

# South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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## Minister's Department.

On the Nature of Ministerial Faithfulness.  
DRAWN FROM THE EXAMPLE OF JOHN THE BAPTIST.

Christians in general, and the ministers of the Gospel in particular, may derive some useful and important hints respecting the nature of ministerial faithfulness, from the account which is given in scripture of the preaching of John the Baptist. He is there characterized as a preacher of repentance; and he unquestionably was very faithful in this duty. He announced, at the same time, the approach of Jesus Christ, from whence it may be inferred, that the doctrine of repentance ought always to accompany the publication of the glad tidings of salvation.

Repentance is not a popular topic. Nevertheless, a large congregation comes even into the wilderness to listen to John, and to be baptized of him. Does he proceed to flatter those who are there gathered round him? Does he intimate that the duty of repentance, though neglected by others, may be presumed to have been already sufficiently fulfilled by the generality of his audience? Does he inveigh against the absent, and spare his own hearers? "O generation of vipers," said he, "who hath warned you to flee from the wrath to come?" "say not within yourselves we have Abraham to our father?" boast not of your privileges as Jews; "bring forth fruits meet for repentance;"—"for now is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

The people after this awful warning draw near, and ask, what shall we do then? How does the Baptist reply? "What doctrine of the Gospel does he urge? Which of its essential truths does he unfold? His answer is, "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise."

I have no doubt that the multitude were much disappointed by this reply. Probably many of them came to see some striking exhibition, and to hear some wonderful revelation; many, no doubt, hoped to have their present character approved, their sect preferred, and the doctrines on which they already dwelt confirmed by the prophet. "Is this, then, all that you have to say to us? Have we been at the pains of travelling thus far into the wilderness, in order merely to be told to part with one of our coats and with half of our meat to our poor neighbors? Is this the gospel? Can such an ordinary teacher as John the true prophet, the forerunner of him who is to be Saviour of the world?"

"Then came also publicans to be baptized, and said unto him, master, what shall we do, and he said unto them, exact no more than that which is appointed you." The publicans were the tax-gatherers of those days, and they were notorious for extortion.

"And the soldiers likewise demanded of him, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." The Roman soldiers were remarkable for their insubordination. A few of them were placed in each of the conquered provinces, where they committed perpetual acts of violence; and, in order to justify their rapacity, they raised many false accusations against the poor natives, whom it was their duty to protect. The prophet shewed remarkable courage in this last reply. Caesar would not have dared to administer the same rebuke to a party of soldiers. It would have endangered his throne. But the unarmed Baptist feared the face of no man; and with the same boldness with which he told King Herod that it was not lawful for him to have his brother's wife (a saying for which he was beheaded,) he uttered before the ferocious Roman soldiers those truths which, though every one knew, no one except himself ventured to declare to their face.

The diversity of these answers is a proof that John had considered the several vices of his hearers. Many a rebuke is misplaced, and perhaps may a sermon be without effect, on account of its being ill-accommodated to the cause of the auditors. There are some who think it is sufficient to preach the gospel in general, or if they touch on repentance, to treat of it in general, without pointing out the particular sins to be repented of. If a certain number of general truths are delivered, God, as they assume, will bless his own word as far as he sees fit; and should no good be done, the failure is accounted for by God's not having been pleased to add his blessing. This may be partly admitted, but it may also happen that care has not been taken rightly to divide the word of truth. The preacher may not have assailed his hearers on that side, on which they might have been attacked with most advantage. He may have been general, when he should have been particular; or he may have been timid, when boldness would have become him; or possibly, he may have been bold even to rudeness; he

may have been too unmeasured in his words; he may, in his heat, have charged some sin on the conscience more vehemently than the case admitted; and thus instead of condemning others, he may have stood condemned himself as a man who utters that which he cannot make good. And, indeed, they ill understand both the gospel and their own hearts who have not learnt the importance of paying regard to circumstances of time and place; and who fancy that a zeal, which hurries them on in one strait unaccommodating course, is characteristic of christianity. Zeal of this sort is soon learnt. It is easy to contend for any doctrine with vehemence, but it is not so easy to bend our humor, and to suit our conversation, to all the variety of cases which come before us; to be mild when we should be mild, and bold when we should be bold; to speak when we should speak, and to be silent when it is more prudent to restrain our tongues. It is far more agreeable to human nature to be always bold, or always timid, or always talkative, or always silent, as our tempers may chance to be. It is also more pleasant to confine ourselves to one doctrine, or to one view of doctrines, than to direct our observations to the precise case of the auditors before us. It is more easy to give one answer to all men, than a separate reply to the several individuals who make their application to us. In the one instance, a large acquaintance with human nature, a deep knowledge of our hearts, a great superiority to prejudice, and a careful attention to the case before us, are requisite; in the other, it is only necessary to be furnished with a few general truths.

The true preacher of the gospel will, especially, direct his aim against the reigning prejudice, error, temptation, or sin, whatever it may be. In one circle it will be of one kind, in another of another. The soldier must be attacked on the ground of his insolence, the tax-gatherer for his oppression, and the multitude for their general selfishness; and in this consists, indeed, one of the great difficulties of preaching.

The idle and superficial preacher, on the other hand, has learnt to shine on a particular topic. Some doctrine which he can handle well is always his chosen ground. Say what you will, he returns to this subject. He thinks of no heresy, but that which he has skill to combat. Other errors as pernicious gain ground without being noticed. Sometimes it even happens that the superficial teachers agreeing in this respect with their equally superficial hearers, ascribe to timidity, or to want of light, the procedure which I am recommending, and venture to judge and condemn the minister who has a larger knowledge of human nature and of the gospel. Would not such men have blamed the Baptist on the same ground? Had the soldiers asked them, What shall we do? Would they not have affirmed some doctrinal point, in the preaching of which they conceive all boldness to consist? But was there not more courage in exhorting the soldiers to be content with their wages and to do violence to no man, than in proclaiming to them the most repulsive general truth? When John preached generally to Herod, the king "heard him gladly;" but when John descended to particulars, and said it is not lawful to have thy brother's wife, Herod cut off the preacher's head. So it is now, may, with comparative ease, be brought to hear any truths, and even to be fond of hearing them; but while the preacher rests in generals, the sinner is not improved. Why have we so many mere hearers who seem to know every truth that is to be known, and yet are nearly as ungoverned in their tempers and as lax in their lives as a great part of the unbelievers? One of the reasons I apprehend to be this, that congregations are too seldom instructed in the nature of their own particular faults. There are few John the Baptists to specify their sins; there are few who like Nathan apply the parable, and say, "Thou art the man."

Let me not, however, be thought to discourage a due proportion of doctrinal preaching, or to undervalue evangelical truths. By no means! This is the way in which those truths are found to take effect. Would you invite a man to believe in Christ? first convince him of sin. Would you convince him of sin? name then some particular sin, and press that sin upon him. When broken under a sense of it, he will be more disposed to confess his general iniquity, and to acknowledge, like David, recollecting his act of murder and adultery, "Behold I was born in sin and shapened in iniquity and in sin did my mother conceive me." This is also a mode which private Christians may sometimes advantageously follow in their religious conversation with individuals. When a man is curious about doctrines, reply to his religious questions as John answered those of the publicans and soldiers, by pointing to his own besetting sin. Do not indulge in doctrinal disputation. Enter not the thorny path of controversy. Beware of metaphysical niceties and of deep and

abstruse questions. These, indeed, are topics on which he will be glad to enter, and perhaps your skill in such disquisitions may tempt you to accompany him into this field of debate. But remember that all doctrine is ill understood while the conscience is unfeeling. Prove then his sin upon him, and though you proceed no further, you will send him away prepared for the reception of further truth. Some other person, as I admit, may enter into your labors; but that ought to be a consideration of little moment. There is, indeed, no want of men who are ready to administer the consolations of christianity, to become instructors of others in the more high and disputable points.

I have, in the present paper, spoken chiefly of the nature of faithfulness in the teachers of the nature of the gospel; I will, in my next, trouble you with a few remarks applicable to the case of hearers.—Baptist Memorial.

## Religious Miscellany.

### Scriptural Illustrations.

1 CORINTHIANS.—Chap. iii, vers 21, 22, 23.—Therefore let no man glory in men: for all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's.

Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, and finding by his pulse, that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "Doctor, No: You tell me I have but a few minutes to live; oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion forever." He then expatiated in the most striking manner, on these words of Paul, "All things are yours, life and death; things present and things to come; all are yours; and ye are Christ's, and Christ is God's." "Here," says he, "is the treasure of Christians, and a noble treasure it is. Death is reckoned in this inventory: How thankful am I for it, as it is the passage thro' which I get to the Lord, and giver of eternal life; and as it frees me from all misery you see me now endure, and which I am willing to endure as long as God thinks fit; for I know he will by and by, in his good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. Oh, welcome, welcome, death! thou mayest well be reckoned among the treasures of the Christian. To live is Christ, but to die is gain."

Chap. iv, ver. 4.—For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.

