

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.

Call and Qualifications for the Christian Ministry.

BY REV. RALPH EMERSON, D. D.

What constitutes a Call to the Christian Ministry? And what are the proper qualifications for that work?

Seen by the intelligent and glowing eye of Christian philanthropy, this subject will excite deeper interest at every inspection. Why has not the world long since been converted to Christ? There has never been an adequate number of well qualified men to "preach the Gospel to every creature." And why has the church been so harassed with internal dissensions and calamities? Improper men have been clothed with the sacred office. These answers are sufficient to account for the appalling facts, without recurring to subordinate causes.

It is the object of this Tract to help pious young men to discern their duty, and at the same time to aid those who may be called to advise and assist them. I begin with some remarks by way of PRECAUTION.

1. A young man is not to wait for an audible voice from heaven. The most useful men since the days of the apostles have heard no such call; while such as have followed an imaginary voice, have shown themselves blind enthusiasts. The same may be said of any miracle indication since the days of inspiration. Should any man now present such a claim, we may well demand of him the primitive evidence of his divine commission, the working of miracles.

2. No more reliance is to be placed on dreams or visions. The superstitious or the insane person will be more likely than the rational, to imagine some man of Macedonia standing by him at night and imploring his help.

3. Unaccountable impressions on the mind, however strong and solemn, do not of themselves indicate a call. The weak, the ignorant, the superstitious, the fanatical and presumptuous, have ever been found more liable to such unaccountable impressions, than the sober and discreet. When the Spirit of God impresses any particular duty on an individual, it is doubtless in view of truths and facts which the attentive mind can designate.

4. Certain passages of Scripture are coming suddenly to the mind, as no proof of such a call. Such a text as the following may unexpectedly enter the thoughts and perhaps long ring in the ear of a recent convert—*Go thou and preach the Gospel.* But let him remember, that Satan once quoted Scripture to a much better personage, to induce him to cast himself headlong from the pinnacle of the temple, in presumptuous reliance on divine support. Still, let no one think lightly of the movements of the Holy Ghost on the heart, in seeking so good a work. The caution is against a counterfeit of the divine impulse. It is none but such as God judges faithful and fit for the ministry; that he thus moves to the work.

5. Neither are any remarkable dispensations of Providence to be regarded in themselves as indicating a call. Signal blessings or reverses in our business or prospects may, indeed, prepare the way for the consecration to the ministry of talents already possessed. Such is often the fact with merchants, lawyers, and others. Obligations which justly bound them to earthly occupations are thus unexpectedly severed, and they are left to the free choice of that vocation for which the Spirit may recently have conferred the crowning qualification, a change of heart. But other men, besides those who have the requisite wisdom and grace for usefulness in the ministry, are liable to become bankrupt or hopeless in their worldly business, or to be so prospered as to open the way for an escape from worldly entanglements; and we to the Jews who first turn his thoughts to the ministry because he can succeed in nothing else.

6. No strength of desire for the glorious work can of itself constitute a call. David desired to build a house to the name of that God who had redeemed his soul and prospered him in his kingdom. And this desire was highly commended; but God forbade him to do it. Eminent saint as he was, God saw him to be not the proper man for that sacred work. And it would be preposterous to suppose, that all who have a heart to the work of the ministry, are fully adapted to this highest vocation on earth. God himself has taught us, in illustrating the topic of divers gifts and callings, that he has framed the spiritual as he has the natural body—each member for its place; and it would be absurd for all the members to aspire to be the head. A proper desire for the divine work will lead one candidly to inquire for and cheerfully to occupy his own sphere of usefulness.

7. The general charge which Christ gave his disciples, to preach his Gospel among all nations, does not imply a call on each individual person to preach. For if so, then it equally implies that all are to become missionaries, and the whole church is to emigrate to heathen lands. The import of Christ's language is plainly this: that the grand Christian enter-

prise of preaching the Gospel at home and abroad he commits to the church as a common concern. All are to bear their part in its accomplishment. And each individual is to inquire conscientiously, how he can effect the most; whether by preaching the Gospel in person, or by doing all in his power to give it efficacy at home, and send it to the ends of the earth.

8. It is not every one who can pray with fervor, and speak with fluency in the social circle, that is fit to become a preacher. Many an excellent deacon has changed himself into a very poor minister. A ready and fervid utterance is but one out of many qualifications that are needed.

9. Nor is it sufficient for one to plead the pressing want of laborers as a reason for his admission to the field. True, in such an exigency, poor reapers are better than none; and many must now be accepted whose services would be of more use in some other department, if there were such a supply of first-rate men as the church may expect at a future day. Still, in order to be accepted at any time, the man must be truly a reaper—one who will gather, and not waste the precious grain.

[To be Continued.]

Religious Miscellany.

The Bible a Classic.

A Broad-minded Address, delivered at the Third Annual Commencement of Howard College, Marion, Ala., July 25th, 1850. By S. S. MARSH, A. M., President of the College.

[Continued from last issue.]

1. The Bible as a literary production.—1. Most of the arguments usually advanced in favor of the study of Greek and Latin apply with equal force to the study of the Scriptures in their original languages. The exercise of translation imparts vigor and comprehension to the youthful mind; awakens the sensibilities to the beauties of composition; gives elegance, ease, and accuracy of style; improves the judgement and forms the taste; it creates habits of diligent research, of patient thought, of careful discrimination. The discipline thus acquired, the student carries with him into every department of knowledge, and often finds it of incalculable service in pursuits the most foreign to those which engage his attention within the walls of college. Portions of the New Testament are sometimes read in the original tongue as a part of the classical course, but Hebrew is limited exclusively to Theological seminaries. Yet, no language is better adapted to purposes of mental discipline, and when studied in connection with the more recent and refined tongues of Greece and Rome, none so much enlarges our conceptions of the nature of language in general, especially in its earlier and less artificial stages. It is also one of the most perfect of the oriental tongues, and he who has mastered it, has the key to the Arabic, Syriac, and other cognate dialects. No far, also, as the language of people reflects its intellectual character, its civilization and refinement, none is a more faithful mirror. But as I do not urge the study of Hebrew as a part of liberal education, I shall insist on no arguments drawn from the genius and structure of the language farther than they appear in the English translation.

2. Its earliest records carry the student back to the dawn of knowledge, and exhibit the operations of the human mind at a period when the vigor and strength of manhood were the associates with childhood; when all other objects of sense and of thought were invested with the freshness of recent origin, and the overflowing soul gave birth to its emotions in the simplest, sublimest, and most intense forms of expression, untrammelled by the rules of art, and undaunted by fear of criticism. And when, in process of time, Homer awoke the nations of the West to a love of letters and the arts, the original fountain still gushed forth in the land of its nativity, and there arose in the East a rich and copious literature, possessing inexhaustible treasures of poetry, history, and science. The Sacred Scriptures were first promulgated in this land of oriental genius, this cradle of the human race and human learning; the characters and scenes delineated are peculiar to it, and afford a lively picture, a faithful transcript of one great division of the human family, of oriental, in distinction from occidental, mind. The Bible, therefore, commends itself to the study of the general student, as a book of oriental literature.

3. Is history valuable? "Moses is the father of history," and the most perfect of all models of historical composition. Where do we find events so grand, narrated in a style so simple and sublime, as in the book of Genesis? Here, in the compass of a few brief chapters, we have the only rational account even given of the creation of the heavens and the earth; of the creation of man, and his history for more than 2000 years prior to the commencement of

any other authentic records:—a long period, which those who had no access to the Bible, have either left a barren void, or filled up with extravagant and absurd mythic narration. Here, too, we have the only truthful picture of the patriarchal age, of the Deluge, of the division and peopling of the earth, of the confusion of tongues, and the dispersion of mankind. The account of the cities of the plain, and of the fearful destruction which overwhelmed them, forms an historical episode not less interesting and important, than the fate at Herculaneum and Pompeii; while the exhumed remains of the latter, do not afford a stronger attestation of the younger Pliny's veracity, than the Dead Sea and circumjacent country afford of the fidelity of the Scripture narrative. Is the prophetic description of those countries and kingdoms, which were doomed and accursed by God, and which have been the theatre of His awful visitations, less spirited and accurate than the journal of the adventurous and daring traveler? The history of the Hebrews, from the call of Abraham to the final overthrow of the nation is found nowhere else, and is pregnant with instruction for the ruler and legislator. More of the early history of Egypt, a land venerated for its ancient science and hoary antiquity, is contained in this volume, than in any other book relating to the same period. And recent discoveries in Egyptian antiquities, the researches into her buried arts and monumental hieroglyphics, have corroborated in an astonishing manner, the fidelity and accuracy of the sacred historian. "It is, in fact," says Champollion, "By adopting the chronology, and the succession of kings given by the Egyptian monuments, that Egyptian history admirably accords with the sacred books." "All the kings mentioned in the Bible," he again remarks, "are found upon Egyptian monuments in the same order of succession, and at the precise epochs where the Holy Scriptures place them."

