

# Alabama Baptist

MARION, (PERRY COUNTY, ALA.) FEBRUARY 12, 1904

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James H. De Vette & Son Lindsay.

EDITED BY  
AN ASSOCIATION OF BRETHREN,

AND PRINTED BY  
James Watson Spalding.

VOLUME IV.]

A SERIES OF LETTERS, BY REV. EDW. D. BARTIST,  
IN REPLY TO AN ESSAY ON BAPTISM, BY JOHN  
H. RICE.

## LETTER XV.

To the Pamphleteer:

You remark, page 55, "The next express mention of baptism of a family is made by the Apostle Paul," 1 Cor. i. 16, "And I baptized also the household of Stephanus, besides I know not whether I baptized any other." You state that "any other" refers to household or family, and that Paul affirmed that besides baptizing the family of Stephanus, he knew not whether he had baptized any other family, and you hence infer that family baptisms were very numerous; an inference the most unnatural, that because Paul baptized only the family of Stephanus, therefore "multitudes of families had been baptized." The opposite conclusion appears to me the most easy and natural; you are so well pleased with the idea, however, that you remark, page 56, "it is of great value in the argument; because from the manner in which it is introduced, we learn that it was quite common in the Corinthian church to baptize children, that is, families." "So decisive does this appear to my mind," say you, "that if the New Testament contained nothing else on the subject, I should have no doubt that the Apostle practised what is improperly called infant baptism."—This reminds me of the old adage, *a drowning man will catch at a straw*. No doubt very little would satisfy you in favor of infant baptism. Notwithstanding your labored criticism of the Greek terms, rendered "any other," as relating to family, it does not appear satisfactorily supported by the context. Paul addressing the Corinthian church says, "I thank God that I baptized none of you but Crispus and Gaius, lest any one should say that I had baptized in mine own name. And I baptized also the household of Stephanus; besides I know not whether I baptized any other," any other what? any other person, any other member of that church. The Apostle commenced with a general negation respecting individuals, and afterwards remembered that he baptized a family and mentioned it, then repeats this general negation relative to individuals. To make it still clearer we would remark, that a general negation respecting individuals would certainly exclude families or communities, because they are made up of individuals; but a general negation respecting families or societies would not exclude individuals, and it was evidently the Apostle's intention to deny that he had baptized any other member of the Corinthian church, except those specified. This, however, is of very little importance to the argument; I have bestowed on it an attention thus particular, because you seem to value it so highly: but there is a passage of scripture, 1 Cor. xvii. 15, which precludes the idea that infants were members of Stephanus' family, for it is called, "the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." That is, the individual members of this pious family were the first in Achaia who believed the Gospel, and had devoted themselves to administer to the comfort of the saints, neither of which can be affirmed of infants. To elude this argument you have recourse to your favorite distinction between oikos and oikia, saying the oikos family are mentioned as baptized, 1 Cor. i. 16; and that the oikia household was alluded to in 1 Cor. xvii. 15. But we have shown in our 13th letter that this distinction is entirely visionary, that the sacred writers use them as synonymous terms, and the translators have equally disregarded such distinction; they have in opposition to your theory rendered 1 Cor. i. 16, oikos household, and 1 Cor. xvii. 15, oikia house, of this you heavily complain, page 59, as producing confusion. But, sir, such confusion in relation to these times you will find throughout the Bible. Your critical remarks, showing that the church at Corinth was not required by the Apostle to submit to the house of Stephanus, but to Timothy and Apollos, and to all such as labored with them in the ministry, are very correct, with the exception of your arrangement of the parenthetical sentence, which is, "you know the household of Stephanus inasmuch as he is the first fruits of Achaia that they have set themselves to do services of accommodation to the saints."—I object to the term *he*, which is obviously incongruous with the term *they* immediately following it, and gives a different turn to the meaning of the sentence from what was intended, and I prefer it employed by our translators, as referring not merely to Stephanus, but to his house or family, which being a noun of multitude may be taken either in the singular or plural number, according to the sense. The sentence would then stand thus, "ye know the house of Stephanus, that is (the whole family) is the first fruits of Achaia, and that they (the individual members) have devoted themselves to the accommodation of the saints." I can by no means concur with you in pronouncing the Apostle's expression, "neither Greek grammar, nor common sense." The house of Onesiphorus mentioned, page 63, will not answer the purpose for, as nothing you quoted it in this controversy, as nothing is said of them by which we may learn that they were baptized; in one respect it is important, since it shows how entirely regardless our translators were of the fanciful distinction made by yourself and

others between *house* and *household*, in 2 Tim. i. 16, and iv. 19, they have rendered the same Greek word *oikos* both *house* and *household*.

Your lengthy discussion upon family baptisms, you round off with the following proposition: "we would ask any one to take as many families as are recorded in the New Testament to have been baptized, above him or below him, on the street where he resides, or in the pew which he occupies in church, or in the neighborhood where he lives, and ascertain whether he can find as many in succession or taken promiscuously in which there are no children." And have you, sir, the conscience to ask it? do the scripture facts in the case require it, that this inquirer should be circumscribed in his search by the pew where he sits in the church, or restricted to the street or neighborhood where he resides, when to meet with those five (not six) examples recorded in the New Testament, he must traverse a considerable portion of two continents; he must travel from Caesaria in Asia to Philippi and Corinth in Europe! Now, sir, only give me the State of Virginia and I will find an hundred; and I doubt not that in the single city of Richmond there are more than five families without infants, and we would here repeat the declaration, that something is affirmed by the inspired writer respecting each of these families which cannot be applied to infants, and therefore entirely excludes the idea that there were infants in either of them. But let us suppose it possible that there might have been infants in these families, (which has been disproved,) shall we assume *possibility* for fact, and act upon it as if it were fact, inconvertibly established? Is *bare possibility* or *silence* of Scripture a sufficient ground of action with respect to *positive duties*, which must be supported by positive evidence, because from their very nature they must be enjoined by express command? not being founded in the moral relation and fitness of things like moral duties, their obligation cannot be discovered by reason, but must depend entirely upon the revealed will of the commander; so far as that will is revealed, we have ground upon which to move, but no farther, all beyond is the quicksand of conjecture. Baptism is acknowledged by all theologians to be a positive institution that is an action which was previously not a duty, now made a duty by the command of a superior; consequently, where there is no command, there is no obligation to express declaration. This was the case with respect to circumcision, a positive duty under the former dispensation. How clear and particular was the command; pointing out the subjects; their age at the time of operation; and the particular part of the body to be excised. In vain do we look for such particularity relative to infant sprinkling in the New Testament; indeed, it is not once mentioned, while the baptism of believers is sufficiently clear, and perfectly satisfactory. To corroborate my remarks respecting positive institutions, I would quote multitudes of the most eminent Pædo-baptist writers, but it is unnecessary, for it is a subject about which there is no difference of opinion between us, and if the reader wishes to become better acquainted with the nature of positive institutions, he may read any respectable author, either Baptist or Pædo-baptist, who treats particularly on this subject.

Yours, respectfully,  
WICKLIFFE.

From the Sunday School Journal.

**WHAT HARM IN ONE BAD EXAMPLE.**  
Nothing can be said more true than that example is more powerful than precept. Yet even this thought, common as it is, may be made more impressive, I think, by a few illustrations. I wish to call the attention of parents and teachers to the amazing force of a single example. Mr. Boxwood lately took a school in West Chester. He is a good teacher, and I trust a good man. But unfortunately acquired in his youth the bad habit of chewing tobacco. On becoming a teacher, he took pains to warn his scholars against this useless custom. And, lest they should be misled by his contrary practice, he used all the means in his power to conceal from his scholars the knowledge of his indulgence. He still continued his lectures. One evening a scholar surprised him in the very act of taking a chew from a three cent paper which he had just bought at a grocery. Mr. Boxwood became very red, and felt very mean. By that little momentary act, he had over-set and destroyed all the precepts of months. No amount of good practice can avail to neutralize that one little gesture. "I saw him do it," says Ned Lynn, "he had his fingers in the paper; I saw it plain, for all he pretended to be chucking it in the coal scuttle."