The celebrated Mr. Shepherd, when on his death bed, said to some young ministers who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things; First That the studying of his sermons very frequently cost him tears. Secondly, Before he preached any sermon to others, he got good by it himself. And thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

Reading, Sabbath, Aug. 24, 1849. Sermon on the Mount, and the Beatitudes, Luke x, 1-11. Text, Luke x, 1-11. "Blessed are ye who are poor, for the kingdom of God is yours."

of clock mechanism, the only one of the kind in the Union. The delightful melody of this clock ring out their sweet strains, Sabbath day—playing some sweet strains, hymns, with a harmony of voices, pleasing and effective.

## Transforming Grace.

One of the most affecting comments perhaps ever made on a well known portion of the eleventh chapter of Isaiah, was given by a poor African woman, a newly awakened convert to the Christian faith. She had come from the interior of the country of the Bechuana tribes, and was one of the first thirty disciples of our blessed Lord in that once dark and barren wilderness. She had been but during two months an enlightened and converted believer, but she realized the description given by the sacred historian of the gentle Lydia—"whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

She came to the missionary on the morning after one of the missionary prayer-meetings—she came and said, "I have somewhat to say." Her teacher encouraged her to do so. She hesitated—her modest diffidence needed more encouragement, and she received it. She said, "I was going to talk to you about the Word of God—I could not understand you last night. I never heard the Word of God as I did last night." "I asked," said the missionary, "what struck her so particularly." "Oh," she replied, "I could not understand it; it was not what I heard before."

The eleventh chapter of Isaiah was altogether a new subject to this young woman. She said, "I have been thinking about it all night. I could not sleep. I asked he continues, 'whether it was that portion which I had only read?' she replied, 'What you unfolded, I understood; I could not go wrong, because you put words into my ears. It was that which you did not expound.' He had only expounded the first five verses of the chapter. 'He asked what it is?' A tenacious memory enabled her to repeat nearly the very words she had heard. "The wolf shall lie down with the lamb." "I do not know," she said, "what kind of wolves they are in your country, but I know our wolves will not lie down with the lambs. till they have devoured them all. The leopard shall lie down with the kid." "I do not know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again—The calf and the young lion and the fattling together, and a little child shall lead them." Now that is like bearing the point of one needle on another, it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things all together in confusion; It makes darkness I cannot understand it. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. This is surprising! I do not know what kind of lions you have, but I know our lions will not eat straw till they have first eaten the ox." But what makes me wonder most," she continued, "is this: 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.'" He had translated the cockatrice by the word *shushuane*, a little deadly-biting serpent. "The idea," she said, "of a man, or a woman, or a child, putting their hand into the hole of the *shushuane*, and living! How can those things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile."

"How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before you are surrounded with light, but as for me, it is only the rays of the sun just rising which light on me. Ah, you would only smile at my simplicity!" "No, I will not smile. Tell me what were your thoughts!" "After some hesitation, she said: "Do the leopard and the lion and the *shushuane* mean men and women of such and such a character; men like lions, who have been changed into the nature of lambs, and put into the Church of Christ?" "Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did not I possess the very nature of the lion, and the poison of the *shushuane*, until the Gospel changed this heart of mine?" Ah, she was a noble commentator!

But we need not go to Africa, we need not turn to some newly-awakened savage for an illustration of the glorious prophecy of the transforming influence of the grace of God, on hearts as hard, and natures as fierce as those of the lion of the desert. In the bosom of our own Church, in the most blessed and civilized of Christian lands, the same wild passions, the same unholy violence may too often be found; and here, where we have "light on every side," to use the words of the African woman, there can be, also, no light within, till the light of the knowledge of the glory of God, in the face of Jesus Christ, hath shined on the heart, and the transforming power of the grace of God hath renewed the spirit after the image of Christ.

It is not good to have respect of persons in judgment.

## The Hand of the Avenger Stayed.

The following incident is taken from the diary of Hans Egede Saabye, a grandson of the celebrated Hans Egede, first missionary to Greenland:—

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a father had been murdered in the presence of his son, a lad of thirteen, in a most atrocious manner. The boy was not able then to avenge the crime, but the murderer was not forgotten. He left that part of the country, and kept the flame burning in his bosom. No suitable opportunity was afforded for revenge, as the man was high in influence, and many near to defend him. At length his plan was laid, and with some of his relations to assist him, he returned to the province of the murderer, who lived near the house of Saabye, there being no house unoccupied where they might remain but one owned by Saabye, they requested it, and it was granted without any remark, although he knew the object of their coming.

The son soon became interested in the kind missionary, and often visited his cabin, giving as his reason, "You are so amiable I cannot keep away from you." Two or three weeks after, he requested to know more of "the great Lord of heaven," of whom Saabye had spoken. His request was cheerfully granted. Soon it appeared that himself and all his relatives were desirous of instruction, and ere long the son requested baptism. To this request the missionary answered: "Kunuk,"—for that was his name,—"you know God: you know that he is good, that he loves you, and desires to make you happy; but he desires also that you should obey him."

Kunuk answered: "I love him, I will obey him." His command is, "Thou shalt not murder." The poor Greenlanders were much affected and silent. "I know," said the missionary, "why you have come here with your relations, but this you must not do, if you wish to become a believer."

Agitated, he answered, "But he murdered my father!" For a long time the missionary pressed this point, the poor awakened heathen promising to "kill only one." But this was not enough. "Thou shalt do no murder," Saabye insisted was the command of the great Lord of heaven. He exhorted him to leave the murderer in the hand of God, to be punished in another world; but this was waiting too long for revenge. The missionary refused him baptism, without obedience to the command. He retired to consult his friends. They urged him to revenge.

Saabye visited him, and, without referring to the subject, read those portions of Scripture and hymns teaching a quiet and forgiving temper. Some days after, Kunuk came again to the cabin of Saabye. "I will," said he, "and I will not; I hear and I do not hear. I never felt so before: I will forgive him, and I will not forgive him." The missionary told him, "When he would forgive, then his better spirit spoke; when he would not forgive, then, his unconverted heart spoke." He then repeated to him the latter part of the life of Jesus, and his prayer for his murderers. A tear stood in his eye. "But he was better than I," said Kunuk. "But God will give us strength," Saabye answered. He then read the martyrdom of Stephen, and his dying prayer for his enemies. Kunuk dried his eyes and said, "The wicked men!—He is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again." He soon returned with a smiling countenance, saying, "Now I am happy; I hate no more; I have forgiven; my wicked heart shall be silent." He and his wife, having made a clear profession of faith in Christ, were baptized and received into the church. Soon after he sent the following notice to the murderer of his father: "I am now a believer, and you have nothing to fear," and invited him to his house. The man came, and invited Kunuk in his turn to visit him. Contrary to the advice of friends, Kunuk went, and as he was returning home, he found a hole had been cut in his kajaak (or boat) in order that he might be drowned. Kunuk stepped out of the water, saying, "He is still afraid, though I will not harm him."

What a noble example of self-conquest! What an illustrious exhibition of the power of the gospel!

ILLNESS OF MR. STILSON.—By a communication from Mr. Stilson, dated Maulmain, May 22d, we are pained to learn that he had been disabled from labor nearly a month. He had a paralytic stroke on the 24th of April, which benumbed his left side, and made his left hand and foot very nearly useless, so that he could not walk, even with crutches, but was compelled to keep his bed. This is a severe blow on a mission already weak, and the issue will be looked for with much solicitude.—Macedonian.

## Missionary Department.

Maulmain Sgau Karen Churches.

Mr. Harris writes, March 20: "Agreeably to the request of brother Binney, I have visited all the churches in this province, left in his charge when brother Vinton returned to America, except one. That church I had fully intended to visit, but for a month past my health has been so poor that I have not travelled in the jungles. I am much better now, and hope by the blessing of God to enjoy my usual health."

To visit the churches under brother Binney's charge and those under my own, has required so much time that it has been impracticable for me, this year, to go to the 'regions beyond.' My tour down the coast was interrupted. When I arrived at the Karen village near Amherst, the native assistants, who had recently returned from Laming, said the people were so afraid of cholera that they would not receive us if we were to go. At some villages, they said, the people had fled from their relatives who were sick of cholera, and left them to die without burial. One night the assistants were obliged to sleep in the tops of the trees, because they could not find any one who would receive them into his house. Though thirsty, they dared not go down for water through fear of tigers.

"During the dry season I have baptized seventeen, making in all thirty within a year. The native pastors have baptized as many or more."—Bap. Miss. Mag.

MORALS OF HAYTI.—In Port au Prince, the capital, during the first quarter of the year, there were 413 children born, and only 29 of them in marriage. The great cause of this awful state of morals is the fact that it costs twenty-five dollars to be married; this is to enrich the miserable Roman Catholic priesthood, men from Europe who are endeavoring to grow rich upon the spoils of the poor Haytiens. The Pope will not allow a native Haytien to be a priest. It costs five dollars to baptize a child, and the amount exacted to pray departed relatives out of purgatory is proportioned to the means of the survivors.