* Wandered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, an unbeliever, in the Mosaic account. After twenty two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain."—*Lieut. Lynch's Ec. Dead Sea &c.*, p. 380.

—Given though I had been a confirmed skeptic, I had seen enough in wandering with the Bible in my hand to that unpopulated desert, to tear up the very foundations of unbelief, and scatter its fragments to the winds."—*Stephen's Incidents of Travel in Egypt, Arabia Petraea, &c.*, vol. 2, p. 111. [Quoted by Dr. Wiseman, *Lectures*, p. 265.]

Scriptural Illustrations.

Rev. xvi, ver. 15.—Behold I come as a thief, and no man knoweth his coming, and he will catch us, and they see his shame.

The Honorable Robert Boyle was, from early youth, singularly attentive to derive moral and religious improvement from every object in nature, and every occurrence in life. In the year 1648, he made a short excursion to the Hague. Sailing home, between Rotterdam and Gravesend, he saw, through a perspective glass, a vessel, imagined to be a pirate, and to give chase to the ship in which he was embarked. The occasion suggested to him the following judicious reflections:—"This glass does, indeed, cause the distracted vessel to approach; but it causes her to approach only to our eyes, not to our ship. If she be not making up to us, this harmless instrument will prove no loadstone to draw her towards us; and if she be, it will put us in better readiness to receive her. Such an instrument, in relation to death, is the meditation of it, by mortals so much and so carelessly abhorred. For though most men studiously shun all thoughts of death, as if, like a nice acquaintance, he would forbear to visit where he knows he is never thought of; or as if we could exempt ourselves from being mortal, by forgetting that we are so; yet meditation on this subject brings the awful reality nearer to our view, without at all lessening the real distance betwixt us and death. If our last enemy be not approaching us, this innocent meditation will no more quicken his pace than direct his steps; and if he be, it will, without hastening his arrival, prepared us for his reception."

Chap. xiv, ver. 6.—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alvy, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for

life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

Chap. xix, ver. 9.—And he saith unto me, These are the true sayings of God.

"Well, Hodge," said a smart-looking Londoner to a plain cottager, who was on his way home from church, "so you are trudging home, after taking the benefit of the fine balmy breezes in the country this morning?"—"Sir," said the man, "I have not been strolling about this sacred morning, wasting my time in idleness and neglect of religion; but I have been at the house of God, to worship him and to hear his preached word."—"Ah! what then, you are one of those simpletons, that, in these country places, are weak enough to believe the Bible? Believe me, my man, that book is nothing but a pack of nonsense; and none but weak and ignorant people now think it true."—"Well, Mr. Stranger, but do you know, weak and ignorant as we country people are, we like to have two strings to our bow."—"Two strings to your bow! what do you mean by that?"—"Why, sir, I mean that to believe the Bible, and act up to it, is like having two strings to one's bow; for, if it is not true, I shall be the better man for living according to it; and so it will be for my good in this life—that is one string; and if it should be true, it will be better for me in the next life—that is another string! and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow. And oh! if its tremendous threats prove true, Oh! think! what then sir will become of you!" This plain appeal silenced the cockbox, and made him feel, it is hoped, that he was not quite so wise as he had supposed.

Chap. xxii, ver. 7.—Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

The 19th of May, 1780, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent, and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford. The house of representatives adjourned; the council proposed to follow the example. Colonel Davenport objected.—"The day of judgment," said he, "is either approaching, or it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish therefore that candles may be brought."

Memory after Death.

We often hear of the terrors of death to the wicked, and of the misery that awaits them beyond this life; but what instruments are to be employed in the infliction of retributive justice is not directly and positively stated. That memory will act a leading part in the infliction of punishment on the wicked cannot easily be doubted. It may be fairly inferred, from our Saviour's description of the final judgment, where an appeal is made to the sinner's recollection. The Judge is represented as saying "I was an hungry, and ye gave me no meat." And without admitting the agency of this faculty, we can have no consistent views of future retribution. But if memory is to be employed in punishing the finally impenitent, how fearfully will it tell on their everlasting state. What could be more revolting and painful than the uninterrupted and unending presentations of a lost soul? What Christian even can bear the thought of being necessitated to fix the mind's eye forever and ever on former sinful indulgences? From this we may form some faint conception of what memory will do in the case of a condemned sinner.

The Western Christian Advocate has a few words on this subject, which should startle and rouse to salutary action every impenitent reader:—"Though passing events may seem to be forgotten, nothing is ever fully erased from the memory. This has been proven by the testimony of persons who have been restored, after life was almost extinct by drowning. While sinking in the water, the scenes of early life, and events long forgotten, came rushing through the mind with awful distinctness. The events of this life will be remembered in eternity. The lost one, in the regions of despair, will forever recollect the crimes which brought him there. Mercies slighted will ever be before the mind. No sermon, exhortation or prayer, which he has heard on earth, will ever be forgotten there. I fancy that he will often soliloquize thus:—"In yonder world I was near the kingdom of heaven; but I refused to make the mansions of bliss my everlasting abode. There I had placed before me the opportunity of being happy forever; but here I am tormented in this flame. There I knew that the Son of God had bowed in Gethsemane, and expired on Calvary; that I might live; but I chose death rather than life. Jesus was my advocate

from year to year, while I was on earth. Yes, every day, every hour, he interceded in my behalf; but I rejected his intercession, and chose rather that the wrath of God should abide on me. Often did the Spirit of God visit me, and invite me to seek salvation; but, though my heart was tender, and the tears flowed, I quenched the Spirit, and here I am, banished from my God, and yet forbid to die."

Reader, you are neither dead nor damned, but on praying ground, where you may yet seek your soul's salvation.—Thank God for the privilege! Fly, fly to Christ! By faith claim him as yours, that you may not be compelled to take up the lamentation, "The harvest is past, the summer is ended, and I am not saved."

Missionary Department.

Life and Labors of Dr. Judson.

Mr. Judson was born at Malden, Mass., Aug. 9, 1788, graduated at Brown University 1807, and pursued his Theological studies at Andover Theological Seminary; was appointed one of the first missionaries of the American Board, was ordained at Salem, Feb. 6, and embarked for India, Feb. 19, 1812. At Calcutta, he avowed that change of views on the subject of Baptism, which was destined, under God, to call for a new and powerful agency in the work of Christian missions; and was baptized, with Mrs. Judson, Sept. 6, 1812. After various trials and discouragements from the government of Bengal, they arrived at Rangoon, July 13, 1813, and commenced their life-long labors.

Mr. Judson resided at Rangoon over ten years, and afterwards, cherishing the recollections of this first scene of his labors made repeated but unavailing efforts to resume his labors there. He spent about two years in Ava, and after a brief residence at Amherst removed to Maulmain, where he continued to reside till his last fatal illness.

It was at Rangoon that he laid, in solitude but not in despondency, the first durable foundations of the Burman mission. There he acquired the language, published his first tract, opened the first place of public worship, and proclaimed the gospel openly. There he baptized the first fruits of his labors, gathered the first church, and for their use translated the entire New Testament, though unable as yet to have it printed for public circulation.

At Ava he enjoyed for a brief period the privilege of preaching Christ in the very gates of the imperial palace; but this momentary liberty was followed, on the breaking out of the war with the English by that long and cruel imprisonment, the history of which, as delineated by the pen of Mrs. Judson, has thrilled so many hearts. Few have been called, in modern times, to endure such severe and long protracted suffering as weighed upon this devoted pair during those weary months; and when rescued from the ruthless despotism by which they were tortured, and quietly settled at Amherst under British protection, their union, the more tender for the fiery trial which had held them bound in the furnace, was broken by the death of Mrs. Judson, under circumstances that added intensity to the sorrows of such a bereavement.

During his residence at Maulmain, he pursued chiefly the work of translation, retaining, however the pastoral care of the Burmese church, and lending his efficient aid in other departments of the mission. On the 31st of January, 1834, the last leaf of his translation of the Scriptures was furnished, which he subsequently revised with the utmost industry and care. The revised translation was put to press in 1840, and though he had accomplished more than enough to make his life memorable, he entered upon the prosecution of another colossal task, the preparation of a complete dictionary of the Burman tongue. Of this work the English-Burman Dictionary was completed and about two-thirds printed, and the Burman-English was so far advanced that, with the materials already collected, it can soon be completed by another hand.

The character of Dr. Judson was such as well fitted him for the part which Providence called him to perform. He had quick perception, ardent feelings, unyielding firmness and perseverance that no obstacles could weary, joined to a constitutional intrepidity which prompted him to act with unusual largeness of purpose and boldness of execution. His plans were clearly and distinctly conceived resolved upon as soon as conceived, and carried out with all the original energy of his character. Thus admirably qualified to labor as a pioneer, few pioneers have left so little to be superceded by their successors.