Captain Sash has three fine boys. For their sakes he is very sorry he ever learned to swear. The boys are well instructed on this point, and the Captain gives them solemn warnings, which for the time are very sincere. They had never heard a profane word out of their father's mouth, until one day, when a message from the ship offended him very highly, he ripped out a diabolical oath. The children could scarcely believe their own ears! It was all over with the captain's lectures. One slip had done the business for life. One act of bad example outweighs years of precept.

An Old Craftsman.

## THE DIVINE PLAN.

The following extract from a paper prepared for the American Board of Commissioners for Foreign Missions is here presented, believing that its sentiments correspond with the teachings of the New Testament, and must commend themselves to the judgment and heart of every true lover of Jesus Christ. Until some such system is adopted, we shall fail to receive, in due measure, the means to carry forward the enterprise of Christian benevolence. As our operations are at present conducted, a large proportion of our church members do not contribute at all, and consequently are not interested in them. A comparatively small number of the more active disciples, sustain all the expenditure involved in the support of the pastor, in the distribution of the Scriptures, and the sending forth of the gospel to heathen lands. This ought not to be. It amounts to a positive infraction of one of the plainest laws of Zion's King. The consequence is, that while the many are eased, a few are burdened. Nor is this all—the various objects relating to Christ's Kingdom are unsustained. Embarrassment is the result, and, ever and anon, special appeals are made, while those who have already discharged their duty are required to repeat their benefactions. Still the cause languishes. Many a Macedonian cry from pagan lands remains unanswered, and thousands, unblest with the gospel, daily pass away to people the world of perdition. Must this state of things continue? Shall the churches remain recreant to their solemn responsibilities. We trust not. The Scriptural plan referred to in the accompanying extract will, it is sincerely hoped, begin to be carried into execution.

"Let us examine this Divine Method. 1. 'It is to contribute frequently and steadily. Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sin? Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and labored for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. Frequently, so that we may never forget it."

"Steadily also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day.—As it is said, 'This day have I begotten thee.' The day of the church's foundation: for, on the first day of the week, the stone which the builders rejected, became the head of the corner. What precious associations! A rising Saviour! A church founded! Now, on the same day, we lay by in store that which may honor the Saviour, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labor of love, Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and steadily the Divine Method requires us to lay by in store."

2. "It is to contribute universally.—'Every one of you.' It is a duty to contribute frequently and steadily for evangelizing the world? Whose duty is it? the duty of every Christian. Is it a privilege? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that every one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and steadily, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord.—This act is done by every one in his own dwelling, under the eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love every redeemed sinner

gives an offering to the Lord. While this method cherishes the best feelings towards God our Saviour, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

"For a moment think of the power which the mighty Saviour can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent a week from two hundred and fifty Christians, will amount in a year, to at least one hundred and twenty-five dollars! Is not the Divine Method one of great power! How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars! But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the Divine Method."

If the above remarks are just, is it not the duty of Pastors and prominent men in our churches, to make some vigorous effort to carry out this plan? It will require no little energy of purpose, and attention, to ensure its success. The chief difficulty consists in the incipient measures to be taken.

So long have the churches been unused to systematic benevolence, that continuous exertions will be necessary to form the habit. Still, it is worth all the expenditure of time and toil which may be requisite. Happy will that Pastor be, worthy of commendation will be the private member, who shall be instrumental of bringing into successful operation, the Divine Plan.

JAS. B. TAYLOR, Cor. Sec.  
For. Mis. Board of Southern Bap. Con.

CHARLESTON ASSOCIATION, S. C.—The last meeting was held at High Hills, Nov. 1st. Churches 36, members 6537. Increase 269. Contributions for benevolent objects \$722.83. This is one of the oldest, and most efficient associations in the South. The following resolution was adopted:

Resolved, That in the opinion of this association it is desirable, as soon as such a measure shall be practicable, that a Bible and Publication Society be organized by the churches of our denomination in the Southern and Western States.

The friends of the China Mission are hereby informed, that as our brethren Pearcey and Clopton are expected to sail for their destined field as early as the month of April, the committee of outfit will thankfully receive any article of clothing, or funds, which may be forwarded for this object. Cotton cloth, socks, woollen and cotton, bed covering, pillow cases, &c. &c. or monies which may be expended for the outfit may be sent to the care of Archibald Thomas, Martin T. Sumner or Jas. B. Taylor.—*Religious Herald*.

**PRAYER.**—He who lives well, always prays well, and his prayers will be received by God and the good, and make good impressions on the minds of the irreligious, even if his gift is small and his words few. But he who is unholily in life, although he may pray with the gift of an angel, will not prevail with God nor do good to the souls of men. The pure in heart alone shall see and enjoy God.

**HOW LIBERALITY WORKS.**—We have been informed that the Rev. Mr. Kennard's church in Philadelphia had been burdened for years with a very heavy debt, amounting to \$10,000. With that debt still upon them, and in the midst of an effort to relieve themselves, they subscribed twenty-five hundred dollars to Foreign Missions. The consequence was that within two weeks they subscribed about six thousand dollars on the debt, and thus placed themselves beyond further trouble in relation to that burden.

Extract from an old Scotch Newspaper: EDINBURGH, Feb. 7, 1707.

Copy of a painter's bill presented to the Vestry for work done in our Church.

To filling up a chink in the Red Sea and repairing the damages of Pharaoh's host.

To a new pair of hands for Daniel in the Lion's Den, and a new set of teeth for the Lions.

To repairing Nebuchadnezzar's beard.

To cleaning the whale's belly, varnishing Jonah's face and mending his left arm.

To a new skirt for Jacob's garment.

To a sheet anchor, a jury mast, and a long boat for Noah's ark.

To giving a blush to the cheeks of Eve, on presenting an apple to Adam.

To painting a new city in the land of Nod.

To cleaning the Garden of Eden, after Adam's expulsion.

To making a bridle for the Samaritan's horse, and mending one of his legs.

To putting a new handle to Moses' basket, and fitting bull-mules.

To adding more fuel to the fire of Nebuchadnezzar's furnace. Received payment.—D. Z.

If you wish to be happy keep busy; idleness is harder to endure than ploughing.—There is more pleasure in sweating than in yawning.

## NECESSITY OF DIVINE INFLUENCE.

Access to the human mind is not only within the compass of the divine power, but evidently is demanded by the strength of our necessities. Let it be remembered the need of divine influence does not arise from any defect in our natural faculties. Ability and duty are commensurate; we cannot in reason be required to do what we have not the power to execute. This principle obtains universal consent, and regulates both the private and public conduct of men. It is a principle recognized in the government of God, which exacts many of the talents we have, and bury, but not of those we have not, and never had. The fall of Adam did not divest us of the power of doing right, nor does the grace of God impart any new faculty to the man in a penitent, which he had not in an impenitent state. There may be a new disposition, without the creation of his new powers.

Nor does the divine influence supersede the use of our natural powers. Man is still a free agent, acting from deliberation and choice: reflecting, weighing, doubting, deciding, as fully and consciously as in the days of impenitence and unbelief.

Do not command, turn their backs upon the sacred ordinance, deny the Lord who bought them, and trample on his blood. He communicates. Now comes the conflict. The church deals with this member, and informs him unless he ceases to commune with unbaptized persons, they will cease to commune with him; that is, will excommunicate him. He replies, what, cannot you commune with one of your own members, who occasionally communes with Pædo-baptists, whereas you find no difficulty in communing with one of their members in full fellowship and habitual communion with them? Is my occasional act more reprehensible than his constant practice? no: I shall continue to commune whenever opportunity offers. This church must be silenced or become inconsistent in the extreme; how can they punish one of their own members for an action which they would tolerate, or approve in another person, even under circumstances of higher aggravation.—And if one church member may act thus, to may every one; and here would be open communion, as some would have it. To prevent this result, suppose you make in example of this unruly member. It will not remove, but increase the difficulty. For as soon as he is excommunicated he may join some pædo-baptist church and immediately return and commune with you as a regularly baptized pædo-baptist, what then will become of your church discipline? Ed. Bartist.