NEW ZEALAND.—Rev. Mr. Warren, English Wesleyan missionary, under date of July 5, 1849, writes that the people manifest a thirst for scriptural instruction, and though they do not press into the spiritual kingdom of Christ as rapidly as could be wished, yet, on the whole, the aspects of the work are encouraging. The prospects of the people on the part of the island where he is laboring are dark. The mortality among them is destructive. He estimates that the population in his circuit has diminished at least one-half in nine years. Some of this diminution has arisen from emigration, but the principal cause is mortality. "A contemplation of this melancholy subject," he says, "does not, I trust, in any degree, damp my zeal, nor prevent my exerting myself to the uttermost for the spiritual interest of the people; but, I thank God, rather acts as a stimulus, for I believe that what is done for the New Zealanders must be done at once, or we shall be too late.—Our congregations continue good, and the people generally hear the word with great attention; and although of many it is evident that the word preached does not profit them, not being mixed with faith in those who hear it, yet many receive the truth in the love thereof, and find it to be the power of God, and the wisdom of God."—*Id.*

BAPTISTS IN AFRICA.—A Mr. Brooks, in writing from Sierra Leone, gives the following information concerning some Baptist churches he found there. "I attended meeting this forenoon at a Baptist church, and learned from one of the congregation that they had never had a missionary; that their society originated in some colored emigrants from America; that they had two churches and two houses of worship, and that they greatly needed schools and teachers, of which they were entirely destitute. They appeared to be very ignorant of the doctrines of the Scriptures, yet were devoted and anxious to learn. They present a fine field for a good Baptist missionary."

How to PREACH.—A celebrated preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, sir, that when you come into this place, you are not to bring your little self with you. I repeat this again, sir, that it may more deeply impress your memory; I say that you are never to bring your little self with you. No, sir; when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let, so much as your little finger be seen."



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 2, 1850.

The West Florida Baptist Association will hold its fourth annual session at the Union Academy Church, Jackson county, commencing on Saturday before the 4th Lord's day in October.

## Bigby River Association.

The first annual meeting of the Bigby River Association, will be held with the Gainesville Baptist church, commencing on Saturday before the fourth Lord's day in October, 1850.—Elder M. B. Clement to preach the introductory sermon, Elder E. B. Teague his alternate; Elder D. P. Bestor to preach the Missionary sermon, Elder A. Van Hoose his alternate.

A. D. HALL, Clerk.

**HINTS TO BAPTIST CHURCHES, &c.**—On our third page will be found an article under this head from an Arkansas correspondent. We publish it out of sheer respect for our brother Worthington, stating, at the same time, that we know nothing of any such customs as those referred to by him, and hope their existence in his region is very limited. The author has dipped his brush too deep altogether, when he implies such things to be general in Baptist churches—his language is too strong, and must be read with many allowances for his age, diseases, &c.

Parents and others in South Eastern Alabama, having children and wards to educate, are referred to the notice of the Orion Institute, found in another place.

**HEALTH OF MARION.**—Misrepresentations on this subject having been widely circulated, (we hope with no bad motives,) we repeat our statement of last week; that no town in the State, we believe, is enjoying, at the present moment, better health than Marion. Students of our Schools may return with their usual confidence in the superior salubrity of our location.

**HOWARD COLLEGE.**—This excellent and popular Institution will open on next Monday. We understand its prospects are flattering.

**RAPID INCREASE.**—Thanks to our dear brethren abroad for the lively interest they are continually taking in the wider circulation of our paper. We record with great pleasure that, during the present week, about eighty-five new names have been entered on our books—a larger number than was ever received at one time before, at our office. This is substantial testimony of the appreciation of our humble labors in the editorial chair, and of the spirit of the men with whom we have to do.

Letters and receipts will be noticed in our next number—as we arrived at home too late to prepare them for this. Meanwhile, we hope our good brethren will take courage and press forward until our list is swollen to thousands.

## A General Fast.

Just as our paper is going to press we are placed in receipt of the subjoined resolutions, by the Western Baptist Association, of Georgia, relating to a general fast, with humiliation and prayer to God, in view of the present political aspect of our beloved country. We heartily commend them to all Christians with the hope that they may be universally adopted in the South and West, the North and East:

"The Committee appointed to prepare Resolutions with reference to a General Fast, Report the following:

1. Resolved, That in view of the alarming political agitation of our country, we recommend that the 2nd Friday (the 8th) of November next, be observed by the churches composing this body, as a day of humiliation, fasting and prayer, at the Lord may be graciously pleased to guide the rulers and people of our land, to wise, just and peaceful measures; to restore harmony and quietude to our borders, and make us ever to dwell under the shadow of his wings a united happy and prosperous nation.

2. Resolved, That we respectfully and earnestly request the churches of our denomination generally, and all Christian denominations throughout the country, East, West, North, and South, to concur with us in the observance of the above named day.

3. Resolved, That a notice of this recommendation be immediately published in as many of the public prints as practicable, and that other papers throughout the country, religious and secular, be requested to copy.

OTIS SMITH, Moderator.

URIEL WILKINSON, Clerk of W. B. Assoc.

**BISHOP BASCOM.**—Died in this city, says the Bap. Banner, on Sunday morning, 8th inst, after a protracted and painful illness, Rev. Henry B. Bascom, D. D., Bishop of the Methodist Episcopal church.

The funeral services took place at the Fourth Street Methodist church, on Tuesday the 10th inst, at 10 o'clock. Thus has gone down, one of the brightest lights in the Methodist Episcopal church. In his death he was calm and resigned to the will of God. The brilliant ministerial career of the orator, is a living specimen of the elevation to which devoted and persevering energy may conduct the aspirant to learning and usefulness. We have not room for remarks upon the life of Bishop Bascom. His death in the very prime and maturity of his masterly powers, will fill many hearts with painful anguish.

Telegraphed to the Advertiser & Gazette. Arrival of the Niagara—Further decline of Sd. in Cotton.

MONTGOMERY, Sept. 28.

Niagara has arrived. All descriptions of American Cotton declined one-eighth (1d.)—Week's sales 25,000.

Breadstuffs firm; Sugar very firm; Coffee advanced 1 to 23. Political intelligence unimportant.

## Perseverance of the Saints.

We define the perseverance of the saints, to be "a patient continuance in well doing, seeking for glory, and honor, and immortality, to eternal life." In this, however, it is neither pretended, that all who profess to be Christians are such in reality; or that the real Christian may not occasionally do wrong, even greatly so;—it is pretended neither that the perseverance of the saints depends alone upon their own "power and holiness;" nor yet that any will be saved, who do not endure to the end. We intend, simply, that the continual superintendence and grace of God will be vouchsafed unto them in such measure and manner as to render their salvation certain, through faith and obedience; and we subjoin the following, as evidence of this doctrine:

1. The purpose of God in the provisions of grace. If the believer is not ultimately saved, it can result from no inadequacy in the means provided for his complete and final redemption. An atonement of ample capacity has been made, whose efficacy power extends commensurate with all the aggravations and enormities of sin. Next to this, God hath sent forth his almighty Spirit to take of the things of Christ, and render them effectual, by enlightening the understanding, renovating the heart and sanctifying the affections—thus fitting the soul for the felicity of heaven. To this, it may be also added, he has bestowed upon his people a volume of inspired counsels and cautions, premonitions, and promises of the most benign and salutary influence; and has, moreover, instituted a class of men, whose primary business it shall be, to the end of time, to watch over the spiritual interests of his saints, "till they all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—These provisions, abundant and saving in their character, had their origin in the sovereign good-will of God, and were conferred upon his chosen wholly irrespective of merit in them: nor can it be denied, that God had in view, by them to save a portion of the human race, and that his infinite wisdom and power will render that purpose certain. But it must appear obvious, that whatever certainty attends the divine purpose in this case, must in like manner attend the final perseverance of the saints.

2. The promises made to Christ in the covenant of redemption. "When thou shalt make his soul and offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." "My covenant will I not break, nor alter the thing that has gone out of my lips." "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." That these promises refer directly to the case before us, will not be questioned by the impartial reader; and they unequivocally assert, that in consideration of his vicarious death and intercession, Christ shall receive a "seed," who shall be "justified" and "endure forever." The guaranty of these promises was the immutable oath of the Holy God: and in Is. ix, 7; xlix, 7, it is said with equal emphasis that the "zeal" of "God that is faithful" will fulfill them. It was, therefore, with the utmost confidence, that Jesus said, "All that the Father giveth me, shall come unto me;" "My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." But this confidence was vain if the final perseverance of the saints is not absolutely certain.

3. The promises made to the believer in the covenant of grace. The covenant of grace is, properly, a promissory pledge or assurance gratuitously given to the believer by the blessed God, that he will do, or cause to be done, all things necessary to the present and eternal good of his people. Among its specific and immediate blessings may be instanced the pardon of sins, justification, adoption, and a felicitous control and direction of providence: and whether we consider this covenant as a whole, or with reference to its specific benefits, it is absolute and final. "I will make with them an everlasting covenant, saith God, that I will not turn away from them, to do them good; and I will put my fear in their hearts, that they shall not depart from me." "I will be their God, and they shall be my people"—"and I will forgive their iniquity, and I will remember their sins no more." After the same manner also, Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." "For this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." "As the living Father hath sent me, and as I live by the Father; so he that eateth me, even he shall live by me." To render these promises infallibly certain, we are furthermore assured, that Christ hath been exalted head over all things, both in heaven and earth, to the church, and that "all things shall work together for good to them that love God, to them who are the called according to his purpose"—that "no evil shall befall them"—that "with every temptation, he will make a way of escape." If, then, the perseverance of the saints is not certain and final, there must be a failure both of the promise and the providence of God.