His aims were lofty and pure. They rose, in their sacred elevation, above any personal, or temporary, or earthly ends.—Hence, if he seemed careless of his own welfare, even beyond the apparent limits of a sound discretion, it was because the ardor of his zeal overlooked all consequences to himself. If he sometimes

appeared less considerate of the views and feelings of others than they might have expected, it was from no selfish isolation of spirit, but from the absorption of his powers in objects, the magnitude of which dwarfed all others.

He believed himself called and sent of God, to the work in which his life was worn out. To that work he consecrated himself wholly. He went forth, like his blessed Master, not to do his own will, but the will of Him who sent him, and who was to be his Judge. To His judgment he departed, not without having felt the imperfections incident to a fallen nature, but to meet One who has said, He that loseth his life for my sake, shall find it.

The career of Dr. Judson measures the entire era of American missions to the heathen. From the time when youthful minds alone felt the sublimity of the enterprise, and struggled doubtfully to move that great spring of Christian benevolence, the force of which is now felt in all Christendom; through that "day of small things" which provoked the sneering hostility of unbelieving contemporaries; down to this time of success, of hope, of earnest expectation, he was permitted to witness the grand movement and rejoice in its gathering strength, his power has been felt in every part of the world, and it is still going forward to a complete and certain victory.—*Macedonian*.

WHAT GOD HAS WROUGHT IN CHINA.—The comparison which Dr. Bridgeman makes, in the extract below, of the state of things in China twenty years ago, and that now existing, is highly cheering.—With all the discouragements which missionaries have had to encounter in that land, abundant evidences have been given that their labor has not been unblest. Let God's people keep on working, looking to God for the increase, and who can tell what glorious things may be brought about in the next twenty years. Dr. B. says:—

"More than twenty years have now passed since the first messenger from the churches in America reached the land of Sinim. When the beloved Abel and myself arrived here, there was, in all this wide field, only one protestant missionary, and only limited access to the people at one port. To propagate Christianity, on the part of the foreigner, and to embrace and practice it, on the part of the natives, was then alike, in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly a hundred laborers, men and women, preachers and teachers of Jehovah's blessed gospel, are now in the field; and we have free access to millions of the people.—The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Saviour."—*Commission*.

Letter from Brother John Day.

Brother Day, under date of Bexley, July 14, writes thus of his native school:—"My school is large as it was when last reported, except that two Congos and a Bassa young man have left. A young married Bassa woman, and a young Congo man of more promise, are in their places. The school does not improve in letters as I could wish, only studying four hours in the day. But in work, and other practical and useful knowledge, excel any natives I know.—Their intelligent, bold and easy demeanor, would pass them for children of colonists by any stranger. They are aware too of their privilege. As evidence, I will mention one or two circumstances. A large boy from Ekins' school had been in this a few weeks, when he was convicted of theft. I addressed him and the school on the subject, pointed out the badness of the act and example, and made the school of natives decide by vote whether or not he be dismissed. John Baks Day did not vote, and rose to state his reason, which was, he hated to see country boys leave the school. The country people (natives) have no sense. Many Americans are coming here, and if the country people have no sense, he feared they would lose their country and have much trouble. The boy had done very badly, but he wished Mr. Day would pardon it, as it was the first time, and let the boy have another trial. The boys would shame him, and he might become a good boy."

Alex'r Lowa Day was afflicted with a cutaneous disease, which I think is called yaws. His father came in, and wished to take him to the country. The little fellow cried heartily, believing his father, who lived about fifty miles off, would never let him return. I would not let his father take him. By presents, entreaty, and some show of resistance, I retained him."

Let thy fountains be dispersed abroad, and rivers of waters in the streets.

THE BAPTIST.

MAKING, ALA.

WEDNESDAY, NOVEMBER 6, 1850.

TERMS.

The terms of our paper will henceforth stand as during the last year.

A single subscriber \$3 00.
Any present subscriber forwarding an additional new name and \$3 00 in advance shall have two copies for one year.

Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.

Those who subscribed during the last year, and whose volume has not yet expired, shall be allowed the same rate as those who are offered to others at the beginning of the present volume—\$2 50 strictly in advance shall receive in payment for a new volume.

Observe, that our terms are all and always in advance.

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced rates, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.

All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to act as our Agents.

The Alabama Baptist State Convention is at present in session at this place. An unusually large number of delegates is in attendance; but as our paper goes to press this morning, (Monday, Nov. 4,) we are unable to give any thing like a satisfactory report of the proceedings in the present number.

LARGE INCREASE.—We regret that about thirty of our patrons failed to receive their papers the last week; but the misfortune is relieved by the fact that it resulted from an unusually large increase of names to our list, exhausting the whole edition of that number. From the same cause we were unable to send out a solitary exchange. It was indeed a pleasant accident, which does not often occur in a printing office, and we shall strive to prevent its frequent recurrence, however our brethren may attempt to flood us with their kindness. We challenge them to do it again, though every one of our present patrons should send us a new name.

ADVERTISEMENTS.—We would call the attention of our readers to our advertising columns. We insert the notice of books, schools, &c., that they may know the names of books and where they can be bought, and the names of schools and where they are located. So far as our own interest is concerned they pay us but little; but so far as concerns our brethren, particularly in the South West, they are of great value. Almost every establishment advertised in our paper is under the control of Baptists. Brethren buy your own books, and patronize your own schools.

Revival.

Rev. A. M. Handy writes from Rehoboth, Montgomery county, under date of the 30th ult. We closed a meeting last Sabbath at Rehoboth, of nine days continuance. Altogether, it was one of the most refreshing seasons the church has ever enjoyed. Indeed, I never saw before such a powerful work of grace. Christians rejoiced in witnessing and enjoying the outpouring of the Holy Spirit. Sinners trembled before the majesty of heaven, and many of them who had passed through former revivals apparently unconcerned, were made to inquire what they must do to be saved. The meeting resulted in the addition of twenty-one to the church, 15 whites and 3 blacks by experience, and 3 whites by letter. We left 25 or 30 enquirers. We were favored with the faithful labors of Elders Talbird, Melver, Holmes and Steward. These brethren preached with great power, and the spirit's influences accompanied the word spoken, without which, a Paul might plant and an Apollos water without success.

NEW YORK CHRONICLE.—We have received the first number of the New York Chronicle, a medium size weekly sheet, to be devoted mainly to the advocacy of the principles and policy of the American Bible Union. It is published by Holman & Co., No. 90, Fulton street, and edited by Rev. O. B. Judd. We hope that our brother's labors will be conducive to the promotion of the truth and the spirit of Christ in our churches.

PROF. CONANT AND THE NEW VERSION.—Prof. Conant has been selected by the Bible Union to revise the common English version. Although in favor of such a revision, he hesitates to accept, owing to the division existing among the Baptist respecting the rival claims of the Bible Union and the American and Foreign Bible Society. The appointment is a most excellent one, and we hope will be accepted.

APPOINTMENT OF CATHOLIC BISHOPS.—It is stated that the Pope of Rome has recently appointed the following Bishops in the United States: The Very Rev. McGill, of Louisville, for the diocese of Richmond Va.; Rev. Mr. Allmarney, of Springfield, for the diocese of California, and the Rev. Mr. Lamey of Covington, for the diocese of New Mexico. The papal clergy of Kentucky seem to be with great favor in his holiness.

HARVARD COLLEGE.—The late catalogue of this college shows the number of students to be as follows: Theological Students 23; Law do., 98; 3 do. 117; Scientific do., 42; R. S. in Graduates, 3; total professional Students, etc., 303.—The undergraduates are divided as follows: Senior class, 63; Juniors, 78; Sophomores, 87, Freshmen, 65; total, 293; making total number of students connected with the various departments, 596, against 577 last year.

EMBARKATION OF MISSIONARIES.—The Rev. B. C. Thomas and wife, missionaries appointed to labor among the Karens, in Tavoy, embarked on Thursday, the 17th ult., on board the ship Soudan, for Calcutta. Miss L. Crawford goes out in the same vessel to join the Free Will Baptist Mission at Balasore, Orissa.

Christian Fellowship and Church Fellowship.