## A MOTHER'S SPIRIT IN HEAVEN.

The following extract is taken from a little work by Rev. C. T. Terry, entitled "Home! or the Pilgrim's Faith Revived," published by J. P. Jewett & Co., Salem, Mass. It is but one among the many touching incidents related in this book, in speaking of the few pious people in "Home," the writer says—

One of these, a beautiful flower, in all the sweetness of its bloom, was cut down before the Christian character was matured, though not before intimate friends had learned to love it, and hope much from its fruit. Blessed mother! thou art among the holy ones, who stand in the presence of the Lord! If thou dost ever stop praising, and cease to strike the harp in the heavenly choir, is it not to pity human woe: to succor thy tempted child; to wipe away the penitent tears from the burning cheek, the cold sweat of remorse from the brow, and pour consolation into the broken heart? Are not these the work of the ministering spirits? Did not the eye of boyhood feast on the spiritual beauty of thy face, the beauty of death, when the eye, filled with rapture saw within the veil, and the spirit tasted heavenly manna, to give it vigor for its upward flight? Once thou didst recall the mind from the heavenly vision. Calling the little, the only son of thy couch, the thin wasted hand, whose soft touches is never forgotten, parted his light hair; and with many a murmured prayer thou didst invoke the orphan's God to be his father. Mother, I give him to you, train him up or God; broke from thy dying lips. And then thou didst leave the body of death to put on immortality. Mother, is thy son forgotten, amid the blaze of the glory of the celestial city? Does not the glorious One still wear our nature? Is he not still touched with the feeling of our infirmities, and alive to human sympathies? And when the circle of earth's worshippers bow before him, does he not bid them cherish every pure emotion of our nature? As a mother's love banished from heaven? Art thou not saying to thy child, 'Hasten, put on the robes of holy light the Lamb giveth thee, and come up hither!' And when the Lord revealed himself, in mercy to thy child, and said his sins were forgiven, wert thou not there? Was it not thy form, thy face, thy smiles, that formed a part of the cloud of glory that surrounded him, when his word of peace was spoken? Aye, and thou wilt welcome him, with all a mother's holy love, when, perhaps thy own gentle hand, shall reach his office to open before him, the glory on which thou didst look when thy dying breath was given.

Only by prayer, with the well of wisdom.

to take right on, just as I have read, and am certain. But how can I do this, without proof?

## THE STATE OF INFANTS IN HEAVEN.

Infants, as soon as they are rescued, which takes place soon after their decease are taken into heaven, and delivered to angels who are of the female sex, who in the life of the body tenderly loved infants, and at the same time, loved God; these, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, from an innate disposition, love them as their own mothers. There are as many infants with each one as she desires from a spiritual parental affection.

How infants are educated in heaven, which takes place in four words. From their tutors they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the idea of thought from the affections constitute all angelic speech, on which subject see its proper article, n. 234-245. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. After this first age is past, they are transferred into another heaven, where they are instructed by masters; and so on.

How tender their understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their intellectual into the idea of my thought, it was perceived that their intellect was so tender and soft, as to be almost of affection alone; and at the same time it was then observed, that their intellect was open even from the Lord, or what proceeded from them was like something transcendent. The Lord also flows into the ideas of infants chiefly from the images, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these things it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledge of good and truth, and this according to all heavenly order; for the very past thing of their disposition is known by the Lord, wherefore, according to all and each of the movements of their inclination, they are led to receive the truths of good and the goods of the truth.

Many may suppose that infants remain infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in temples, where angels are exhibited as infants. But the case is altogether otherwise: intelligence and wisdom make an angel, and so long as infants have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they become angels; yes, what I have wondered at, then they do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius: intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence—for the form of the body is but the external form of the interiors. It is to be known that infants in heaven do not advance in age beyond early youth, and stop there to eternity. That I might know for certain that it is so, it has been given men to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they became youths; and from them I have heard the course of their life from one age to another.

A SHOCKING BAD SLEEPER.—A short time ago a chemist of this town, says the Berks Chronicle, happened to take a bad nap, and putting it with other silver in his pocket, only discovered his mistake when he tendered it for payment. It was refused of course. A second time did he thoughtfully and unconsciously tender it and a second time did he receive it back again with sundry apologies. Curiosity led him, on his return home, to look at the deceitful coin and applying his scientific knowledge, he discovered the coin was mean in vitriolic acid. Guess his surprise when he found the Berks Chronicle had been the little "varmint" proved to be a real gem, unalloyed, when half golden of George the First's coinage.

"I have," says Lord Brougham, "three rules: 1. To be a whole man to one thing at a time. 2. Never to lose an opportunity of doing what can be done. 3. Never to trust to other men's words to do."

Learned men in the present age, are not so much to be trusted.



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This, however, is of very little importance to the argument; I have bestowed on it an attention thus particular, because you seem to value it so highly; but there is a passage of scripture, 1 Cor. xii. 13, which precludes the idea that infants were members of Stephanus' family, for it is called, "the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." That is, the individual members of this pious family were the first in Achaia who believed the Gospel, and had devoted themselves to administer to the comfort of the saints, neither of which can be affirmed of infants. To elude this argument you have recourse to your favorite distinction between *oikos* and *oikia*, saying the *oikos* family are mentioned as baptized; 1 Cor. i. 16; and that the *oikia* household was alluded to in 1 Cor. xii. 13. But we have shown in our 13th letter that this distinction is entirely visionary, that the sacred writers use them as synonymous terms, and the translators have equally disregarded such distinction; they have in opposition to your theory rendered 1 Cor. i. 16, *oikos* household, and 1 Cor. xii. 13, *oikia* house, of this you heavily complain, page 59, as producing confusion. But, sir, such confusion in relation to these times you will find throughout the Bible. Your critical remarks, showing that the church at Corinth was not required by the Apostle to submit to the house of Stephanus, but to Timothy and Apollos, and to all such as labored with them in the ministry, are very correct, with the exception of your arrangement of the parenthetical sentence, which is, "you know the household of Stephanus inasmuch as he is the first fruits of Achaia that they have committed to do services of accommodation to the saints."—I object to the term *he*, which is obviously incongruous with the term *they* immediately following it, and gives a different turn to the meaning of the sentence from what was intended, and I prefer it employed by our translators, as referring not merely to Stephanus, but to his house or family, which being a noun of multitude may be taken either in the singular or plural number, according to the sense.—The sentence would then stand thus, "ye know the house of Stephanus, that is (the whole family) is the first fruits of Achaia, and that they (the individual members) have devoted themselves to the accommodation of the saints." I can by no means concur with you in pronouncing the Apostle's expression, "neither Greek grammar, nor common sense." The house of Onesiphorus mentioned, page 63, will not answer the purpose for which you quoted it in this controversy, as nothing is said of them by which we may learn that they were baptized; in one respect it is important, since it shows how entirely regardless our translators were of the fanciful distinction made by yourself and

others between *house* and *household*, in 2 Tim. ii. 16, and iv. 19, they have rendered the same Greek word *oikos* both *house* and *household*.