4. The character of those who apostatize.—We feel no disposition to conceal the fact, that many who profess Christianity, and for a time give evidence of real piety, do afterwards fall

away and die in the midst of nefarious wickedness: but, it certainly discovers a great want of candor, or a great want of familiarity with the scriptures, to infer from hence, that a real Christian may finally apostatize and be lost. The solution of this difficulty will be found in a careful examination of the criteria of Christian character as defined in the word of God. Of these criteria, one of the leading is a firm, steadfast, and continuous pursuit of divine things. "Christ as a Son, is faithful over his house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." Hence also, the righteous are represented as "planted in the house of the Lord,"—as "swearing to their own hurt and changing not,"—as having "their heart fixed, trusting in the Lord." On the contrary, the unstable, indeterminate, and those who turn away, are represented as being ungodly, and really unfit for the kingdom of heaven. Thus, for example: "The ungodly are like the chaff, which the wind driveth away."—"He that receiveth the seed into stony places, the same is he which heareth the word, and anon with joy receiveth it: yet, hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended." "No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven." It is, therefore, most evident, that immovableness, steadfastness, principle, purpose, and perseverance, enter essentially into the Christian character; and, that where the former are not, the latter is wanting also. Accordingly, the apostle John found no difficulty in deciding, that apostates were not Christians; nor St. Paul in saying, "We are not of them who draw back unto perdition; but of them which believe to the saving of the soul."

## Alabama Correspondence.

Rev. John Talbert writes from McKinley, Marengo county, Sept. 9th: As you are already informed, I have been riding the present year as missionary for the Bethel Association. My last tour of 33 days was principally occupied in protracted meetings. The first was held in Clarke county, at a place spoken of in a former letter, where there is no church organized, and in which I was assisted by brethren Ivins and Williams. Our meeting commenced on Saturday before the first Sabbath of August, and continued five days. It was a very pleasant occasion. Christians were much revived, while many sinners appeared anxiously to inquire the way of life. We received 4 for baptism, and left with the expectation of being able to organize a good church there ere long.

From this place I went on Saturday before the third Sabbath of the same month to Pisgah church, which I had promised to serve the balance of the year as Pastor, and where I was met by brother Thomas. Here we remained six days, having uniformly large congregations, among whom there prevailed a deep and abiding interest. Indeed, we enjoyed a special revival, resulting in an accession of 23 members to the church, by baptism, letter, &c. This church is now warmly united, and promises to be more useful than heretofore. Several converts and many anxious inquirers were left, who, it is hoped, will come in on future occasions.

On Saturday before the fourth Sabbath of the same month, I visited the Horeb church, of which brethren Creighton is Pastor, where I was met by our brethren Hill and in connection with whom we conducted a meeting of five days.—This meeting did not result in any very large increase; nevertheless it was of an interesting character. The church appeared much refreshed and strengthened, while a few professed conversion who may yet connect themselves with the people of God. We baptized 2.

On Friday before the first Sabbath in September, I commenced a meeting at Pigeon Creek church, Clarke county, in the progress of which I was aided by the brethren last named, where also we remained five days. We were not permitted to see "that degree of interest at this place which we had hoped, and which we had found elsewhere. Still, the congregations were, generally good and very attentive, and we did not but pray that the seed sown may spring, and bear fruit in days to come. We received 3 for baptism ere the meeting closed.

Rev. M. P. Smith writes from Knoxville, Greene county, Ala. Sept. 16th: The Lord has done great things for us, whereof we are glad. We held a meeting at Beulah church, near Union Town, which was protracted eight days, and resulted in an addition of 10 members to our number by baptism. We have just closed another with the Buck Creek church, Tuscaloosa county, which also continued eight days, and which resulted in an accession of 13 members—twelve by baptism. In these meetings I was assisted by brethren J. C. Foster, R. Redding, and H. R. Morgan, of our denomination, and John Turner and J. G. Smith, of the Methodist church, at Beulah, and Dr. Brown at Buck Creek,—to all of whom I tender many thanks in behalf of the churches.

Brother John U. Whiteside writes from Chocokolocco Valley, Benton county, Sept. 16th: There was a protracted meeting of ten days, days continuance held with the Rabbit Town church, commencing on Friday before the 2nd Sabbath in August, during which the power and glory of God was mightily displayed. Many conversions, it is believed, took place during the meeting, and yet at its close many were left mourning on account of sin. We had an accession of 14 to our church—12 by baptism, and we indulge a fond hope that many others may come out fully on the Lord's side in days to come. Rev. E. T. Smith is our Pastor, who appears greatly refreshed by the tokens divine given that his labors have not been in vain to the Lord.

## Associational Meetings.

We have just returned to our post from an absence of two weeks, in attendance on the Tuscaloosa and Union Associations. The former was held with the Friendship Church, sixteen miles North-east of Tuscaloosa, and the latter with the Enon Church, seven miles South of Pickensville. We arrived at Tuscaloosa, on Saturday morning, the 14th ult. in time to hear about half of the Introductory discourse by our Rev. Brother Adams. His theme was the "Importance of frequent religious meetings," in relation to which many valuable suggestions were offered.

The Association was organized by the election of Rev. Reuben Dodson, Moderator, and Brother M. D. J. Slade, Clerk. The business of the meeting was conducted, throughout, with remarkable harmony and Christian courtesy. The churches, 34 in number, were all represented, with one exception—bringing together about eighty delegates. Some 15 ministers of the body were present on the occasion, who appeared to be much imbued with the meekness and gentleness of their Divine Master—anxious only to know what their Lord would have them do, that they might perform it. During the past year there were 130 baptisms into the Church—a number considerably smaller than in former years; yet great peace was said to exist every where in the connection, and earnest hopes were indulged that the visitations of God's Spirit might be more remarkably manifest ere long.

This Association embraces a large territory in Tuscaloosa, Pickens, Bibb and Fayette counties, in portions of which there is a most lamentable destitution.—To say nothing of the fact that they have not half as many ministers as churches already organized, there are extensive tracts of country in which no church of our denomination has been yet planted. On this destitution the brethren look with touching interest, and their earnest prayer to God is that he may increase the number of faithful laborers, who may go to and fro and cause knowledge to abound. They have had during the year one missionary,—brother Willis Burns—in the field, whose efforts have not been in vain in the Lord. Provisions were made for the prosecution of the same good work for the year to come, and we hope they may realize from it all that should be expected.

The Union Association, as we said, was held with the Enon Church in Pickens county. This is the oldest church in that section of the State, having been organized about 27 years,—and the effect of uniform, long continued, religious worship in a community, was strikingly apparent in many things about the place. We do not remember to have found in any portion of the South West, a country neighborhood with stronger marks of improvement and general cultivation than we saw round about the Enon church,—better known abroad as the "The Garden." The meeting house is a magnificent framed building, admirably located in what appears to be the centre of a flourishing population.—Near by the church is a handsome brick academy house, where the business part of the meeting was held. The appearance of the people generally indicated intelligence, refinement, and, if not great wealth, yet easy and independent circumstances. All were intimately acquainted, one with another; and all seemed happy in each other's society.

The introductory sermon was delivered by Elder Duncan, on Acts 20: 28, 29: and after about one hour's recess, the body was called together and organized by the election of Rev. C. S. Stewart, Moderator, and Rev. A. M. Hanks, Clerk. This Association if we remember rightly—for we have not by us a copy of their Minutes—numbered the last year, 29 churches and about 20 ordained ministers. At this session they found it necessary to withdraw their communion and their fellowship from four of those ministers and their churches, on account of heretical doctrines. As might be supposed so un-

## Notice

DELECTIVE

Moderator, bro. Stewart, now becoming an old man, is said to have delivered the first Baptist sermon ever preached in Pickens county, and organized the first church, not many feet from where the academy now stands, in which the meetings of the Association were held. He is an uneducated man, in the usual acceptation of that term, yet he has a strong, vigorous and healthy intellect, and enjoys the confidence of his brethren in an enviable degree. He is perhaps the oldest pastor in Alabama, having served one Church—the Big Creek—27 years consecutively. His body is yet firm and healthy, his voice clear and distinct, and his zeal in the service of his Master unabated: so that from appearances he may live and labor many years to come, in the good cause which lies nearest his heart's affections. Brother M. C. Curry is the pastor of the church where the Association was held. We should judge him to be about thirty five years of age, of delicate constitution, but decidedly a precious man of God. He is, perhaps, the only minister of the Association who literally knows nothing but Christ and him crucified—who is wholly given up to the work of the Lord. He has the best library we saw in our travels, and it bore evident marks of being in frequent use. Brother A. M. Hanks, the Clerk, is known among his brethren as the weeping preacher.—Whatever is of good report fastens itself on his heart and elicits his warm and cordial support.—An intelligent and well written "Circular Letter" of his, on "Church Discipline," was read before the body and ordered to be printed.—Brother M. Lyon was mentioned as the best educated minister of the body, and he is, indeed, a man of fine intelligence, and a pleasant speaker; but it is to be regretted that his efficiency is much lost to the churches by his legal pursuits. Brethren T. S. Thomas, and Jesse Thomas are both men of clear minds and pure hearts. The former appears to want health, and in fact he has been compelled to abandon the ministry to a large extent; the latter, a sound theologian, a close correct reasoner,—too modest and unobtrusive to make himself known abroad—is laboring to good effect in the highways and hedges all around him. But time would fail me to speak of the Smiths, the Fosters, the Sanderses &c., &c. all of whom are worthy of the high place they occupy in the esteem of their brethren.