The Baptists have always been a sect "every where spoken against." In the infancy of christianity, they contended for the faith against judaism, infidelity and worldliness. Thence the war assumed a different phase, and required a defence of their distinctive doctrines and usages in opposition to diverse forms of pedoism. The divine authority of believer's baptism has been successfully maintained; and now the strife of Strict Communion comes. It is no new thing to the world, that the advocates of sprinkling and pouring often endeavor to dissuade candidates for immersion from that purpose by recurring to what they are pleased to regard the narrowness and bigotry of the Baptists, in unchristianizing all others than themselves, or in excluding their fellow christians from the Lord's table. They affect to believe that either Baptists consider themselves alone the true children of God, or that allowing others may be so, they assume to separate them from the common privileges of the saints. On the contrary of this, however, we have again and again reiterated that there is a distinction between christian fellowship and church fellowship, such as they themselves are obliged to allow—unless they insist that there are no christians without the pales of the church—and on which we may associate as christians with men, while we may not do so as church members. This distinction is stated so clearly in the following extract from the Circular of the Tuscaloosa Association, by brother Manly, that we can not resist the temptation to lay it before our readers:

Christian fellowship arises from a participation, by two or more, of the spirit and grace of Christ; and is formed between individuals when the evidence of such a state of mind is obtained. "If we walk in the light, as he is in the light, we have fellowship one with another." 1 John 1:7. It is of the same general nature as that which is said to subsist in regard to God 1 John 1:3, 6, or the saints in glory, Heb. 12:53. Eph. 3:15. It is a spiritual thing, not visible; and needs not invariably any specific outward act, to betoken or symbolize it. It may be symbolized by "the right hand," or "the cup of cold water," or "the kiss of charity," or by an engagement in prayer, or any other solemn act of religious duty. These but dimly show parts of the great spiritual reality;—the whole of which is included in Christian fellowship—cannot be set forth, or comprehended, until we "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Mat. 8:11. This is a feeling that should be cultivated and exercised by, and toward, all that "love our Lord Jesus Christ,"—whether in the same church relations, or not. All that are spiritually united to Christ, though they may not belong to any visible church, belong to Christ's mystical body,—they are of "the general assembly and church of the first born," Heb. 12:23. "the whole family in heaven and earth," Eph. 3:15; and are all included within the expansive scope of this uniting principle. It is evident that this may, and does, exist, independent of the interchange of outward tokens of fellowship. To refer to an example before our eyes, as Baptists;—we form this spiritual Christian fellowship with a person before he is admitted to any ordinance, or receives any external token of fellowship. Even baptism, which is properly before individual membership in the church, does not introduce the subject to our Christian fellowship,—because it does not confer nor ascertain Christian character. It is evident, also, that this fellowship may exist amid a great variety of external professions and circumstances.

Church fellowship, on the other hand, is more definite and limited; and requires such closer union of views and feelings, beside an actual or presumed Christian fellowship, as may enable the parties to live together in a special separate organization. The church is, emphatically, Jesus Christ's own society. To its guardianship, primarily,—rather than that of Conventions, Presbyteries, Conferences or Associations—has been committed the great responsibility of keeping "the ordinances as they were delivered;" here has he lodged the power which operates in the world for the conversion and salvation of men:—Conventions and societies, under whatever other organization, may concentrate and direct,—they can neither originate nor maintain it.

Absolute unanimity may not be possible, even here; but a much nearer approach to it is desirable and requisite, than that which is sufficient for Christian fellowship—especially as regards things pertaining to the order of Christ's visible kingdom. "Can two walk together, except they be agreed?" Amos 3:3. Of course, men united in the same church retain their individuality; and, as to points not involved in the fact of that relation, they must be left to follow individual tastes and preferences, like other persons. To enumerate and define these points of special agreement for church fellowship is the legitimate objects of covenants, creeds, and confessions of faith; and the very statement of the object shows their utility. Whatever does not infringe these, provided also that it does not offend God or violate Christian fellowship, is fairly within the range of Christian liberty. Such are the concerns of private life, habits of social intercourse, intimacies (the Savior had his), alliances and efforts in any connections for good objects; &c. to abridge the freedom of church members in such respects, so far from being allowed by church fellowship, is a spiritual tyranny,—it is to "put a yoke on the neck of the disciples;" and should be resisted. Acts 15:10.

The Lord's supper is an ordinance within, and for, the church as a particular separate organization. Whenever its celebration is described, we find one church, "one place." 1 Cor. 11:20. 21, 33, &c. And these, with other facts lead to the conclusion that the "breaking of bread" and the "cup of blessing" are, specially, the symbols of church fellowship. Mutual participation in these symbols goes no further, necessarily, than to acknowledge that the parties are, or might be, members together of the same separate church. The representatives of churches, or other incidental assemblages of Christians, participate on this principle;—but some particular church is celebrating the ordinance, and these are invited, by courtesy; as being of a description which might unite in that special organization if voluntary and prudent;—not obligatory, or as of right, in either party.

Those united in the bonds of church fellowship, certainly, ought to have Christian fellowship with each other. 1 Cor. 16:16. The fact of their church union recognizes them as fellow-worshippers of the same Lord. But participation in the symbols of church fellowship goes no further than to recognize them, though many, as members of one worshipping fraternity; even as they "all partakers of that one bread" (loaf) 1 Cor. 10:17.

The use of those tokens does not, necessarily, express actual Christian fellowship, or personal confidence in the Christian character and piety of all the partakers; no more than joining in deliberations of a church-meeting, or any other token or act of church relation. These tokens may, and do, of right, exist in some cases where there is not that actual spiritual fellowship. Christ exchanged tokens of church relationship with Judas; yet there never was any spiritual fellowship between them. Of course there is nothing in this to sanction our partaking in the supper with an openly and notoriously improper person. Such should be excluded from the church,—consequently from the Lord's table;—"with such a one, no—not to eat." 1 Cor. 5:11.

But this symbolic festival is not, as some appear to hold, the special or appointed sign for recognizing men as Christians. Those with whom we partake do not form the limits of our Christian fellowship. When Christ instituted the supper, the "seventy disciples" were not there; nor even his own mother, the blessed virgin. And we no more intend to express our belief in the real individual piety of our fellow-partakers, in that ordinance, than in any other deliberate church act.

The refusal to partake together in the Lord's supper, of parties who might conveniently commune, does not, itself, express the want of Christian fellowship; but only that they are not prepared to unite together as members of the same visible church. A few years ago, the offer to commune in the supper by one of the bodies into which the Presbyterian Church is divided (both sitting in Philadelphia) was declined by the other; yet this latter body did not thereby intend to deny the claim of the former to be regarded as Christians. Nor is a refusal, in any other case, to be construed into such denial,—without express authority from the recusants themselves.

If these views be just, we conclude, That nothing is gained to the cause of Christ and of Christian charity, by attempting to break down the separate organization and peculiar attachments of particular churches. On the same principle that a man, warmly attached to his family, may be a fast friend, a man of the kindest benevolence and firmest patriotism, may you expect a member attached to his own individual church to be a friend of the general cause of Christ—"a lover of good men." The one is the foundation of the other, and auxiliary to it;—just as the family is the primal form of organization, and indispensable to the state. The Passover was eaten by each single family, apart,—or by others in addition, only on special invitation and agreement; but this did not hinder the inmates of these families from forming and maturing the temper of "the Israelite indeed, in whom there is" neither bigotry nor "guile." To maintain denominational peculiarities so as to recognize nothing truly valuable beyond our party, and contrary to the Christian fellowship due to Christ's spiritual and universal family, is a violation of the charity of the gospel; and must tend eminently, to unfit a person for the society of "the spirits of just men made perfect." Those, who most deny true piety in other communions, have the least of it themselves. So long as men are liable to differ in opinion on points which are not susceptible of compromise there must be different denominations;—of course, separate churches and tokens of church fellowship. These may be separate and distinct; and yet Christian fellowship, enlarged and cordial, may be maintained. Good men may be loved, without loving what are deemed to be their errors. And it is surely contrary to the spirit of Christ to be willing that people should remain unconvinced, rather than be joined to those "who hold the head"—though they differ from us. Mark 9:48—42.

*The reader will find this class of views ably expounded in "Curtis on Communion,"—a work which thoughtful and candid persons, of every name, may study with profit and pleasure.—B. M.

DUTIES OF POSTMASTERS.—A case of gross carelessness and injustice, says the New York Evangelist, on the part of a distant Postmaster, who suffered a copy of our paper to come for years to his office, after its discontinuance by a subscriber, induced us to inquire of the Postmaster General whether there was any right or wrong on this subject, as recognized by the Department. A prompt answer informed us that an imperative law required every Postmaster to give immediate notice to a publisher when his paper is not taken out of his office, and also to frank his letter giving such notice. We may state, as an indication of the feeling in the Department on this subject, that the Postmaster in the case referred to was promptly required to show cause why he should not be removed.

A RELIC FOR OLDEN TIMES.—On the 2d of July, a farmer, named Acher, while ploughing near Fordham, N. Y., struck a hard substance; upon examining it, it proved to be a long iron sixpounder, in tolerable good order. Mr. Acher fired it off on the Fourth. About this location stood Fort Montgomery, of the revolution. When Washington retreated to White Plains, all the forts above Harlem river were abandoned, and the cannon secreted by burial; so from what can be learned from Mr. Andrew Corsa, who will be ninety years of age next January, this gun has been buried about sixty-six years. It was buried about the time Gen Taylor was born, and while the much lamented President was breathing his last, the young men at Fordham were firing it off.