Your lengthy discussion upon family baptisms, you round off with the following proposition: "we would ask any one to take as many families as are recorded in the New Testament to have been baptized, above him or below him, on the street where he resides, or in the pew which he occupies in church, or in the neighborhood where he lives, and ascertain whether he can find as many in succession or taken promiscuously in which there are no children." And have you, sir, the conscience to ask it? do the scripture facts in the case require it, that this inquirer should be circumscribed in his search by the pew where he sits in the church, or restricted to the street or neighborhood where he resides, when to meet with those five (not six) examples recorded in the New Testament, he must traverse a considerable portion of two continents: he must travel from Caesaria in Asia to Philippi and Corinth in Europe? Now, sir, only give me the State of Virginia and I will find an hundred; and I doubt not that in the single city of Richmond, there are more than five families without infants, and we would here repeat the declaration, that something is affirmed by the inspired writer respecting each of these families which cannot be applied to infants, and therefore entirely excludes the idea that there were infants in either of them. But let us suppose it possible that there might have been infants in these families, (which has been disproved), shall we assume *possibility* for fact, and act upon it as if it were fact in controversy established? Is *bare possibility* or *silence* of Scripture a sufficient ground of action with respect to *positive duties*, which must be supported by positive evidence, because from their very nature they must be enjoined by express command? not being founded in the moral relation and fitness of things like moral duties, their obligation cannot be discovered by reason, but must depend entirely upon the revealed will of the commander; so far as that will is revealed, we have ground upon which to move, but no farther, all beyond is the quicksand of conjecture. Baptism is acknowledged by all theologians to be a positive institution that is an action which was previously not a duty, now made a duty by the command of a superior; consequently, where there is no command, there is no obligation to express declaration. This was the case with respect to circumcision, a positive duty under the former dispensation. How clear and particular was the command; pointing out the subjects; their age at the time of operation; and the particular part of the body to be excised. In vain do we look for such particularity relative to infant sprinkling in the New Testament; indeed, it is not once mentioned, while the baptism of believers is sufficiently clear, and perfectly satisfactory. To corroborate my remarks respecting positive institutions, I would quote multitudes of the most eminent Pado-baptist writers, but it is unnecessary, for it is a subject about which there is no difference of opinion between us, and if the reader wishes to become better acquainted with the nature of positive institutions, he may read any respectable author, either Baptist or Pado-baptist, who treats particularly on this subject.

Yours, respectfully,  
WICKLIFFE.

From the Sunday School Journal.

## WHAT HARM IN ONE BAD EXAMPLE.

Nothing can be said more true than that example is more powerful than precept. Yet even this thought, common as it is, may be made more impressive, I think, by a few illustrations. I wish to call the attention of parents and teachers to the amazing force of a single example. Mr. Boxwood lately took a school in West Chester. He is a good teacher, and I trust a good man. But unfortunately acquired in his youth the bad habit of chewing tobacco. On becoming a teacher, he took pains to warn his scholars against this useless custom. And, lest they should be misled by his contrary practice, he used all the means in his power to conceal from his scholars the knowledge of his indulgence. He still continued his lectures. One evening a scholar surprised him in the very act of taking a chew from a three cent paper which he had just bought at a grocery. Mr. Boxwood became very red, and felt very mean. By that little momentary act, he had oversteered and destroyed all the precepts of months. No amount of good practice can avail to neutralize that one little gesture. "I saw him do it," says Ned Lynn, "he had his fingers in the paper; I saw it plain, for all he pretended to be chewing it in the coal scuttle." Captain Sash has three fine boys. For their sakes he is very sorry he ever learned to swear. The boys are well instructed on this point, and the Captain gives them solemn warnings, which for the time are very sincere. They had never heard a profane word out of their father's mouth, until one day, when a message from the ship offended him very highly, he ripped out a diabolical oath. The children could scarcely believe their own ears! It was all over with the captain's lectures. One slip had done the business for life. One act of bad example outweighs years of precept.

An Old Craftsman.

## THE DIVINE PLAN.

The following extract from a paper prepared for the American Board of Commissioners for Foreign Missions is herewith presented, believing that its sentiments correspond with the teachings of the New Testament, and must commend themselves to the judgment and heart of every true lover of Jesus Christ. Until some such system is adopted, we shall fail to receive, in due measure, the means to carry forward the enterprise of Christian benevolence. As our operations are at present conducted, a large proportion of our church members do not contribute at all, and consequently are not interested in them. A comparatively small number of the more active disciples, sustain all the expenditure involved in the support of the pastor, in the distribution of the Scriptures, and the sending forth of the gospel to heathen lands. *This ought not so to be.* It amounts to a positive infraction of one of the plainest laws of Zion's King. The consequence is, that while the many are eased, a few are burdened. Nor is this all—the various objects relating to Christ's Kingdom are unsustained. Embarrassment is the result, and, ever and anon, special appeals are made, while those who have already discharged their duty are required to repeat their benefactions. Still the cause languishes. Many a Macedonian cry from pagan lands remains unanswered, and thousands, unblest with the gospel, daily pass away to people the world of perdition. Must this state of things continue? Shall the churches remain recreant to their solemn responsibilities. We trust not. The Scriptural plan referred to in the accompanying extract will, it is sincerely hoped, begin to be carried into execution.

"Let us examine this DIVINE METHOD.

1. "It is to contribute frequently and steadily. Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sin? Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and labored for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. Frequently, so that we may never forget it.

"Statedly also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day.—As it is said, 'This day have I begotten thee.' The day of the church's foundation: for, on the first day of the week, the stone which the builders rejected, became the head of the corner. What precious associations! A rising Saviour! A church founded! Now, on the same day, we lay by in store that which may honor the Saviour, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labor of love, Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and statedly the Divine Method requires us to lay by in store.

2. "It is to contribute universally.—'Every one of you.' It is a duty to contribute frequently and statedly for evangelizing the world! Whose duty is it? the duty of every Christian. Is it a privilege? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that every one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord.—This act is done by every one in his own dwelling, under the eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love every redeemed sinner

gives an offering to the Lord. While this method cherishes the best feelings towards God our Saviour, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

"For a moment think of the power which the mighty Saviour can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent a week from two hundred and fifty Christians, will amount in a year, to at least one hundred and twenty-five dollars! Is not the Divine Method one of great power? How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars! "But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the DIVINE METHOD."

If the above remarks are just, is it not the duty of Pastors and prominent men in our churches, to make some vigorous effort to carry out this plan? It will require no little energy of purpose, and attention, to ensure its success. The chief difficulty consists in the incipient measures to be taken.

So long have the churches been unused to systematic benevolence, that continuous exertions will be necessary to form the habit. Still, it is worth all the expenditure of time and toil which may be requisite. Happy will that Pastor be, worthy of commendation will be the private member, who shall be instrumental of bringing into successful operation, the Divine Plan.

JAS. B. TAYLOR, Cor. Sec.  
For. Mis. Board of Southern Bap. Con.

CHARLESTON ASSOCIATION, S. C.—The last meeting was held at High Hills, Nov. 1st. Churches 36, members 6537. Increase 269. Contributions for benevolent objects \$722.83. This is one of the oldest, and most efficient associations in the South. The following resolution was adopted:

Resolved, That in the opinion of this association it is desirable, as soon as such a measure shall be practicable, that a Bible and Publication Society be organized by the churches of our denomination in the Southern and Western States.

The friends of the China Mission are hereby informed, that as our brethren Pearcey and Clopton are expected to sail for their destined field as early as the month of April, the committee of outfit will thankfully receive any article of clothing, or funds, which may be forwarded for this object. Cotton cloth, socks, woollen and cotton, bed covering, pillow cases, &c. &c. or monies which may be expended for the outfit may be sent to the care of Archibald Thomas, Martin T. Sumner or Jas. B. Taylor.—*Religious Herald.*

PRAYER.—He who lives well, always prays well, and his prayers will be received by God and the good, and make good impressions on the minds of the irreligious, even if his gift is small and his words few. But he who is unholly in life, although he may pray with the gift of an angel, will not prevail with God nor do good to the souls of men. The pure in heart alone shall see and enjoy God.

HOW LIBERALLY WORKS.—We have been informed that the Rev. Mr. Kennard's church in Philadelphia had been burdened for years with a very heavy debt, amounting to \$10,000. With that debt still upon them, and in the midst of an effort to relieve themselves, they subscribed twenty-five hundred dollars to Foreign Missions. The consequence was that within two weeks they subscribed about six thousand dollars on the debt, and thus placed themselves beyond further trouble in relation to that burden.