## Columbus and Chickasaw Associations.

Brother Chambliss:—I herewith inform you, that the Columbus Association was held with the Starksville church, on the seventh and ninth inst., and was organized by the election of brother T. G. Blewett, Moderator, and Rev. P. Crawford, Clerk. The business of this body was conducted harmoniously. This Association has had a Missionary in the field most of the past Associational year, whose report encouraged the hearts of the brethren. Many of the churches composing this body, have been greatly revived during the past year. I did not learn the number added by baptism, but suppose it to be not far from 200.

The preaching I was permitted to hear during the session of this body, was truly evangelical, and was received, as we trust, into many good and honest hearts, many were made to cry for mercy. This meeting was protracted, as we learn after the Association adjourned. May the good Lord be with them.

The Chickasaw Association convened last Friday with the Amaziah church, Tippah county, Miss., and was organized by the election of Rev. J. S. Morton, Moderator, and Spight, Clerk. This Association has had one Missionary in the field from the first of March last, and two others a portion of their time, whose reports were truly encouraging. The churches reported 291 baptisms, and generally in peace among themselves. Preliminary measures were taken for a systematic course of benevolence throughout the bounds of this Association. May the recommendation of this body be adopted by all its component parts, which is, that each member of their respective churches be requested to pay annually ten cents or more to the Boards of Foreign and Domestic Missions of the Southern Baptist Convention, the Mississippi State Convention, the Indian Mission Association and to the Bible Cause, making fifty cents to each member. Would that all the Baptists in the South and South-West would go and do likewise. They also took some incipient steps towards building up a Female School of high order within their bounds. May their efforts be crowned with abundant success.

Yours in Gospel bonds,

MISSISSIPPI CORRESPONDENT.

**SPIRIT AND FORM.**—This was the subject of a very able Address delivered at the late Anniversary of Newton Theological Seminary, by Rev. Robert Turnbull. The following is an outline:

The subject of the speaker was "Spirit and Form," and he announced his intention to consider it from an aesthetic and practical aspect. Spirit and Form were represented as constituting the universe, and every thing in existence could be referred to the one or the other. Before the creation of material things, all was spirit; but subsequently, form was created. The view of the speaker led him to regard the external universe as a form, in which God enrobed himself. When man's spirit, which was created in the image of God, came into existence, it had a form given to it by the body. Man invests invisible or spiritual objects with forms of some kind; hence idolatry. Expression is in some sense form, whether it relates to material objects or to action. This remark was illustrated by a reference to statuary, painting, music, and eloquence. Eloquence Mr. Turnbull regarded as the outward expression of what is within, in such a manner as to communicate to others the same thoughts and emotions that are experienced by the speaker. Reference was made to a number of celebrated pulpit orators, their peculiarities brought to view, and their powers described. The address was concluded by a somewhat extended notice of the late Dr. Chalmers, of Scotland.

## Mississippi Baptist State Convention.

Baptists of Mississippi.—At no period in the history of this body, have its claims more urgently demanded, the zealous effort and fervent prayers of all its friends. Despite of all reverses, it has accomplished much good as the great increase in our denominational strength, and the multiplied agencies for the diffusion of intelligence in the region on which it has operated, will attest. Rapidly, in all parts of the State, do our numbers increase. But have our benevolent exertions increased? The Convention is the child of many prayers, tears and toils. Some of its earliest friends are now numbered among the dead. Were their ardent spirits now with us, how would they reproach our lukewarm regard and slothful exertions for this most important institution! But brethren, the time for words is past. It is action which is now required. Shall the Convention live? It lives, shall it live embarrassed or unembarrassed? SHALL IT LIVE A HEALTHY EXISTENCE, OR MUST IT LINGER UNDER A SICKLY LIFE? It concerns every Baptist in the State, to ponder these questions. The third week of November, it will be soon, here—and it behooves every pastor and church to act. We have no agent in the field—and consequently our present sole dependence is upon pastors and deacons. The next Convention is required to provide for the payment of \$350, of the last year's appropriations, and \$650 of the present year's appropriations, in all \$1000. There is enough subscribed on Agents' books to meet this sum. If the Convention must live, let it live untrammelled by debt—and thus will it fulfill a noble destiny, for the good of our State and the world.

WM. CAREY CRANE, Cor. Sec.

Yazoo City, Miss., Sept. 4, 1850.

## Louisiana Baptist Association.

It will be remembered that, some months since, a correspondent from Louisiana—brother Kilpatrick—announced a desire of information touching the formation of the First Baptist Association organized West of the Mississippi river. Brother E. A. Campbell of Negreet, Sabine Parish, of that State, has kindly responded to that call, and placed us in receipt of the Minutes of the first session of that body, which we publish, entire, below. It is a venerable looking document, covering about two-thirds of one sheet, four inches square—a perfect curiosity in its typographical execution; but as a matter of record, of incalculable value to the future historian. The minutes run as follows:

## MINUTES

OF THE  
LOUISIANA BAPTIST ASSOCIATION;  
Convened at Beulah Church, Parish of Rapides,  
OCTOBER 31, 1818.

1. The different Baptist Churches contained in that part of the State of Louisiana west of the Mississippi, presented themselves by Messengers for the purpose of being constituted into an Associate Compact, or what is generally called an Association.
2. An introductory sermon was preached by brother O'Quin. Brother Nettles prayed, and dismissed for a few moments.
3. Met after a short intermission; and after singing and prayer, proceeded to receive the number of Churches represented by Messengers, and also the number of Messengers present—which members were found to be agreeably to the page hereto annexed, for the exhibition thereof.

[The following is the page referred to.—Ed.]

CHURCHES.	MESSENGERS.	No. in Field.	For printing Minutes.
BEULAH,	Ezekiel O'Quin, Isiah Nettles, Robert Tanner.		33 47
DEBOURN,	James Cole, James Simans,		16 3
CALVARY,	Abraham Cole, Joseph Willis,		13 2
VERMILION,	Johnson Sweet, Wm. Whitlock,		12 2
PLAQUEMINE.	William Harris, Stephen Jet,		7 1
Total.			86 815

4. Resolved that this Association be, and it is hereby constituted upon the Articles of Faith, Rules of Decorum, &c. of the Mississippi Baptist Association.
5. Brother O'Quin was chosen Moderator, brother Kilpatrick, Clerk.
6. Resolved that this association be called and known by the name of the LOUISIANA BAPTIST ASSOCIATION.
7. Resolved that this Association send a letter of correspondence to the Mississippi Baptist Association.
8. Brother Tanner is appointed to write the above mentioned letter.
9. Brother I. Nettles is appointed to write the Circular for our next Association.
10. Brethren O'Quin, Nettles and Kilpatrick were appointed to preach on the following Lord's day.
11. Resolved that our next Association be held at Calvary Church, (B. C.) to begin the Saturday before the first Sabbath in November, 1819.
12. Resolved that brother Tanner superintend the printing of the minutes.

Signed by the authority of the Association.  
EZEKIEL O'QUIN, Moderator  
J. H. T. KILPATRICK, Clerk.

**BAPTISM OF A CLERGYMAN OF THE CHURCH OF ENGLAND.**—On Sunday, (says the Bath Journal) week, Rev. C. Chapman, A. M., late Chaplain of Tresco and Brier, in the Sicily Isles, was publicly baptised by immersion, at the Countership at Bristol. The Reverend gentleman has for some time publicly professed the principles of the Baptists, and for the last three Sundays had occupied the pulpit at the Baptist Chapel, at Kenyshaw.

**VISIT TO MOUNT VERNON.**—The larger part of the members of both Houses of Congress, after the adjournment, on the 13th instant, paid a visit to Mount Vernon.



Hints to Baptist Churches South-West.

NUMBER ONE.

Beloved Brethren:—A late communication delivered especially to brethren in the ministry, including a promise of an address to the churches, authorized the expectation of the present contribution. Having been seventeen years in the West, and much of that time in the footsteps of the natives of the forest, and in the hearing of the howling wolf and the screaming panther, and having aided in organizing many of the churches, and in the rise and progress of several Associations and Conventions, it may be deemed useful to our common cause, to present some select notes of observation. We write with the greater boldness as we are almost superannuated and laid aside by disease; and therefore, beyond suspicion of personal interest.