The Apostle Paul in Arabia.

Brother Chambliss:—In your paper of October 16th, "C." has committed a great blunder in affirming that Paul, after his conversion, went into Arabia and remained three years to study and prepare for the christian ministry. I shall not answer his arguments, because they are founded upon erroneous premises, and of course must be sophistical. For an Apostle to study that long and in that day, is to let down his dignity and his calling. This will appear in the following reasons.

1. An Apostle was qualified and endowed instantaneously for his mission and work, by the Holy Spirit. They did not study the word of God as uninspired men. Let Paul speak for himself. "But I certify you, brethren, that the gospel which was preached of me, is not after man; For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This passage, without note or comment, sets aside all "C's" reasoning, however ingenious. Had he studied as "C." contends, he could not have said, "I was not taught it, only by revelation of Jesus Christ." The point in Paul's disavowal is this: "I neither received my gospel nor knowledge from Annanias, nor the Apostles at Jerusalem, but from the Lord Jesus, by his Holy Spirit."

2. "C." cannot prove that Paul remained three years in Arabia. He does not know how long he remained in Damascus after his conversion, how long he remained in Arabia, nor how long at Damascus after his return; but he can tell the length of time before Paul visited Jerusalem after he came to the faith of the saints. The Apostle gives him that information in the following passage. "But when it pleased God, who separated me from my mother's womb, and called by his grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again to Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days." Nothing but a forced construction of these words can assign Paul a three years' stay in Arabia. If Paul had wished to take a course of study in Theology, as "C." contends, it is likely he would have gone to Jerusalem and placed himself under the Apostles instead of the "Essenes" in the wilds of Arabia. Indeed, "C's" "Essenes" had taught Paul so profoundly, that "fourteen years after he went up again to Jerusalem," and after consulting with the Apostles who were in Christ before him, he tells us "they added nothing to him." Instead, however, of going into Arabia to study, it was to preach Christ till the storm of persecution had subsided.

3. Three things were necessary to constitute an Apostle: 1. To see the Lord Jesus; 2. To converse with him; 3. To be miraculously endowed by him. Paul had seen him, conversed with him, and was filled with the Holy Spirit, near to, and in Damascus. He was "called to be an Apostle," and did not study to make himself one, neither with Jew, Essene, nor the Apostles, in Arabia nor Jerusalem. The Apostles evidently studied the Scriptures, but it was not to make themselves Apostles, but to edify them as christians. They were commissioned and qualified to give the world a Theology instead of being students of Theology.

4. Paul was called to give the churches a Christian Theology. Now, if "C." is correct, the Theology he studied in Arabia, under the "Essenes," was Jewish and not Christian—"C." must be mistaken, for Paul had but little confidence in Jewish Theology, and warned the churches against it in every sermon and epistle.

I am far from arguing that uninspired ministers should not study; and that they should not take a theological course, if possible. Paul exhorted ministers (not Apostles) in his day, "to study," &c. But men in their zeal to enforce ministerial education, should not war against the dignity of the Apostolic office to prove it.

E.

ORDINATION.—Brother Paton S. Lunsford was ordained, and set a part to the Gospel ministry, by the request of the Baptist church at Calbee, Macon county, Ala., on Friday the 4th day of October, 1850.

The ordination sermon was preached by Rev. Samuel Henderson. Rev. J. R. Hand, acted as chairman in the examination of the candidate, Rev. David Harris offered the ordaining prayer, and Rev. J. R. Hand presented the Bible, and delivered the charge, and the right hand of fellowship was presented by Rev. Samuel Henderson, followed by the rest of the Presbytery and the church.

EDUCATING OUR YOUTH AT THE NORTH.—We know no evil in the South which is greater, says the Mobile Tribune. It is akin to that which induces our citizens to go to the West for their bacon and east for their shirts; only in the one case the result is a material one, while in the other it is social, religious and moral. It is no wonder that the South is divided and paralyzed, when half of those who are called to administer her affairs and mould her opinions have gathered all their capacity for the duty from foreign sources.

IMPORTANT TO AUTHORS AND PUBLISHERS.—Authors and Publishers, says the New Orleans Bulletin, do not appear to be aware that, by a recent law of Congress, their copyright can not be secured unless they furnish a copy of their work to the Librarian of Congress and to the Librarian of the Smithsonian Institution. As very few have been received by these officers, it is evident that hundreds of alleged copyright books are without that protection.

Texas Correspondence.

Continued indisposition of the writer—Anderson, improvements, Baptist Meeting-house burnt—Visit to Washington, Brazos River, Baptist Cause—Independence—Return to Anderson, Methodist Preaching, Brother Creath's Ministry—Journey to Huntsville, Sickness, Examination—Revival, Baptism, &c., &c.

Owing to continued indisposition, consequent upon a relapse of the fever, it has been out of my power to write you sooner. My last, if I mistake not, gave a full account of my rambles as far as Houston. Again starting forth, however, we proceeded over a part of the country of which I made a short notice in my first communication,—though it now presented rather a better appearance than when we passed along in the spring.

In due time we reached Anderson, an inland town of some size, being the county seat of Grimes county. A new site has been lately selected for this town, being somewhat more elevated than the old one; the square is small, but neatly laid off; in its centre, a commodious court house is now in course of erection, and a number of newly built store houses face the beautiful enclosure. The house of worship belonging to the Baptists, was unfortunately burned to the ground some two years ago, and thus far, they have not been able to rebuild. There is but one meeting house, indeed, in the place,—and that is the property of the Methodists,—though, as yet, it appears, they have been unable to have it completed.

Through the kindness of a brother who furnished me with a horse, mine being unfit, then, to travel, I was enabled to visit Washington,—which is a place of considerable importance, situated on the Brazos, at the mouth of the Navassott river. Steamboats ply the former river to this point a large portion of the year, shipping a great deal of cotton and sugar, and bringing up various kinds of goods,—this being a very wealthy and thickly settled part of the State.—No public buildings of note are to be found here, and only one church edifice, which, I am informed, belongs to the Presbyterians. Some years since a flourishing Baptist church was located at this place,—but time and circumstances have caused it, in some measure, to dwindle away,—still, its members have resolved to put forth their efforts to erect a suitable house of worship. The pastor, Rev. B. B. Baxter, was absent on a collecting tour, during the first part of the year, endeavoring to procure funds to aid in carrying out this design,—which, as arrangements have been made, we hope soon to see accomplished.

On again visiting Independence, I found matters pretty much as last reported,—except, probably, that the schools were not in session. On Lord's day, therefore, in company with Rev. D. B. Morrill, attended preaching in a neighborhood some eight miles distant, where we heard two excellent sermons by some Methodist ministers. Can not say, with any degree of truth, that we were remarkably well pleased with either of them.

Re-crossing the River at Washington immediately after a heavy rain, we traversed an uninteresting country, until again in the vicinity of Anderson,—where I was unavoidably detained, though well provided with a good and comfortable home, for nearly three weeks. We heard a sermon by the Methodist Presiding Elder, Rev. Mr. Alexander, on Lord's day, but were far from being satisfied with the kind of doctrine he then preached. The regular days for the Baptist meetings have rolled around, on Saturday bro. Creath, the pastor, gave us an excellent discourse from I. Peter, 1 chapter 13th and 14th verses,—and on the day following, also, he addressed an overflowing congregation, from the 13th verse of the 2nd chapter of Jeremiah.

In company with bro. Creath, I started on the succeeding day, for Huntsville,—passing over a beautiful section of the country;—though it being prairie principally, we found travelling rather unpleasant, as the sun shone with all its wonted brightness and the heat was intense.—Soon after my arrival I was seized with an attack of fever, which, for several weeks, prevented me from attending divine services. During my stay, however, two examinations were held—one of the male; the other of the female school,—with neither of them was I well entertained, as the one we witnessed at Independence of the Baylor University.

Of the church at this place, Huntsville, I have previously written,—though it may be as well to state here, that it is still in flourishing circumstances, being under the pastoral charge of Rev. G. W. Baines.