Extract from an old Scotch Newspaper:—

EDINBURGH, Feb. 7, 1707.

Copy of a painter's bill presented to the Vestry for work done in our Church.

To filling up a chink in the Red Sea and repairing the damages of Pharaoh's host.

To a new pair of hands for Daniel in the Lion's Den, and a new set of teeth for the Lions.

To repairing Nebuchadnezzar's beard.

To cleaning the whale's belly, varnishing Jonah's face and mending his left arm.

To a new skirt for Jacob's garment.

To a sheet anchor, a jury mast, and a long boat for Noah's ark.

To giving a blush to the cheeks of Eve, on presenting an apple to Adam.

To painting a new city in the land of Nod.

To cleaning the Garden of Eden, after Adam's expulsion.

To making a bridle for the Samaritan's horse, and mending one of his legs.

To putting a new handle to Moses' basket, and fitting bull-rushes.

To adding more fuel to the fire of Nebuchadnezzar's furnace. Received payment.—D. Z.

If you wish to be happy keep busy; idleness is harder to endure than ploughing.—There is more pleasure in sweating than in yawning.

## From the Congregational Standard.

### NECESSITY OF DIVINE INFLUENCE.

Access to the human mind is not only within the compass of the divine power, but evidently is demanded by the strength of our necessities. Let it be remembered the need of divine influence does not arise from any defect in our natural faculties. Ability and duty are commensurate; we cannot in reason be required to do what we have not the power to execute. This principle obtains universal consent, and regulates both the private and public conduct of men. It is a principle recognized in the government of God, which exacts many of the talents we have, and bury, but not of those we have not, and never had. The fall of Adam did not divest us of the power of doing right, nor does the grace of God impart any new faculty to the man in a penitent, which he had not in an impenitent state. There may be a new disposition, without the creation of his new powers.

Nor does the divine influence supersede the use of our natural powers. Man is still a free agent, acting from deliberation and choice; reflecting, weighing, doubting, deciding, as fully and consciously as in the days of impenitence and unbelief.

Infants, as soon as they are raised up, which takes place soon after their decease are taken into heaven, and delivered to angels who are of the female sex, who in the life of the body tenderly loved infants, and at the same time loved God: these, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, from an innate disposition, love them as their own mothers. There are as many infants with each one as she desires from a spiritual parental affection.

How infants are educated in heaven, shall now be told in four words. From their tutorage they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the idea of thought from the affections constitute all angelic speech, on which subject see its proper article, n. 234-245. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. After this first age is past, they are transferred into another heaven, where they are instructed by masters; and so on.

How tender their understanding is, was also shown. When I prayed the Lord's prayer, and then they flowed from their intellectual into the idea of my thought, it was perceived that their influx was so tender and soft, as to be almost of affection alone; and at the same time it was then observed, that their intellect was open even from the Lord, or what proceeded from them was like something transcendent. The Lord also flows into the ideas of infants chiefly from the immorta, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these things it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledge of good and truth, and this according to all heavenly order; for the very last thing of their disposition is known to the Lord, wherefore, according to all and each of the movements of their inclination, they are led to receive the truths of good and the goods of the truth.

Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in temples, where angels are exhibited as infants. But the case is altogether otherwise; intelligence and wisdom make an angel, and so long as infants have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they are intelligent and wise, then first they become angels; yea, what I have wondered at, then they do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius: intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence—for the form of the body is but the external form of the interiors. It is to be known that infants in heaven do not advance in age beyond early youth, and stop there to eternity. That I might know for certain that it is so, I have been given men to speak with, some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they became youths; and from them I have heard the course of their life from one age to another.

A SHOCKING BAD SIXPENCE.—A short time ago a chemist of this town, says the Berks Chronicle, happened to take a bad sixpence, and putting it with other silver in his pocket, only discovered his mistake when he tendered it for payment. It was refused of course. A second time did he thoughtlessly and unconsciously tender it and a second time did he receive it back again with sundry apologies. Curiosity led him, on his return home, to look at the deceitful coin and applying his scientific knowledge, he dipped—the coin we mean in vitriolic acid. Guess his surprise when he found the Brassy Brummagem-looking little varmint proved to be a real genuine, unalloyed, golden half guinea of George the First's coinage.

"I have," says Lord Brougham, "three rules: 1. To be a whole man to one thing at a time. 2. Never to lose an opportunity of doing what can be done. 3. Never to trust to others what I ought to do."

Only by pride is contention; with the well-meaning wisdom.



**MURDER ON THE 22d INST.**—Edith Ellis was tried on the charge of smothering Joseph Conway's wife and victim, and convicted. The sentence set up was insanity, but did not avail.—*Washington*.

This Ellis was a few years since, an honest, industrious citizen of Worcester. He embraced Abolism, and in following out his zealous teachings, he lost property and became shattered in mind and habits.—*New-Britain Courier*.

**MURDER AND ARREST AT ADDISON.**—A horrible case of the above description, occurred at Addison, N.Y., on the 19th inst. the circumstances of the case being as follows:—A man named Chamberlain, who has been for some years, an inmate of the insane-house at that place, being discharged, threatened the death of George Lewis of Mt. Cuba. The Overseer, drew a warrant on the latter for ye. return to prison, mentioned said Lewis, looked him in the trunk, and then arrested him on the premises. After this he proceeded to fire the horns of the various Commissioners, in which act he was detected, after having fully accomplished his diabolical purpose. The instruments used to effect the death of the boy were a hammer and a knife. The villain's clothes were stained with blood on being arrested.

**DREADFUL DEATH.**—On Saturday last, there came to this village from a neighboring town, on foot, a man who has long been addicted to intemperance. He brought with him a gallon jug which he got filled with wine and started for home. The owner of the man may be found among our record of deaths!

It seems that this man was seen a little before noon on Saturday, by one of his neighbors, on his way home. When within about half a mile of his home he took a cross track, and was found on Sunday morning, within sixty or seventy rods of his home, perfectly dead. The snow along his path showed that he had fallen upon the latter into ye. water. It appears, however, upon his hands and knees that about forty rods, when coming to a fence, we believe he managed to get over it, and fell between it and a snow bank, and there the poor man perished.—*Nashua Telegraph*.

**KIDNAP AND DEATH.**—Augustus S. Loring of Oxbowham, was found dead about a mile from his residence, on the 13th inst. He was drunk, and had a bottle of Rum with him! He has left a wife and six children. Ought not the rummer, who sold that stink the liquor that caused his death—to swing for it? Justice emphatically says, Yes!

**THE SLANDERER'S DESERTS.**—The Barre Patriot states that Origin Harbach and wife were tried at Worcester last week for slander. Mrs. H. having implicated herself in her story to Mary L. Noble, the defendant, she was tried as a witness against her. Her defence was, that the Patriot, through a sort of grovelling and unscrupulous fear of the result, made, in writing, a full retraction of the vile charges of its unsuitable help-meet, which was read by the court. (Judge Merriam) to the jury, and by agreement of parties, the case was submitted without argument of counsel or charge from the court. The jury promptly returned a verdict for the plaintiff of fifteen hundred dollars damages, and costs.

A BOLD THIEF.—Presence of mind is essentially necessary in a thief who makes a sweep of hats and cloaks in the entry. A fellow went to the hall of a boarding-house in Berkey street, New York, a few nights since, while the boarders were at supper, and gathered up all the hats on the table. He was making his way out with his booty when a boarder, a little behind time came in, and asked him what he was about. "O," says the thief, "I am taking the gentlemen's hats round to Leary's to get smoothed." "Well," replied the boarder, "take mine along too." "Certainly, sir!" said the accommodating loader, and vanished.