We have been impressed that Baptists need only to "shake themselves like Sampson, to look eye to eye and come up to the help of Lord with an undivided front, and with harmonious, energetic co-operation, to bear the banner of the cross far in advance of every other denomination. But though there are many immortal laurels encircling our banner, and many eulogies justly appropriated to our churches and ministers, for which we would be last to be unmindful or ungrateful; yet it must be allowed that much of our strength is lost and our cause no little retarded through misdirection and want of harmonious action. We are willing to divide the blame (for blame there must be,) in this momentous matter between ministers and churches, allotting to each individual according to his works and highly responsible position, requiring each to receive from others, all the lights and aids demanded by the cause to accomplish the one glorious object. We now especially address the churches.

1. Churches are not (in many cases,) sufficiently strict in setting apart Ministers to the work and guarding their teachings. Thus many are introduced and advanced, that may too nearly approximate to the character of blind leaders of the blind; not, perhaps, because many of them could not be greatly benefited in their appropriate sphere, though under many disadvantages; but because they are encouraged in a mistake of their calling and spend their strength for nought, in vain attempts "to teach that which they do not know," and to unfold those hidden mysteries that belong to God alone, and thus enter upon forbidden ground, where Peter, Paul, or even the loftiest Arch angel would not dare trespass. We lately heard a Minister attempt to expound to the congregation the specific qualities of the twelve manner of fruits yielded monthly by the tree of life in the New Jerusalem, while many members sat with ears, eyes and mouths open, lost in devout adoration at the thought, that the veil should thus be turned aside, and such sublime wisdom and omniscient skill bestowed upon "ignorant and unlearned men," and perhaps ready to doubt whether Solomon was not mistaken as to being the wisest man, or like Paul's hearers ready to conclude, "the gods are come down to us in the likeness of men," without once reflecting that the minister could not possibly know any more about such sublime, unrevealed heavenly food than themselves. This is but one of an immense number of similar extras, yet indulged by the ministry and encouraged by the church.

Again, we recently heard a minister (teach) at a new place, where a church was then planted; "That he could convert a man as easy as he could make a bale of cotton," and that, "a man that has heard the gospel preached is not 'the natural man,'" &c. Now who is to correct such exercise of the Ministerial office? Can sound orthodox ministers do it, unaided by the churches? They may, as in the above cases, just such ministers out of a few of their most glaring absurdities, but can not reach the root of the withering evil.

But again, this incautious of men introduction into the ministerial office opens the door to the most artful deceivers, by whom the church often suffers wreck and ruin. We witness in this country the expulsion of three Baptist Ministers from the present year, and three in the adjoining country. Either these or the churches must be to blame, and let it be remembered, that such seldom fall from Zion's walls alone. But especially the most artful deceivers generally carry members or churches with them. Indeed, such incautious introductions of men into the ministerial office, add much in withering the really sound gifts of the church, "that we pray the Lord to send into the harvest," and retard, and often set aside the humble, useful and orthodox, by which the toil of years is prostrated in the explosions of a day. Ministers are commanded to "lay hands suddenly on no man. Is then this imitation at last their fault? Very clear of it. As the state of the ministry now is, the refusal of a presbytery to ordain (which would require more than ordinary firmness,) would scarcely ever prevent the church from succeeding, by calling other presbyteries. But this being a most delicate subject, we let the above hints for the present suffice, designed to enlist sober, prayerful investigation.

2. The church and ministry are yielding too much to the corrupt customs of the age. This too is a delicate subject, and opens a new field in some of its ominous aspects, where the most bold and hardy adventurers have scarcely dared to set their feet. We now witness Baptists counselling, drilling, false-covenanting and electionering, and for popularity, such as were even a disgrace in our political Government, and prophetic of serious ills if not corrected. That the church, "the pillar and ground of the truth" should become the theatre of such rivalry, and promotion or rejection, is a subject worthy of the grave reflection and the energetic action of every real defender of the faith.

This custom opens wide the door for the most insidious and corrupt to achieve their conquests over the most faithful and capable laborers.—When nothing save to please is required, and an unrestricted license indulged, without any conscientious scruples or latitude as to the means of success, it readily appears that the scale will generally be in favor of the most profoundly and ingeniously corrupt.

When the strongest party, the largest number of votes and success by any means becomes the test of real worth, virtue and honor retreat in despair. A taste is thus cultivated in the church for just that which is pleasing, whether sound or corrupt. The contagion once introduced under the garb of truth, is insensibly infectious and progressive, and often undetected until it has undermined the vitality of the whole system of the church. But we dare not even hint at the falsehood, deceit, innuendo, slander, flattery and covert methods exercised in this everchanging field of corruption, in its approaches to the condition in which the Saviour found the ancient church.

We attempt not to define the boundaries of this satanic work in the most corrupt sections, but the disorder, confusion and prostration so often witnessed, best indicates the extent of the evil.

Yours in the Gospel,  
S. D. WORTHINGTON.

Union County, Ark.

77 The Southern Baptist and Tennessee Baptist will please copy.

Missionary Field of the Salem Association.

Dear Bro. Chambliss:—Having just returned from the Missionary Field of the Salem Association, in which I have spent a month of my vacation, I will in conformity with your request respecting revivals, &c., give you a synopsis of the various meetings, and scenes in which it has been my happiness to participate during the tour. In company with Elder W. A. Lacy, one of the Domestic Missionaries of Salem Association, I attended a series of interesting meetings, in his field of labor, which lies principally on Conecuh and Pea rivers, in the Counties of Pike, Coffee, and Dale.

There were two Churches constituted by Bro. L., in "those dark places of the earth," and in addition to the numerous memberships which he gathered in by letter; of those who were "as sheep without a shepherd,"—he baptized about twenty willing converts, into the fellowship of the churches. Of this number there were some remarkable cases which I will mention. One large venerable old man, on whose snowy locks and furrowed cheeks, the frosts of "three score years and ten," have left their foot-prints, after he had discharged a duty which had been impressed on him for twenty years, "went on his way rejoicing."

A Methodist Class-leader who had attended one of our meetings for several days, and become "almost" persuaded to "arise and be baptized," concluded to await "a convenient season" to submit to the ordinance of baptism; but after the meeting had closed and we had started "to another place," he pursued us as a stricken soul desirous to find some Annanias, by whom to be instructed. After hearing his relation, we agreed to meet him on the day following at a place where there was "much water;" and like "the woman at the well" he imbibed the true missionary spirit and appeared at the appointed place with another of his brethren who followed his example, and they, having "gladly received the word were baptized." We trust they have "continued steadfastly in the apostles' doctrine, and fellowship—and prayers."

When the Class-leader "came up out of the water," he exclaimed, "I feel like a new man."

Notwithstanding the happy reception of our Missionaries, and the eminent success with which the Lord has crowned their efforts, "there is still much land to be possessed." So intent are the people to "stand in the ways and see," that entire families often walk six or eight miles to avail themselves of the felicity arising from that instrumental, "by the foolishness of which it has pleased God to save them that believe."

I spent a few days in that part of the vineyard of the Lord, under the culture of Elder R. E. Brown another of our efficient and indefatigable missionaries. From him I learned that he had baptized between seventy and eighty persons during the month of August. Of this number more than one half are heads of families, and many of them beyond the meridian of life.—Bro. Brown himself being a convert from Methodism (as you know,) seems to have an eminent tact at teaching other Methodists "the way of the Lord more perfectly." He informed me that at least one-fourth of the number received by him into the church were formerly members of the Methodist Society.

In Geneva, a flourishing commercial town, situated at the junction of Choctawhatchee, and Pea river, there was no baptist interest until Bro. Brown visited the place a few months ago. There was a small Methodist Society there but during a meeting of three or four days continuance in August last, our Missionary baptized the class-leader and several other members of the Society, together with other persons amounting to fifteen or twenty in number,—and constituted a church of Jesus Christ, before he left!

Some of the most powerful and brilliant conversions were felt and witnessed during the meeting, that I have ever heard of since the conversion of Saul.

Our other Missionary, Elder L. B. Sims, has been greatly "blessed in his deeds" this year, also: as he informed me, during a meeting that I attended near his residence, at Honey town, Dale County. The precise number of baptisms administered; Churches constituted, &c. by him, I did not learn, though his "labors have not been in vain in the Lord." Both G. G. Lendon who has had the pastoral care of the Church at Honey town (Ebenezer) ever since its organization, was in attendance at the meeting above named; brethren Lacy and W. Wilkes were also present a part of the time, and participated in the exercises. "There were added unto the church 'about [thirty] souls' during the meeting, which continued about eight days.—Some letters were handed in that were granted and written twelve or fifteen years ago! Backsliders who had lost 'the joys of salvation,' and for many years had been walking in 'the council of the ungodly,' and standing in the way of sinners;" were here reclaimed, and made to say "I will arise and go to my father." Being upheld by his free spirit they taught transgressors the way of the Lord, and sinners were converted unto God. Truly, the Lord did here "turn the heart of the fathers to the children and the heart of the children to their fathers."

When we reached this place (Orion) we found the brethren Smith and Wilkes engaged in a meeting, which continued for eight or nine days; and resulted in the addition of ten or twelve members to the church;—and a general revival among the communicants of the church, who had been suffering for some months a wintry season similar to that of the ancient church in Sardis to which God said, "I know thy works that thou hast a name,—that thou livest, and art dead." (Rev. 3. 1.) Many said by their acts in the conclusion of the meeting "almost thou persuadest me to be a Christian;" so we hope to gather in many days to come the bread thus cast upon the waters.