But a short time since a revival meeting was in progress here, which was accompanied with glorious results; for the Lord, indeed, visited his people with a gracious outpouring of His Spirit; the hearts of Christians were united and sinners were converted unto a saving knowledge of our Lord Jesus Christ. Bro. Baines was the only Baptist minister in attendance, but he was assisted while conducting the meeting by Rev. A. W. McGown, Cumberland, Rev. Mr. Scott, Old School Presbyterian,—and Messrs. Addison, Rabb, Outlaw and McCarey, Methodist Ministers,—it was commenced, indeed, by the latter Society. Some thirty professed to have obtained a hope in the pardon of their sins,—of whom a part have joined different denominations,—but at the last regular meeting of the church, we had the pleasure of witnessing the solemn immersion of six believers, on a profession of their faith in our once crucified, but now risen and exalted Saviour. It was truly an interesting sight to behold the candidates, as they descended into the water, in obedience to the command of their Lord; their happy countenances showing that they were willing to follow their blessed Redeemer "in all his appointed ways." May our Heavenly Father give unto each and every one "grace ac-

ording to his day," that he may be enabled to bear the trials and temptations of this life with patience, and "adorn the gospel which they have professed by a pious walk and godly conversation."

From the water we repaired to the meeting house, where we were interested in hearing an admirable discourse suited to the occasion, by the pastor,—who, after the morning service, engaged in the observance of the Lord's supper. This has been a precious season to the church; the drooping spirits of its members were much revived, and they were called upon to rejoice, in that their prayers to God for a revival of religion had, at last, been so abundantly blessed. Thus it would seem that we should never be discouraged, but continue praying to our Father in heaven until we obtain a blessing, as his word says, "ask and ye shall receive, knock and it shall be opened unto you." Surely this should comfort the Christian, and we sincerely hope that all will endeavor to remember the injunction of the Apostle to "pray without ceasing."

But I have carried this to too great a length already. More soon.

Yours, &c.

L. A. D.

Huntsville, Texas, Sept. 26th, 1850.

Union Baptist Association, Texas.

This body convened with the Providence church, Washington county, on Thursday, October 3d, 1850. Introductory sermon preached by the Rev. R. C. Burleson, from Romans 3d chapter, 5 and 6 verses. Theme—the justice of God's vengeance.

Letter were presented and read from 14 of the 17 churches composing this Union, and 5 new ones were admitted by petition, making the total number in fellowship 22. The statistics of those reported being 118 added by baptism; whole number of members, 1047; contributions, all for Associational purposes, \$71; Ordained Ministers, 14; and 7 Licentiates. The former officers re-elected, viz Rev. H. L. Graves, Moderator, Rev. R. C. Burleson, Corresponding Secretary, Bro. J. G. Thomas, Clerk, and brother J. W. Barnes, Treasurer.

Correspondence received from the Colorado, Trinity River, and Soda Lake Associations and the State Convention. Messengers from the former, Revs. R. Ellis and James H. Stribling; from the second named, Rev. H. P. Mays; and from the last mentioned, Rev. P. B. Chandler and R. Andrews. Also appointed Messengers to attend the above, together with the Elm Fork and Texas Red River Associations, which have been lately held. The Corresponding Secretary was ordered to write a letter to the United Baptist Association, likewise, as soon as it was ascertained that the same had organized.—Rev. G. W. Baines was appointed to preach the introductory sermon at the next Annual Session; Rev. J. W. D. Creath, Alternate. Rev. R. C. Burleson to deliver the Associational sermon, Rev. J. W. D. Creath, Alternate. The Circular Letter to be written by Rev. J. M. Maxey. The Constitution, Articles of Faith and Rules of Decorum were slightly amended.

Union meetings were appointed to be held as follows:

1st District, To meet at Montgomery, on Friday before the 4th Lord's day in June, 1851.

2d District, To meet with the church at Crockett, Houston county, on Friday before the 2d Lord's day in November next.

3d District, To assemble at Bethlehem church, Washington county, on Friday before the 2d Sabbath in September, 1851.

4th District, At Prospect church, Burleson county, on Friday before the 1st Sunday in September.

Resolutions adopted, viz:

Resolved, That the 22d day of February be set apart as a day of Fasting and Prayer to Almighty God, for a general revival of religion within the bounds of this Association, and that the brethren be requested to assemble at their respective places of worship.

Resolved, That the next annual session of this body be held with the Washington church Washington county, on Thursday before the 1st Sunday in October, 1851.

The Association adjourned each day at 11 o'clock to hear preaching, and on Sabbath, Rev. B. B. Baxter delivered the Associational sermon, according to appointment of last year—a very large and attentive congregation were at the stand. When the body adjourned, a protracted meeting was in progress with fine prospects of a glorious revival.

In much haste, yours, &c.

L. A. D.

Houston, Texas, October 16, 1850.

Collections for the Bap. State Convention, Texas.

Dear Bro. Chambliss.—You and Bro. Graves will please publish in your valuable papers, by request of the Board of our State Convention, the following sums collected by me as their Agent, from the 22d of August, to 30th of September, 1850.

Lewis Crane,	\$2 50
From the Soda Lake Association, to make Eld. M. Barlow a member,	5 00
From San Pedro church and congregation by Eld. D. Lewis,	1 60
Gillmer Baptist church, Upshaw county	1 00
Balance to make Eld. J. Witt, L. M.	12 50
J. F. Matthews,	50
From Leona church and congregation,	4 75
Tuscaloosa Baptist ch. and congregation,	6 25
The Union Hill Baptist ch. by bro. Ledbetter,	2 00
From bro. Overton of Dallas county,	10 00
Mrs. S. A. Devereaux in part for Life Membership,	12 50
The church and congregation in Crockett,	2 75
From sundries,	1 75
Total,	\$63 10

Affectionately your Bro. in Christ.

J. W. D. CREATH.

Gen. Miss. Agent, R. S. Con. Texas.

P. S. I have obtained in good subscription, besides the above, \$423 50 for the Board.

J. W. D. C.

Essay on Covetousness. It would not be difficult to write on the subject of covetousness, if the design were simply to compose an Essay as an exercise. But I suppose this was not all intended when this duty was assigned me, though it was, perhaps in part. It was desired, no doubt, to have something written which, by the blessing of God, might contribute to restrain this sin. The subject is of too serious a nature to make it a theme of mere rhetorical display. And it is this which makes me approach the task given me with a degree of embarrassment: for when I reflect how prevalent is covetousness,—that it is almost the reigning sin—and this, notwithstanding the awful character given it in the Scriptures, and all that has been so ably written and spoken against it, I despair of being able to write any thing likely to be effective. Yet as it has been made my duty, I will endeavor to discharge it as well as I can.

Let us remember then, that the subject before us for discussion is a sin. Now a sin is a transgression of the Law; and if it be asked what law is here transgressed, we answer, the tenth commandment. But this is a sin more frequently forbidden, I have thought, than any other, both in the Old and New Testament.—We must not, therefore, either speak or think lightly of it. "Fools make a mock of sin," but let us be wiser than to do so. For moreover, this sin is represented to be of the most aggravated character. We know that it is said, he that transgresseth in one point is guilty of all the law; but covetousness is declared idolatry, and said to be the root of all evil; it therefore must be assigned a bad pre-eminence in the catalogue of sins.

It is of the most extensive and pernicious influence. It is synonymous with the love of money, which the apostle says is the root of all evil. By which is probably meant, not that every sin that is ever committed is, in point of fact, prompted by covetousness, but that there is no sin which it may not eventually lead to, and which it has not, perhaps, at some time produced. Lying, theft, robbery, rapine and murder, are fruits, so to speak, native and congenial to the corrupt soil of a covetous heart. But then covetousness may exist in the heart without maturing these fruits in the life; because restrained by the penalties annexed to these crimes by the civil laws. And yet as the guilt of adultery is contracted by a look of lust and of murder, by a feeling of covetous anger, so these crimes compose, in part, the criminality of covetousness.

This is a sin generally odious in the sight of men. To be charged with it is esteemed a very great reproach, as it is thought to be the sin of a narrow-hearted, mean spirit. The words and phrases which express it, are among the strongest vituperative epithets in our language, such as miserly, covetousness, avarice, niggardliness and meanness. Writers of fiction, never fail to give this feature to their sketches of odious characters. The general sentiment of men in respect to this vice, may further be inferred from the praises they bestow on the opposite virtue. Benevolence is the theme of universal applause. If one were to regard simply the language of men he might suppose covetousness was scouted from the earth.

And yet it is very prevalent vice; and generally felt and acknowledged to be so. It is common to bewail the cold charities of a selfish world. As a general proposition it is still true. Every one carth for the things of his own, not for the things which belong to Christ—which belong, that is to benevolence, goodness and mercy. Men calculate, contrive and labor to acquire money, but not to bestow it in charity. Covetousness has become a systematized art, pursued with unwearied industry and with all the ardor of enthusiasm, while benevolence is practiced only on occasions and upon the sudden impulse of present sympathy.

Here then is something of a moral enigma. A vice, the most generally condemned among men, is yet the most generally prevalent. How comes this to be? How is that?

"They know the right and they approve it too. They hate the wrong and yet the wrong pursue."

I have sometimes accounted for this by supposing that people very commonly err as to what constitutes the sin of covetousness, but they do not so generally mistake what is benevolence. And the general judgment of men is, that there must be covetousness in the heart where there is a want of benevolence manifested in the life. But individuals acquit their own conscience of the sin if they find they are not guilty in the way or to the degree, which they suppose is covetousness.