**MURDER.**—The Natchitoches (La.) Chronicle of the 20th ult. records a brutal murder committed on the 16th instant. Temperance Hall, Sabine parish. A man named John McDermid, a native of Ireland, beat, bruised and burned his own child by a former wife, aged three years, nearly to death, then broke the ice in a hope trough and plunged his helpless offspring in. Finding the child dead, he mounted his horse, bade his wife farewell, and made his escape.

**FATAL DUEL.**—A duel was fought at the Metairie track, New Orleans, 20th ult. between T. M. Kane, a young lawyer of that city, and Mr. Hyman, of the firm of Bonnin & Co. At the second fire, Mr. Kane was mortally wounded; he died instantly. This caused much excitement, as the murdered man was universally popular, and a large number of citizens followed him to the grave. The murderer is an Englishman, did as the laws of Louisiana do not forbid dealing with foreigners, all the parties accessory will escape. The troubles originated at a ball-room, and the combatants were strangers to each other.

**MURDEROUS AFFAIR.**—The Norfolk Herald contains the particulars of a bloody affray which took place in that city, on Saturday last, and which resulted in two sailors being stabbed and mortally wounded, and the third having his face severely cut by a wooden peg. John McDermond, a native of Ireland, beat, bruised and burned his own child by a former wife, aged three years, nearly to death, then broke the ice in a hope trough and plunged his helpless offspring in. Finding the child dead, he mounted his horse, bade his wife farewell, and made his escape.

**MONUMENT TO GEN. WARREN.**—The Committee on Revolutionary Claims have submitted to Congress a memorial recommending an appropriation of thirty thousand dollars for the erection of a monument to Gen. Joseph Warren.

**DEFACING THE MONUMENTS AT WASHINGTON.**—Some miscreant, says a Washington paper, has recently defaced Greenough's statue of Washington, which stands in the temporary capitol, and figures of Columbus, standing on either side of the antique chair, on which the main statue is seated, one half the arms, with his hand and ball, have been broken off and carried away. The letters of the Latin inscription have also been defaced.

**ABDUCTION AND DESCRIPTION.**—Alex. McLaughlin was arrested by officers Carpenter and Mansfield of the Boston police, for having abducted a young girl named Jones, from her home and friends in Denmark, bringing her to this city and then deserting her without any means for her support. She was provided for, and he handed over to Police.

The New Orleans Delta states that there are 300 "black legs," (gamblers,) at the Fashionable Hotels in that city.

**SHOCKING DEATH.**—A young man named Noble, who resided on Federal Hill, some time ago, went down the river in a small smack on a fishing expedition. The vessel was anchored at one of the shores and the party proceeded with their business. In the meantime Noble was attacked with the small pox in its most violent forms. The man who owned the shore became alarmed, and ordered them to quit the premises or he would burn the boat. The companions of the unfortunate man partaking of the same alarm, with a single exception, cleared out with the vessel, leaving him ashore. During the delirium of the disease, and with the frenzy of a mad man, Noble escaping from his companion, plunged into the river and perished. This is the second shocking death which has occurred in the family in the course of a short time, one of them having been accidentally killed by the discharge of a gun, a few weeks since.—*Baltimore American*.

**THE END OF THE WICKED.**—"I have seen the wicked," says the Psalmist, "in great power, and spreading himself like a green bay-tree. Yet he passed away; and he was not yet I sought him, but he could not be found." He shone as a meteor; he blazed like a comet in his day; but still he passed away! he was gone like a dream or a vapor; he seemed to be something, but he was nothing; he seemed to be, and I could hear no more of him."

Such are the men who have looked to







THE MAGIC POWER OF A NAME.  
OF the talisman power of one name, I had a very touching experience once; it was many years since, but it occurs to me often on hearing that name pronounced. I went, on behalf of a visiting society, to administer relief to an individual, at a certain house, in a miserable street in the neighborhood of Gray's Inn Lane. I passed through a filthy and wretchedness enough before I found the door; and when it was opened, I hesitated, with some sense of fear as well as honor, on being directed to go down a flight of stone steps, broken and dark, and of no very easy descent. I knew my errand however, and that the case had been previously ascertained to be deserving; so I proceeded. The place was horrible: a cellar, 6 feet square, nearly filled up with a pallet bedstead, except the space occupied by two broken chairs, and a little wooden table, close to the hearth. There was no perceptible light but from the fire, and no air but down the steps: the square hole that might have been a window being stuffed with old rags and paper, to keep out cold. All thoughts of the place, however, was banished on seeing the loathsome object in possession of it. I have never since beheld any thing in the form of humanity so hideous as the figure; a painting might convey the impression I retain of it, but a description cannot. It was an old woman, as she had crawled, or perhaps been lifted from her bed, seated, quite double, upon a chair beside the fire. She was covered, rather than clothed with rags, without shoes, and her bare feet projecting through her stockings; her face of such extraordinary ugliness as I cannot account for, even by age and misery. She held in her hand a large, rusty carving-fork; her bare legs were projected under the grate, and her head entirely bent over a saucuppan that was on the fire. I took the other chair, which was not offered to me, and attempted some words of inquiry; but in vain; for an answer, I was informed that a Savoy cabbage, coveted many weeks with great desire, had been that morning purchased for three half-pence, and she was waiting till it boiled soft, with no small impatience for the longed-for treat. I spoke of my errand to relieve her wants, hinted at worsted stockings, and suggested chicken broth, but still in vain: she did not turn so much as a look upon me; in went the fork, to try the boiling cabbage, and all my answer was, the length of time it had been boiling. I adverted to her condition; spoke of suffering, privation, age, death, judgment, all the common topics with which charity feels its way to the callous heart, and unwilling ear. In vain, in vain: in went the fork again; the Savoy cabbage was not soft; I thought it never would be; but I thought I had to deal with something more impenetrable still. What was to be done? I held in my hand the rather promise allowance that had been voted to the urgent case, for the proper expenditure of which I was responsible, as well as for the administration of something better than gold or silver, to the nearly departing soul; but what could I do? Except as a third between herself and the cabbage, she remained quite indifferent to my presence in the place. I saw she had not; I listened to me, she had not; but as she had spoken to me, I supposed she knew that somebody was there. I hopelessly resumed my efforts, and was proceeding with my commonplace observations upon religion, when

as I was naturally secure, I used the name of Jesus, and I was instantly relieved. I felt as if I were in the presence of the Lord, and with an emphasis on the second word, "Deus meus, Jesus!" It is probable, I was surprised into a strong expression of assent; whatever it was, it was enough; the magic key was found; the sullen heart was unlocked. She raised herself as much as she was able in her chair, laid down the fork, and forgot the cabbage, while we talked together of the name of JESUS.

STARTING IN THE WORLD.—Many an unwise parent labors hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man adrift with money left him by his relatives, is like tying bladders under the arm of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, the better.

On Sunday, 69 fishermen who had been saved from shipwreck during an awful storm, publicly returned thanks to God.

CONCERT OF MUSIC.  
THE SEMI-ANNUAL CONCERT by the Pupils of the Judson Female Institute, will occur on Friday night, the 27th of February, at the Baptist church. The second Term of Five Months, for the present scholastic year, will commence on Monday the 2d of March. This will afford a favorable opportunity for the admission of new pupils, although scholars are received at any time during the session.

NOTICE.—My friends will please remember to direct their letters and communications to Marion, and by no means to the postmaster of Greenville, where the trouble of remitting them and myself of double postage.

DISSOLUTION.  
THE undersigned would respectfully give notice, that the late firm of JOHN M. STONE & CO. was dissolved on the 7th day of January last by mutual consent. All debts due to or by the said firm will please come forward and pay up, as longer indulgence cannot be given.