From Orion I went to Troy and participated with Elders A. N. Worthy and L. Nix, the servants of a little church which they have recently organized there, in a very interesting meeting.—During the meeting Bro Nix had the happiness to receive two of his children "as alive from the dead," whilst like old Simmon, he said, "testest thou thy servant dead in peace, for mine eyes have been thy salvation."

I have obtained some subscribers to the "Baptist" as I think a religious newspaper should always be introduced immediately after every revival of religion. That you may be blest in making the "S. W. Baptist" a powerful auxiliary in the cause of Christ, and thereby be rewarded in your own soul, is the prayer of

ORIONS.

Orion, Ala., Sept. 4, 1850.

Orion Institute.

This Institution, which has been in successful operation nearly two years under the control of the undersigned, will again be opened for the reception of pupils on the first Monday in October next, to continue for ten consecutive months. The course of instruction will be thorough and extensive, embracing all the branches necessary to prepare young men for any class in College; and especial care will be taken to qualify them for business in any vocation, by a strict attention to every study that can conduce to a thorough practical education.

Mrs. Butterfield, whose success as a teacher in all the branches requisite to constitute a complete female education is equal to that of any lady in the State, will still continue in the Female Department.

The Institution is furnished with a Library of valuable Books, which afford to the students the facility for a judicious course of miscellaneous reading,—a part of education that conduces much to form the accomplished gentleman or lady.

In addition to the fine collection of Globes, Maps, &c., with which the Institution is already supplied, a Chemical and Philosophical Apparatus has been ordered, which will afford superior advantages to those pursuing the higher branches of the Natural Sciences.

Orion being pleasantly situated in one of the healthiest sections of country in the South, remote from every influence that can tend to corrupt the morals of youth, and in the midst of a moral and religious community, the "Institute" offers inducements that are to be met with in few similar Institutions.

RATES OF TUITION PER SESSION OF FIVE MONTHS.

Elementary Branches, including Spelling, Reading, Arithmetic, &c., \$9.00; Arithmetic, Grammar, and Geography, \$12.50; Philosophy, Chemistry, and the higher branches of Mathematics, \$15.00; Latin and Greek, \$18.00.

ORNAMENTAL DEPARTMENT, (EXTRA.)

Drawing and Painting, \$10.00; Ornamental Needlework, \$10.00; Music on the Piano, \$20.00; Use of Instrument, \$3.00.

No student can enter for a shorter time than half a Session, unless he apply after half the Session shall have expired; in which case he will be charged from the time he enters to the close of the Session.

No deduction will be made for absences, except in cases of protracted indisposition, and at the option of the Teachers.

Board is worth from \$6 to \$8 per month in the village.

J. T. S. PARK,  
M. BUTTERFIELD.

Orion, Pike County, Ala., July, 1850.

St. PHILIP'S CHURCH.—The four glass chials, says the Charleston Mercury, of the beautiful steeple of this edifice were illuminated for the first time, with gas, on last evening. The effect was very fine and adds greatly to the appearance of the steeple, enabling the spectator, to ascertain the correct time at any hour of the night. Whilst noticing this improvement we would take occasion to remark, that our fellow-citizen, Mr. Francis Stein, deserves and will receive the praise of all for this successful completion of this ingenious and wonderful piece of clock mechanism, the only one of the kind in the Union. The delightful toned bells attached to this clock ring out their sweet notes on every Sabbath day—playing some sweet anthem or hymn, with a harmony at once pleasing and effective.

Commercial Record.

MARRIED.—On Thursday, the 26th ult. by Rev. M. P. Jewett, ROBERT D. ENGLAND, M. D. to Miss MARY ELIZABETH, eldest daughter of Wm. Hornbuckle, Esq. all of Marion.

MOBILE, Sept. 26, 1850.

COTTON.—In regard to prices, we have made a slight alteration from last week's quotations, remarking that the market has continued steady throughout at our figures, viz:

LIVERPOOL CLARIFICATION.

Ordinary, : : : 12 1/2 a 12 1/2  
Middling, : : : 12 1/2  
Good Middling, : : : 12 1/2  
Middling Fair, : : : 12 1/2  
Fair, : : : nominal

NEW ORLEANS, Sept. 24, 1850.

COTTON.—Prices since Saturday have ranged at about the same figures as those of last week, and we repeat our quotations. The receipts proper at this port since the 1st of September are 9008 bales, against 13,000 to the same date last year.

NEW ORLEANS CLARIFICATION.

Inferior 11 a 11 1/2 Middling Fair, 13 1/2 a 13 1/2  
Ordinary, 12 a 12 1/2 Fair, : : : nominal  
Middling, 12 1/2 a 13 Good Fair, : : : nominal  
Good Middling, 13 1/2 a 13 1/2 Good and Fine, nominal.

[CORRECTED WEEKLY FROM THE ALABAMA PLANTER.]

The following quotations, carefully made up by respectable houses, will indicate the rates at which planters' orders, &c. can be filled.

Store Prices of Groceries, &c.

ARTICLES. FROM TO

Bagging—Ky. per yard, 15 15 1/2  
Rope—Ky. per lb. 8 8 1/2  
Bacon—Hams, per lb. 8 12 1/2  
Sides, per lb. 6 6 1/2  
Shoulders, per lb. 4 5  
Butter—Goshen, per lb. 27 30  
Western, per lb. 15 18  
Cheese—Northern, per lb. 12 1/2 15  
Western, per lb. 8 10  
Coffee—Rio, per lb. 12 1/2 13  
Havana, per lb. 10 10 1/2  
Java, per lb. 14 15  
Candles—Sperm, per lb. 43 45  
Adamantine, per lb. 32 35  
Star, per lb. 25 26  
Flour—Ohio brands, per bbl. 4 75 5 00  
St. Louis, S. per bbl. 5 00 5 25  
Extra, per bbl. 5 75 6 00  
Fish—Mackerel No. 1, per bbl. 13 1/2 14  
Mackerel No. 2, per bbl. 9 10  
Grain—Corn, per bushel, 90 100  
Oats, per bushel, 90 100  
Gunpowder, per keg, 6 00 11  
Gunny Bags (new) per bag, 11 11 1/2  
Hay—Northern, per 100 lbs. 1 75 2  
Lime, per cask, 2 00 2 1/2  
Lard—Kegs best Leaf, per lb. 9 10  
Bills " " per lb. 7 1/2 8  
LEAD—Bar, per gallon, 21 25  
MOLASSES (new), per gallon, 35 36  
(reboiled) per gallon, 12 10 12 00  
PORK—Mess, per bbl. 11 00 12 00  
M. O. per bbl. 10 00 10 50  
Prime, per bbl. 3 25 3 50  
Potatoes—Northern, per bbl. 2 50 3 00  
Western, per bbl. 2 50 3 00  
Rice, per lb. 5 6  
Sugar—Bills, per lb. 7 7 1/2  
Hinds, per lb. 54 55  
Loaf, per lb. 11 12 1/2  
SALT—Bleached, per sack, 1 25 1 30  
Brown, per sack, — —

NEW ORLEANS Prices Current.

[CORRECTED WEEKLY FROM THE CURRENT CITY.]

The following quotations, carefully made up by respectable houses will indicate the rates at which planters' orders, can be filled.

Store Prices of Groceries, &c.

ARTICLES. FROM TO

Bagging, Kentucky, per yd. 13 1/2 14  
Bale Rope, " per lb. 6 7  
Coffee, Rio, per lb. 11 12  
" Java, per lb. 12 1/2 13  
" Sugar, per lb. 6 6 1/2  
Candles, Sperm, N. Redd's, per lb. 41 42  
" Nantucket, " 40 41  
" Tallow, " 9 11  
" Adamantine, " 24 25  
Fish, Mackerel, No. 1, per bbl. 13 00 13 50  
" No. 2, " 8 50 8 75  
" No. 3, " 5 50 5 75  
Flour, Ohio, etc. Superfine, " 4 35 4 50  
" Union & Missouri, " 4 25 4 50  
" St. Louis City, " 4 25 4 50  
Gunny Bags, per ton 18 00 21 00  
Hay, per ton 60 65  
Iron, Country bar, per ton 60 65  
" Swedes, assorted, per ton 90 100  
" Nail Rods, per lb. 5 6 1/2  
Castings, American, per lb. 1 1 1/2  
Lime, Western, per bbl. 1 00 1 15  
" Thomaston, per bbl. 1 00 1 15  
Molasses, in the City, per gal. 30 32  
" On Plantation, per gal. 20 24  
Nails, 3d & 2d, per lb. 4 4 1/2  
Provisions, Pork, Mess, per bbl. 10 25 10 62 1/2  
" M. O. per bbl. — —  
" Hog round, per lb. 3 3 1/2  
" Bacon, Hams, per lb. 5 5 1/2  
" Sides, per lb. 4 4 1/2  
" Shoulders, per lb. 4 4 1/2  
" Lard, per lb. 6 6 1/2  
" Butter, Goshen, per lb. 24 26  
" Cheese, American, per lb. 6 7  
Potatoes, per bbl. 3 50 4 00  
Rice, Carolina, per lb. 4 4 1/2  
Sugar, in the City, per lb. 4 4 1/2  
" On Plantations, per lb. 4 4 1/2  
" Havana Brown, per lb. 54 55  
Salt, Liverpool fine, per sack, 1 00 1 25  
Turks Island, per sack, 25 28  
Twine, Baling, per lb. 12 14

GROCERIES!! GROCERIES!!