If there could be a definition, therefore framed which would cover every case, and at the same time be so clear as to prevent any possible mistake, much would be effected towards an extirpation of this vice. It is difficult however to do this—indeed, I might say impossible. No definition, however lengthy or labored can make it in all the actions of life, so that in every case it shall be known what actions are covetous and what are not. It exists rather in the moral feeling than in the outward conduct. Inspiration itself never undertakes to specify all the instances of covetous conduct. The same action in different persons, or in the same person, at different times and under different circumstances, may have a different moral complexion. The circumstances of human life are perpetually different and changing as the figures of a kaleidoscope. The only way of defining it therefore, is by describing it as a principle in heart; and the best definition perhaps, which it is possible for language to give, is furnished in the Scriptures, when it is simply called the love of money.

The love of money may mean the love of money in the abstract, that is money for its own sake, simply. And this is undoubtedly covetous-

ness—covetousness in the extreme excess.—Few are guilty of this, only those monsters in human shape, the world calls misers. And perhaps this is the reason why most persons are so little alarmed for themselves when they read the awful denunciations in the Scriptures against this sin. They feel they are not misers and hence flatter themselves, they are entirely innocent; if not as guilty as they can possibly be, they think they are not guilty at all. But it would be well to inquire if there are not other ways in which money may be loved, and other degrees in which it may be sinful. The love of money may intend either the love of getting it, the love of keeping it, or the love of spending it; and it may be carried to a sinful excess in each of these directions. There is a requisite, that we exercise much watchful circumspection over ourselves in each of these respects, if we would be blameless; the Sons of God in the midst of a wicked and perverse generation.

That love of getting money for example, which is sinful, must not be confounded with that desire of providing for our own, and especially for those of our own household, which the Apostle says, he that neglects to do has denied the faith and is worse than an infidel. A man may render a pretext of providing for his own a cloak for the most avaricious desires, as is no doubt very often the case. Again, as a man may be very fond of getting money, and be successful in it too, and yet neglect to provide for his own, and especially for those of his own household. He may be too stingy to live as well as he ought, or to provide for the comfort of his family and those dependent upon him. Or again, he may be so extravagant in his way of living, so luxurious and self-indulgent, that it makes him covetous of money as the means of gratifying these desires. Men are sometimes thus guilty in different and opposite ways. The true paths of Christian duty lies, in this, as in most other things, between extremes.

It is not so easy however, to define precisely what it is. On the one hand it is known that it is right and a duty to desire, and to labor to procure a competent support. But what constitutes that competent support is the question. I think those who advocate the claims of benevolence, sometimes err in laying too great a stress on the moderation of our desires. "Having food and raiment, let us therewith be content," says an inspired Apostle. Are we not then to desire any thing more? What sort of a world think you, would this have been if men had always thus strictly and literally obeyed this exhortation? Men would have been reduced to a level with the brutes—and all the arts of civilization unknown. And it might well be said in such a case, "Man wants but little here below, nor wants that little long." But on the contrary our wants are many—wants, the gratification of which we know is not sinful. But the Apostle is not to be understood as meaning that we ought to limit our desires to these two objects simply: "Doubtless if nothing more is to be had," as one has said, "we ought to be content with these." And we ought to be content, I may add, with whatever we can acquire by patient industry—I think this is what he means. We ought to be content, that is, satisfied with providence in all events, under all circumstances, even if reduced to a bare subsistence with food and clothing; but not content to make no efforts to improve our condition, nor to desire any thing more, which may be had in an honest and careful way. We are elsewhere exhorted to industry, and whatever our hands find to do, to do it with all our might—nor do I think we are bound to give in charity all we have or may acquire over and above a simple subsistence, or that it is covetousness not to do so. But then it would seem we are bound to give something to charitable uses so long as we have or can acquire any thing more than the simple necessities of life, and so long as there are objects that call for it. I say something, how much can not be determined—it is to be left in every case to the individual himself who gives. I will only add in conclusion, it is safer to give more than our circumstances would warrant then to fall short of the amount, for the latter would be covetousness—and the former only indiscreet liberality, and not worse than the widow who cast into the treasury all her living. It has been said of some one that,

"E'en his failings leant to virtue's side."

I would it was so with all, in reference to their charities; but I would much rather we had no "failings" at all.

WM. H. HEAD.

October 15, 1850.

President Wylie of Indiana University, in a late Baccalaureate.

RESOLUTIONS.—The following resolutions were adopted by the Union Association:

Resolved, That we cordially recommend the churches composing this Association to keep Friday before the first Sabbath in May next, as a day of fasting, humiliation and prayer to God; that he may meet with his churches and pour out His Holy Spirit, reviving his children and convicting and converting sinners; and that He may give His ministers the spirit of preaching His word, enabling them to preach it in that way, that it may be quick and powerful, sharper than a two edged sword, and that much good may be done through their instrumentality.

Resolved, That each of the ministers of this Association be requested to preach one sermon, during the next Association year, to their respective congregations, on the support of the ministry.

Resolved, That we earnestly recommend to the members of the churches composing this Association, the propriety and importance of patronizing the South Western Baptist, published at Marion, Perry county, Ala. by Elder A. W. Chambliss, at two dollars and fifty cents in advance per annum.

Resolved, That this Association do not recognize Danbey Duncan, lately Pastor of South Carolina Church; Ellis Gore, Pastor of Mount Moriah Church; Herbert Hawkins and Green Ferguson, as ministers of the Gospel in fellowship with the churches of this Association.

Dialogue: Read at the last Examination of the Judson, from the "Bouquet," a Manuscript Paper conducted by the members of the Middle Class.

ANNA. Only think, Emma, one more week, and our school will be over; then our long vacation; how happy I shall be! I only wish it were six months instead of two.

Do you not wish so Emma? You look so sober, one would think it were the commencement of the session instead of the close.

EMMA. I do not feel very sober. I am certainly very happy at the thought of meeting my dear friends at home, but, at the same time, I am sorry to leave school and am not disposed to wish the vacation any longer than it is; two months is a long time to spend in pleasure.

ANNA. A long time why, I do not expect to have time to visit half the places I wish. In the first place, I am going to some of the Springs, which ever Ma' thinks most fashionable—then I shall go down to the Bay, provided we can find a select party, but Ma says there are so many common people at public watering places, she dislikes to remain long at them; and then our party will travel, the remainder of the time.—But how will you spend your vacation? studying Algebra and Arithmetic, I presume.

EMMA. I intend taking my books home with me and hope to be able to study some; I also am anticipating much pleasure, but in a different way from yourself.

I am always happy to remain at home, in vacation, for I have so much there to make me happy—so many dear friends whose society I enjoy; I have no desire to visit any public place to find happiness; my books, my friends, my home, are pleasures enough for me.

ANNA. Well, for my part, I never wish to look into a school book after I quit the Judson.

EMMA. What do you never read at home?

ANNA. O, yes, sometimes when Ma' gets any new novels from the North. She says she thinks they improve and refine the taste.

EMMA. But do you never read any thing else. You know we are taught here that Novels are injurious, particularly for school girls to read.—How often have we been told, that they debilitate the mind, set before us a wrong view of life and its duties, and give us a disrelish for any thing more solid.

ANNA. I never listen to what is said here, for Ma' allows me to read them, and she says, young ladies in all the most fashionable schools at the North are allowed to read them, and I would rather be fashionable than any thing else. Ma' is very anxious to send me to one of the French schools in New York; she says the Judson is not fashionable enough.

EMMA. Pray what do you mean by not being fashionable enough?

ANNA. Why, we are not permitted to attend any balls or parties; and then we have no Dancing Master; and we have to keep our own things in order ourselves, and do our own mending—a thing I never did in my life before I came here.

EMMA. That is one reason why I came to the Judson. My mother is very anxious I should learn to depend upon myself to be able to attend to my own sewing. She has often told me, there is a great difference in being merely fashionable and a true lady; and, as we are often told here, true politeness consists neither in being capable of dancing gracefully or being conforming to all the fashions of the day—but has its seat in the heart, and if formed there, will diffuse its influence upon the conduct.

ANNA. But Ma' says she thinks great attention should be paid to the manners of young ladies.

EMMA. By all means, but cannot our manners be improved without the aid of a Dancing Master, or the public ball room? If we cultivate the virtues of gentleness and kindness to all—if we are truly refined in heart, this will lend refinement to the manners, and enable us at the same time, under all circumstances, to act the part of a true lady. This is what I would aim to secure, rather than to be merely fashionable; and, surely, we can learn this here as well as at any other school.

ANNA. But Ma' says that the French schools give such a polish to young ladies manners.—You know the French are so polite.