GROCERIES CHEAP FOR CASH.  
THE undersigned would respectfully inform the citizens of Marion and the adjacent country, that he has opened a place in the rooms formerly occupied by Thomas Chilton, Esq. and purposes to sell every article in his business as cheap as they can be had from Mobile. Even a long experience in the above trade and a knowledge of the business generally, he flatters himself that he can give general satisfaction. He is now receiving and will constantly keep on hand, the following articles:

THE undersigned being thankful for the liberal patronage extended to the late firm of John M. Stone & Co., would give notice that he has bought out the interest of William Hornbuckle, Jr. in the CABBINET BUSINESS, and is now carrying on at the old stand, where he can always be found, ready to meet his friends and customers, on liberal terms, with all articles usually kept in Cabinet Warehouses, and as they are of his own manufacture, he can warrant every article that leaves his shop.

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JESSE B. NAVE,  
Factor and Commission Merchant,  
Mobile, Ala.  
Respectfully tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking—promising attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the return of funds. He will charge the usual commission. Letters addressed to him during the summer at Marion, Perry County, Alabama, will be promptly attended to.  
January 24, 1846.

HATCHETT & RYAN,  
Factors and Commission Merchants,  
Mobile, Ala.  
Offer their services to their friends and the public generally, promising strict attention to order, and to any business entrusted to them.

W. A. ARMSTRONG & CO.  
COMMISSION MERCHANTS,  
Commerce street, Mobile, Ala.  
January 24, 1846.

E. K. CARLISLE,  
COMMISSION MERCHANT,  
Mobile, Ala.  
January 24, 1846.

GORDON & CURRY,  
COMMISSION MERCHANTS,  
38 Commerce street, Mobile, Ala.  
January 24, 1846.

SIMS, REDUS & HOWZE,  
COMMISSION MERCHANTS,  
Mobile, Ala.  
January 24, 1846.

NEW DRY GOODS.  
THE subscriber is now opening an entire new stock, consisting of every variety of Woolen, Cotton and Silk Goods, suitable for family and plantation use, which he will dispose of as low as any house in the Southern country. A call from merchants and purchasers generally, is respectfully solicited.

COSTER, ROBINSON & CO.  
Wholesale and Retail,  
Mobile, Ala.  
January 24, 1846.

FRY, BLISS & CO.  
WHOLESALE GROCERIES.  
THE undersigned at their old stand, No. 12 and 14 Commerce street, Mobile, offer to their old friends and customers of Perry County, an abundant supply of carefully selected, choice FAMILY GROCERIES. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be adapted to mutual advantage.

FOSTER & BATTELLE,  
Wholesale and Retail,  
Mobile, Ala.  
January 24, 1846.

THOMAS P. MILLER & CO.  
IMPORTERS AND WHOLESALE GROCERS,  
No. 8 and 10 Commerce street, Mobile, Ala.  
HAVE constantly on hand a large and well selected stock of Groceries, comprising, in addition to the usual articles kept in their line, Nails, Madder, Copperas, Indigo, Epsom Salts, White Lead, Window Glass, Putty, Lamp and Linseed Oil, Alum, Writing and Wrapping Paper, Matches, Axes, Alum, Salt Petre, Brimstone, Brooms, Blacking, Borax, Corks, Canphor, Cloves, Cassia, Candy, Chocolate, &c. Merchants and Planters visiting the city will find it to their interest to give us a call.

SUMWALT & TEST,  
Book-sellers, Stationers and Blank-book Manufacturers,  
No. 36 Dauphin street, Mobile, Ala.  
CONSTANTLY on hand a large assortment of Law, Medical, Theological, Miscellaneous and School Books. Blank Books, Paper, and Stationery of all kinds, &c.  
January 24, 1846.

W. M. BRADSTREET,  
Mobile & Montgomery Weekly Packet,  
The Passenger Steam Boat,  
T. MEASER, MASTER.  
Will ply weekly between Mobile and Montgomery, touching at all the principal landings between the two ports. Leaving Mobile every Monday evening at 5 o'clock, will arrive at Selma every Wednesday morning; leaving Montgomery every Wednesday evening at 5 o'clock, will arrive at Selma every Thursday morning; leaving Selma at 10 o'clock, will arrive at Mobile every Saturday morning. This arrangement will enable her to dispense with Sunday running, as the Sabbath will be spent in Mobile, and give passengers an opportunity of attending Divine service.

BOOTS & SHOES.  
ARCHIBALD STILT has removed to the store between Rosenbaum's late stand, and Col. Lea's Law Office, and has on hand an elegant assortment of the above articles, made to order. I will sell them low, very low, for cash. Ladies and gentlemen call, see, and be satisfied.

L'HOMMEDEU BROTHERS,  
WATCHMAKERS AND JEWELLERS,  
No. 24 Dauphin street, Mobile, Ala.  
Having of late received, in addition to their former assortment, a good and well selected stock of GOLD AND SILVER Duplex, Lever and Lapine Watches, Diamond Rings and Pins, Rich Stone Cameos and Enamelled Brooches and Pins, Gold Pens with Gold Pen and Pencil Cases, Gold and Silver Spectacles, Gold Thimbles, Gold Pencils, Gold Guard and Fob Chains, Silver Spoons, Knives, Forks, Cups, Ladles, &c. Fine plated Chains, Cufflinks and Buttons, Silver Water, Silver Cans, and Silver Jars, and Shot Gun connected, Double Barrel Guns, Revolving Pistols, Fine Table and Pocket Cutlery, Work Boxes, Dressing Cases, Card Cases, Bouquet Holders, Military Goods, Fancy Goods, &c. &c. Comprising a good assortment of goods usually kept in our line of business, which we offer to our friends and the public on favorable terms. Persons visiting the city are respectfully invited to call.

JOHN K. RANDALL,  
Stationer and Blank-book Manufacturer,  
No. 44 Water-street, Mobile, Ala.  
OFFERS for sale, on accommodating terms, a complete and extensive assortment of Law, Medical, School and Miscellaneous Books—Account Books of all kinds, constantly on hand, or made to order, of a superior quality of paper and binding.

FASHIONABLE MILLINERY.  
MRS. HOLMES would inform her friends and customers, that she has on hand a large and fashionable assortment of MILLINERY GOODS—consisting in part of Silk, Satin and Velvet Bonnets, of the Gipsy and Cottage shapes—Tulle, Straw, Neapolitan and Cicely Bonnets of Gipsy and half Gipsy shapes—A large assortment of French Caps, Caps, Collars and Cuffs, &c. &c. all of which will be sold on the most reasonable terms.

HAT AND CAP WAREHOUSE,  
At the sign of the Golden Hat,  
58 Water street, Mobile, Ala.  
On hand and receiving a large supply of Gent's Beavers, Melocins, and Russia Hats, &c. &c., with a variety of Gent's and Youth's Caps, of the latest fashion, Ladies' Silk Velvet Riding Caps, with every variety of Infant's Silk Velvet—to which the attention of purchasers is solicited.

D. TILLOTSON,  
No. 42 Dauphin Street, Mobile, Ala.  
Has just returned from the North, with a large and well-selected stock of Boots, Shoes, Hats, Caps, LEATHER and FINDINGS—all of which will be sold Wholesale and Retail as low as they can be purchased in any Northern City. My stock of Boots and Shoes are manufactured expressly for Retailing, and are warranted to be as good as can be found in any Store in the United States. All I would ask is that, before making their purchases, Planters and Merchants will look at my assortment.

BOARDING HOUSE,  
BY MRS. LOUISA A. SCHROEBEL,  
No. 36 St. Louis st., Mobile, Ala.  
MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, (formerly occupied by Mrs. Shepherd), where she will be happy to accommodate all who may be pleased to patronize her. The house is large and roomy, and convenient to the business part of the city. For further information, apply to Messrs. FOSTER & BATTELLE, No. 34 Commerce-street.

THE BAPTIST HYMN BOOK.  
A NEW edition of the Hymn Book, designed for the use of Baptist Churches in the United States.  
The Baptist Hymn Book stands unrivaled as a collection of Hymns, better suited to the wants of the Baptist Churches, than that of any collection extant. This Book has received more commendations by Associations, Churches, Pastors, and individuals, than any other collection of Hymns in the language, and is especially the standard book of the denomination in the West and South.