BATTELLE & WOODHULL,  
No. 32, Commerce Street.  
MOBILE, ALA.

TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please.

We will have constantly on hand a complete and well selected stock of

Groceries,

consisting of all the various articles usually kept in our line, all of which will be sold on the most reasonable terms.

BATTELLE & WOODHULL,  
Sept. 25, 1850.

S. P. FERGUSON,  
FORMERLY OF BENTON, LOWDOWN COUNTY.

Is engaged in the above house, and most respect- fully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention.

To his friends who have formerly ordered their Groceries through Commission Merchants, he would say, order direct, thereby saving extra charges.

DRUGS! DRUGS! DRUGS!!

C. M. HIGH,  
DEALER IN DRUGS, MEDICINES, AND CHEMICALS  
PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians Prescriptions carefully put up.

Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES— which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.

Marion, April 30, 1850.

Mortality.

DIED.—At the family residence, near Brooklyn, Conecuh county, on the 5th inst., after a severe illness of about six weeks, Mrs. MARY A. McCREARY, consort of Elijah McCreary, in the 25th year of her age. She leaves a husband and five little children, and a large circle of relations in sorrow. But their loss is her gain. She had indulged hope in Christ for about two years, but had not publicly taken up the cross. About four weeks before her death, when she began to think she would not long survive, the question arose in her mind, whether she was a subject of renewing grace? And it was soon decided by an unshaken faith in the Redeemer, after which time she manifested remarkable patience and resignation. On one occasion she mentioned her husband and children, and said, she believed she was willing to leave them, though they were dear to her. Her ruling frame of mind seemed to be submission to the will of God; and she sometimes would sing in feeble accents:

"O Jesus my Saviour, to thee I submit."

Brooklyn, Sept. 12, 1850.

NATHAN PARKS, was born in Lawrence District, S. C. October 25th, A. D. 1788. He made a profession of religion in 1810, and joined the Durbin Creek Baptist church. He removed to Benton county, Alabama, in 1835.

In July, 1850, he left home on a visit to some of his children in Chickasaw and Yalabusha counties, Mississippi. During his stay in the latter county, he was attacked with a Carbuncle on his right shoulder, which disease terminated his life on the 27th of August, 1850, at his son's house in Chickasaw county.

He died triumphant and resigned, with a full assurance of a glorious immortality beyond the grave.

JAS. DAVIS.

Works Recently Published by  
GOULD, KENDALL & LINCOLN,  
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MOTHERS OF THE WISE AND GOOD.—By AMELIA BURNAP, D. D., author of "Palmist Cyclopedia," "Christian Philosophy," etc. 16mo. cloth. 75 cents.

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"Would that all mothers—young mothers, especially—had such a volume in their possession, and could be prevailed upon to make it a *vide mecum* in the training of their infant charge. I rejoice to speak of it wherever I can, and shall be ready and glad to avail myself of every opportunity of recommending it, because I can recommend it conscientiously and earnestly."—REV. J. P. DONNAN.

"We have lingered over the pages of this most attractive book, with feelings of interest, and tenderness, and affection, which we cannot express. Many remembrances of youth arose, and took full possession of our heart, while in some instances we scarcely knew whether we read the pages of the work before us, or those of memory. It is well that instances of the precious influences of maternal piety, prudence, and love, should be recorded, but who can tell their inestimable value? The mothers of the wise and good! yes, were there more such mothers, we might confidently expect more such sons."—CHURCH MAGAZINE.

THE PRE-ADAMITE EARTH. Contributions to Theological Science. By JOHN HARRIS, D. D. New revised and enlarged edition. 12mo. cloth, 1 00

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Mobile, March, 5, 18 50.

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ROBERT A. BAKER, Summerfield Dallas Co.  
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Sept. 10, 1850. 38.11

SALEM SCHOOL

44 miles on the road leading from Tuscaloosa to Huntsville.

No. Students, 87—(1850.)

THIS School will again open on the third Monday in September, 1850.

Terms.

Tuition—Elementary Classes \$17 the scholastic year, (43 weeks)—More advanced, \$25.

Ancient and Modern Languages & Mathematics, \$40

Conferences, \$1

Board, including washing, \$1.50 to \$2.00 per week.

The house is large and commodious, with five rooms four fire places, and three stoves.

The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

It is intended to furnish the school with Chemical and Philosophical Apparatus and books as soon as the permanency of the school will justify.

There are two sessions in the year. The first, seven months; the second, three months.

No student received for a less time than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and after trial is made, if a student does not advance, whether from indolence or want of capacity, will be sent home.

Young men can be prepared at this school for any class in the University of Alabama. Text books used, will be such as to accomplish that object. Books can be had at Tuscaloosa prices.

Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M. Principal.  
I. R. G. DEASON, A. B., Assistant.  
T. CARROLL, Primary Department.

Address, J. H. BAKER, Jonesborough. 23.1y

SEPTEMBER 11, 1850.

BAYLOR UNIVERSITY.

LOCATED at Independence, Washington County, Texas, in one of the most beautiful and healthy portions of Texas, will commence its Fall Session on 1850, on the 15th of July, and close it on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following.

Faculty:

REV. HENRY L. GRAVES, President, A. M.  
MR. WARREN COWLES, MR. DANIEL WITT, MR. PROFESSORS. MR. HENRY STRIBBLING, Tutor, Mr. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. Mrs. LOUISA BUTLER, Teacher of Music and Embroidery.

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Painting, 10  
Embroidery, 10  
Fee in Collegiate Department, 25

Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

JOSEPH GARRETT,  
President Board of Trustees.

Aug. 14, 1850.

Baptist Book Depository.

THE following Books, are constantly kept on hand at the Depository of the Southern Baptist Publication Society, Charleston, S. C. Benedict's History of the Baptists; Gammell's History of American Baptist Missions; Howell's Way of Salvation; Howell on Communion; Howell on Deacons; Baptist Manual; Carson on Baptism; Hinton's History of Baptism; Jewett on Baptism; Judson on Baptism; Noel on Baptism; Fuller (Richard D. D.) on Baptism; Baptism in Jordan; Scripture Law of Baptism; Baptism of the New Testament; Baptismal Questions; Bunyan's Works, complete in one volume; Bunyan's Pilgrim's Progress, in close type 18mo. and in large type 8vo; Bunyan's Holy War; Bunyan's Grace Abounding; Booth's Pedobaptism Examined, 8 vols.; Brantly's Sermons; Baxter's call to the Devoted; Baxter's Religion; Advice to a Young Christian; Armin's Cyclopedia of Moral and Religious Anecdotes; Advancement of Religion; Apostolic and Primitive Church; Allicie's Alarm; Allicie's Christian; Active Christian; Christ our Law; Christ our Example; Christ on the Cross; Cruden's Concordance; Chalmers' Select Works, 4 vols.; Chalmers' Works in separate vols.; Church Member's Guide; Church Manual; Comprehensive Commentary, 6 vols.; Christian's Daily Treasury; Chalmers' Posthumous Works, 8 vols.; D'Aubigne's Reformation; Dick's Works, 3 vols.; Doddridge's Rise and Progress of the Romishism; Dwight's Theology, 4 vols.; Edwards' (President) Works, 3 vols.; Edwards' (younger) Works, 2 vols; Encyclopedia Religious Knowledge; Flavel's Fountain of Life; Flavel's Method of Grace; Fuller's (Andrew) Works, 3 vols.; Foster's Essays; Foster's Popular Ignorance, &c. Foster's Decision of Character, &c.; Georgia Pulpit; Golden Psalm; Guide to Young Disciples; Hall's works, 4 vols.; Harris' Great Teacher, Harris' Great Commission; Harris' Miscellaneous; Pre-Adamite Earth; Harris' Memoirs; Harris' Zebulon; Heave upon Earth; Harris' Introduction; Harris' History of the Christian Church; Harris' Bible Cyclopedia; J. F. Morning and Evening Exercises, 2 vols.; Josephus; Mrs. A. J. Judson's Memoirs; Mrs. S. B. Judson's Memoirs; Malcom's Bible Dictator; Missionary Enterprise; Milton's Prose Works, 2 vols.; Neander's Life of Christ; Power of Illustration; Phil. Plan of Salvation; Pridgen's Connexion, 2 vols.; Ripley's Notes on the Gospel; Ripley's Notes on Acts; Robinson's Calmet; Solitude Sweetened; Mrs. Shuck's Life; Scott's Bible; Text Book; Taylor's (Jeremy) Sermons; Winslow on Atonement; Winslow on Declension; Winslow on Christian Doctrine.

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July 31, 18 50.

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