itinerant preaching in the open air. The church, which consists of nearly 900 members, have undertaken to meet the case. It is stated that their prayer meetings commonly number 1,200, and that thirty or forty are added to the church at each monthly communion.

The Blood of Jesus Christ Cleanseth from All Sin.—A Tract, by the late Rev. Thomas Meredith, of North Carolina. Pp. 38. Though the author has been dead for several years, his writings have not till now come in possession of the Publication Society, and the present is the first issue of his posthumous remains.

It was written many years ago, and was designed as the basis of a much more extended discussion, which the author was never permitted to complete. It is a very lucid and comprehensive exhibition of a fundamental fact in the gospel. And as designed to console and edify, it is perhaps in a better form for usefulness than if it had been much more expanded. All the elements of the subject are brought out, so as to suggest what an inquiring mind may find in its efforts to find its own way to the fountain head of truth.

Our Duty.—It is a solemn duty to speak plainly of wrongs which good men perpetrate. It is very easy to cry against crimes which the laws punish, and which popular opinion has branded with infamy. What is especially demanded of the Christian, is a faithful, honest, generous testimony against enormities which are sanctioned by numbers, and fashion, and wealth, and especially by great and honored names, and which, thus sustained, lift up their heads to heaven, and repay rebuke with meane and indignation.—Dr. Channing.

Fearful Signs.—To be insensible under judgments, to be hardened by instruction, to be devoted to the appetites, to rest in our own righteousness, to glory in our shame, to oppose the conversion of men to God, to sport with Scripture, to revile goodness, and to slander the just, are nine things mentioned in the Bible as probable signs of fatal and total ruin.

Obituaries.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mrs. MARTHA MORRIS, widow of William Morris, in the 40th year of her age. Sister Morris was for many years a pious and consistent member of the Baptist Church. She was a woman of high moral worth. She was an affectionate wife and mother, and a kind mistress. She was universally beloved by all who knew her, and she who knew her best, loved her most. But more than all, she was a Christian. She was sincerely affixed, but bore her affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished her soul on earth, she seemed willing to depart and be with Christ. The final hour came; and she calmly and peacefully passed away, leaving behind her a noble and pious spirit, and a life of Christian service. Her funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. Her remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Filed at McMillan, Marengo county, Ala., on the 20th August, 1856. Mr. J. H. SMITH, in the 40th year of his age. Brother Smith was for many years a pious and consistent member of the Baptist Church. He was a man of high moral worth. He was an affectionate husband and father, and a kind master. He was universally beloved by all who knew him, and he who knew him best, loved him most. But more than all, he was a Christian. He was sincerely affixed, but bore his affliction with Christian fortitude and resignation; and as the hour of dissolution drew near, although fondly cherished his soul on earth, he seemed willing to depart and be with Christ. The final hour came; and he calmly and peacefully passed away, leaving behind him a noble and pious spirit, and a life of Christian service. His funeral was held on the 24th inst., and was attended by a large number of friends, and the funeral services were conducted by the Rev. J. H. Smith, pastor of the church. His remains were interred in the cemetery at McMillan.

Business Department.

Receipt List.

Paid to Volume No.	Amount
Rev. J. H. Smith, 9	20
G. Adcock, 9	21
Eljah Kees, 9	24
Robt. Armstrong, 9	24
Thos. J. Johns, 9	24
Norri Monk, 9	27
Mrs. Eliza Hart, 9	28
Uriah Gibson, 10	24
Michael Thomas, 9	17
Mrs. Ann Guntter, 9	24
Rev. J. A. Lee, 9	20
Isaac Harkins, 9	26
Joel Talbot, 9	25
D. H. Harrington, 9	23
Lewis Pyles, 10	17
Rev. J. A. Lee, 9	20
Mrs. P. A. Stallworth, 8	17
S. N. Ferguson, 8	20
Rev. H. Carmichael, 9	27
Mrs. E. H. Harman, 9	4
Mrs. E. N. Taffalo, 9	17
Maj. A. Jay, 9	26
Mrs. Mary A. Ashley, 9	26
Nat. Ashley, 9	27
J. M. Travis, 9	27
L. M. Robinson, 9	27
L. M. Robinson, 9	27
N. W. Rowell, 9	27
John A. Goodson, 9	21
Miss Francis Snow, 9	7
B. H. Hughes, 9	27
Prof. Julius Erickson, 9	12

Secular Intelligence.

BY TELEGRAPH.

Later from Europe.

Arrival of the Europa.

New York, Nov. 13.

The steamship Europa, Capt. Rye, of the British Mail line, has arrived with advices from Liverpool to the 1st inst.

Commercial Intelligence.

Liverpool, Nov. 1st.

The committee of the Liverpool Chamber of Commerce, to average extent since the reports made up for the 25th. The market was generally firm