NOTICE.  
Of the Baptist Hymn Book, by the Shelbyville Baptist Church.  
After careful examination, and several months usage, we take pleasure in bearing testimony to the merits of the Baptist Hymn Book, compiled by the Rev. W. C. Buck. The work evinces great labor and research, and an ardent desire to promote the glory of God and the comfort of his saints. The purity and variety of its hymns, the judicious arrangement and convenience of reference, and the excellent material and neat execution of the work, constitute it decidedly the best Hymn Book ever offered to the denomination in the West and South. As an evidence of our preference for the work, we have adopted it in our church, and recommended it to all Baptist churches as worthy of their patronage, both on account of its superior merits, and the moderate price at which it is offered.

NOTICE.  
The Sulphur Fork Association passed the following at its last meeting.  
Resolved, that we cordially approve of the Baptist Hymn Book, edited by Elder W. C. Buck, of Louisville, Ky., and we recommend it to the patronage of the denomination, and to the world at large, as the most suitable work of the kind that has come under our notice.

Resolved, that the Association recommend to the churches, the adoption of the Baptist Hymn Book, as suitable to the wants of the denomination.  
The Salem Association, at its annual meeting, held at Elizabethtown, Ky., Aug., 1845, passed the following:  
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HOWARD COLLEGE  
AND  
THEOLOGICAL INSTITUTION.  
REY. J. HARTWELL, D.D., and REV. S. LAMBERT, M.A.  
S. S. SHERMAN, M.A. W. L. MASON.

It is the design of this Institution to furnish instruction in all the branches of an English and Classical Education. Latin is required in the Preparatory Department at any stage of advancement. Those who are thoroughly instructed in the common English branches, the very general deficiency which exists in the education of elementary education, render a school of this nature an invaluable auxiliary to one of a higher character. Without a correct knowledge of the elements which form the basis of the student is not prepared to enter upon more advanced course of either English or Classical Studies.

For the benefit of those who, from want of pecuniary life, may render a classical course impracticable, special attention is paid to the highest English branches. Natural Philosophy, Chemistry, Astronomy, &c. A full course of Mathematics is regularly recommended. Literature are also delivered on the Natural Sciences accompanied with experiments.

CLASSICAL DEPARTMENT.—The course of study in this department is thorough and complete as that pursued in any other Institution. The text-books are of the most approved character. There are, at the present time, two regular Collegiate Classes, and others will be formed as soon as the circumstances of the Institution will permit.

THEOLOGICAL DEPARTMENT.—The Theological students are directed in such course of English, Classical and Theological studies as the circumstances and requirements of each may demand. As the leading object of our studies is to reach the people, our studies will be directed in such a way as to give them a correct knowledge of truth, unadorned as much as possible, by human authority, and ability to communicate the same with clearness, facility and force.

TERMS.—Examinations.—The Academic year commences on the first Monday in October, and consists of one session of ten months, which is divided into two terms of five months each. There is but one vacation, except a week of about ten days, between which embraces the months of August and September. In consequence of this arrangement, pupils can be with their friends during the usual vacation. The examinations are two, one before the Christmas recess, the other at the expiration of the Spring term.

Buildings, &c.—A large and commodious edifice is now in process of erection, which will contain Chapel, Library, Recitation Rooms, Dormitories for Students, &c. &c.

The Institution is also in possession of a valuable Apparatus and a Library containing about 1000 volumes. Expenses are moderate. Exclusive of clothing they need not exceed \$200 per annum. But if a student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here than he could elsewhere; though it is believed that Marion counts few temptations to extravagance and profligacy than any other town in Ala.

THE following are the RATES OF TUITION, BOARD, &c. Languages and Higher English (per term), \$50.00. Preparatory, from 12.00 to 15.00. Incidental, 1.00. Board, (including room, washing, &c., &c.) at \$12.00 to \$15.00 per month. In the THEOLOGICAL DEPARTMENT, TUITION is \$10.00. E. D. KING, President.

JUDSON FEMALE INSTITUTE, MARION, ALA.  
[Number of Pupils present last year 179.]  
THE FOURTEENTH TERM, SEVENTH YEAR, of the Institution, under the same Principal, FRANK M. J. JEWETT, will commence on Wednesday, the 1st day of October next, with the usual large and efficient corps of experienced and accomplished Assistant Teachers.

This Seminary embraces, first, a Primary Department for small children; secondly, the English Course, including a Preparatory Department, and the Sub-Junior, Junior, Middle, and Senior Classes.

REMARKS.—Particular attention is given to Reading, Spelling and Defining, throughout the whole course. The art of Composition is taught methodically, on the Inductive System, and with great success. A half hour, every day, is devoted to Penmanship, exclusively.

All pupils are taught Vocal Music without charge.—The Froelichian method is pursued with the most satisfactory results. It is not expected that all Pupils will pursue the course requisite to obtain a Diploma. Young ladies may enter the Institute at any time, and pursue such studies as they may prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE.

The course prescribed for those who aspire to the honors of the Institution is extensive and elevated, the Trustees being desirous to make thorough and finished scholars.

APPARATUS.—The Institution is furnished with a valuable Apparatus for illustration in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of Maps, Atlases and Charts.

THE LIBRARY.—Contains the most important works in Ancient Classical and Modern English Literature, as also in History, Antiquities, Geography, &c. The SEMINARY EDIFICE.—Is a splendid building, finished in a style of convenience, taste, and elegance, rarely surpassed; and furnishing accommodations for 150 or 200 students. It occupies a commanding site, in a location elevated, dry and healthy.

THE INSTRUCTION.—In the various studies pursued, is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor conveys the knowledge required by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns truths, not mere names—ideas, not mere words.

RATES OF TUITION, &c. PER TERM OF FIVE MONTHS. Primary Department, 1st Division, \$10.00. 2d " " " " 8.00. 3d " " " " 6.00. Through the whole course, Music on the Piano and Guitar, (each), 2.00. Use of Instrument 1.00. Ornamental Needle Work, Drawing and Painting, 1.00. Wash-work, per lesson, 1.00. French, German & Italian, (either or all), 1.00. Latin, Greek and Hebrew, (do do or all), 1.00. Board, per month, including fuel, lights, washing, bed, bedding, &c., 11.00. Incidental, (fuel and servant for school-room, &c.) per term of five months, 3.00. Use of Library, per annum, 1.00.

From the above rates, it will be seen that the price of Board and Tuition has been greatly reduced. On the studies indispensable to graduation, the reduction is ONE FOURTH from former prices. The reduction, in all the studies, is about TWENTY PER CENT. At a moment of the highest pecuniary distress, the Trustees have brought down the expenses to a level with "the times," and the benefit of the Institution are now within the reach of the community at large.

Board and Tuition will be payable, one half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of a term—no deduction except at the discretion of the Principal.

Each young lady must furnish her own towels. If traveling attire are required, they will be supplied at small charge.

NO YOUNG LADY will be PERMITTED to receive HER DIPLOMA, UNTIL ALL HER DEBTS ARE SETTLED.

N.B.—The entire expense of a young lady, pursuing English studies only, will be \$145.00 a year, for Board and Tuition.

TWO HUNDRED AND TWENTY FIVE DOLLARS premium will cover all charges for Board, Tuition, Books and Stationery, for a young lady, pursuing the highest English branches, and Music on the organ and on the Zolian Flute.

BOARD OF TRUSTEES. GEN. EDWIN D. KING, President. WM. HORNBUCKLE, Secretary. LANGSTON GORE, Treasurer. JAMES L. GORE. LARKIN V. TARRANT. JOHN LOCKHART. WM. N. WYATT.

March 9th, 1846.

FOR CASH. Pamphlets, Cards, Handbills, &c. will be done promptly and expeditiously, at the Alabama Printing Office. January 24, 1846.