EMMA. I have often heard my Mother say, that in many French schools far more attention is paid to external appearances, and superficial accomplishments, than to the culture of the heart or any of the solid branches.

She wishes the heart educated, and if this is neglected, a young lady, whatever may be her accomplishments, cannot be truly refined or polite.

ANNA. If by the solid branches you mean Grammar, Algebra and Arithmetic, I should be glad to go to any school where they are neglected; for here, it is nothing but conjugate verbs, extract roots of x, t, and z—or compute interest, from morning till night. I cannot conceive what good it will ever do me, for I shall never think of it after I leave school. I wish to attend school where I will improve my manners and learn to sing in the Operatic style, so that I can make a display when I go into Society.

EMMA. Is display your object in obtaining an education?

ANNA. Why, certainly, I would not study another hour, if it were not for showing off. There is French; I perfectly hate it, but as it is fashionable for a lady to be able to speak the language, and, particularly, to sing French songs, I must keep on with it; but I think I shall persuade Ma' to let me give up every thing except French and Music. And I should like to know what good you expect to derive from the dry, hard studies you are now engaged in.

EMMA. I have no studies which I think dry or hard, I consider Grammar, Arithmetic and some others you have spoken against, as the very foundation of a young lady's education.—For my own part, although I like French very

much, I should prefer a thorough knowledge of my own language, if I could have but one; and with reference to Mathematics, besides the practical benefits we derive from them, they are such a good discipline for the mind; they cultivate patience and perseverance, and though we sometimes feel discouraged in the midst of a long sum, yet, when we have conquered the difficulties, do we not feel amply repaid for all our trouble?

ANNA. No, indeed! I never felt repaid yet for working out any sum; in fact, I never pretend to do them myself, if I can copy from any of the others.

EMMA. Why, Anna, you almost invariably tell our Teacher that you have been over your lesson five or six times. How can you deceive her so?

ANNA. Deceive her! I never say that I have done my sums; I only say, I have been over my sums, and I always place my book on the floor and walk over it a number of times! Is not that going over my lessons?

EMMA. How do you ever expect to have an education if you study in that way? You surely cannot thus gain a thorough knowledge of any thing.

ANNA. Well, I don't care; whenever I am asked a question at home and cannot answer it, Ma' says it is the fault of the Teachers; so I do not care. She says reading Bulwer's and James' novels will enable me to converse fluently, and when I have a little more practice in Music and Drawing, my education will be complete; and if Pa' will consent to my going to the North to one of the French Schools, I shall not return to the Judson again.

EMMA.—Well, I am sorry for you, for I think, in the future you will regret having wasted so many precious hours in gaining mere external accomplishments, while the mind and heart are so sadly neglected. I hope to return to the Judson, and if I profit by all the advantages here enjoyed, although I may not be what the world will call a fashionable Lady, yet I hope under all these circumstances I may ever be able to act the part of a really intelligent and refined Lady.

S. S. READING BOOKS. LATE PUBLICATIONS.

THE following valuable additions to the S. S. Libraries have been issued from the press of the Am. S. S. Union, since May, 1849:

History of the Brown, 8 Life's Last Hours, 21
Silver Cup, 8 The People of Persia, 21
The Fountain, 9 Life of Lavater, 21
The Tower Mark, 9 The Two Sufferers, 21
The Two Cottagers, 9 Alfred the Great, 21
The Apostolic Fisherman, 21
Two Homes Contrast, 9 Scenes of the Reformation, 21
Samuel Tyndale, 12 Part II, 21
The Turning Point, 12 Sentences and the Mind, 21
Macdonald, 12 Geography of Plants, 21
Little Jim, 12 Swiss Pastor, 21
1st Day in M. Carrow's, 12 Leo the Tenth, 21
School, 12 Stories of Sch'l Boys, 21
2d Day in M. Carrow's, 12 Mary Grey, 21
School, 12 Arts of Life, 21
3d Day in M. Carrow's, 12 Simple Ballads, 21
School, 12 Child's Companion, 49 27
Willow Grove Cottage, 14 Grace Demott, 27
Old Herbert, 14 Robert Dawson, or the Daisydingle Sunday, 27
Hubert Lee, 14 Highland Pastor, 27
Discontented Boy, 14 George Selwood, 28
Bar of Iron, 14 Evening in France, 28
Mary Ellis, 18 Life Pictures, 30
The Prize Garden, 18 Thomas C. Paul, 30
Rosa's Childhood, 18 Fanny & her Mother, 37
The Crusades, 21 Cottage Lectures, 50
The Arctic Region, 21 Life of Luther, by Dr. Northern, 50
Northern Whale Fishery, 21 Scars, 50
Life of Napoleon, 21 Children, 50
Court of Persia, 21

The above prices are those established by the American Sunday School Union.

GEORGE PARKS & CO., Agents S. B. P. S., 41 Broad St. Oct. 30, 1850.

Baptist Family Almanac, for 1851.

THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$4 50 a hundred.

GEORGE PARKS & CO. Agents S. B. P. S. Oct. 30.

Medical Notice.

DR. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 1850.

The Newbern Female Seminary.

WILL be opened on Monday, the 21st inst., under the charge of A. WINCHELL, A. M. and LADY, who, for several years past, have been successfully in instruction in Annena Seminary, one of the largest and best conducted literary institutions in the State of New York. The public are assured that no effort will be spared to render this Seminary a school of the highest excellence and one in every respect worthy their confidence and patronage.

Terms for Tuition, \$12 50, \$15, and 20 Dollars per Session of five months. Music 25 Dollars per Session.

Board can be obtained in private families at the usual country prices.

Mr. Winchell would refer to the following among other testimonials of his character, ability and success in teaching:

From President Olin, D. D., LL. D., Aug. W. Smith, LL. D., John Johnson, LL. D., and H. P. Lane, A. M., Members of the Faculty of the Wesleyan University.

"We feel great pleasure in expressing our confidence in his (Mr. Winchell's) qualifications for the position of instructor in the highest institutions of the country. He is, moreover, an excellent general scholar, and in our opinion possesses in a high degree such intellectual and moral qualities as cannot fail to insure his usefulness and respectability as a teacher in any responsible station."

A. C. HARDIN, T. R. BORDEN, J. N. R. HENDEN, W. T. HENDEN, R. W. MOORE, A. SEXTON, WM. ERVIN, T. T. WHITSETT, Trustees.

Nov. 1, 1850.

HISTORY of American Baptist Missions.

By Prof. Gamwell. Prepared under the direction of the Am. Bap. Miss. Union. With seven Maps. Pages 360. Price 75 cts.

GEORGE PARKS & CO. 41 Broad-st. Charleston. Sept. 25.

Commercial Record.

Mobile Prices Current.

[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—Kentucky,	per yd.	13 1/2
Bale Rope,	per lb.	12
Coconut, Rio,	per lb.	12 1/2
" Java,	per lb.	11
" Lagayra,	per lb.	11 1/2
Candles—Sperm, N. Redfield,	per lb.	43
" " Nautucket,	"	41
" Tallow,	"	24
" Adamantine,	"	24
Fish, Mackerel, No. 1,	per bbl.	13 00
" " No. 2,	"	8 50
" " No. 3,	"	5 50
Flour, Ohio, extra Superfine,	"	4 20
" Illinois & Missouri,	"	4 40
" St. Louis City,	"	4 25
Gunny Bags,	per ton	16 30
Hay,	per ton	17 50
Iron, Country bar,	per ton	60 00
" " Sweden, assorted,	per ton	90 00
" Nail Rods,	per lb.	5
Castings, American,	per lb.	3
Lime, Western,	per bbl.	1 50
" Thomaston,	per bbl.	1 60
Molasses, in the City,	per gal.	30
" On Plantation,	per gal.	41
Nails, 4 & 20d,	per bbl.	10 50
Provisions, Pork, Mess,	per bbl.	9 50
" " M. O.,	per bbl.	38
" Hoground,	per lb.	6
" Bacon, Hams,	per lb.	4 1/2
" " Sides,	per lb.	4 1/2
" " Shoulders,	per lb.	4 1/2
" Lard,	per lb.	24
" Butter, Goshen,	per lb.	65
" Cheese, American,	per lb.	3
Potatoes,	per bbl.	44
Rice, Carolina,	per lb.	44
Sugar, in the City,	per lb.	44
" On Plantations,	per lb.	44
" Havana Brown,	per lb.	54
Salt, Liverpool fine,	sack,	1 00
Turks Island, etc.,	per bu.	25
Twine, Baling,	per lb.	12

ALEXANDER CARSON L. L. D.

THE KNOWLEDGE OF JESUS.

The Most Excellent of the Sciences.

BY DR. CARSON.

THIS is a book, not for the Scholar only, but for every Christian; and is among the best of the productions of its distinguished author—trusting that it will have the wide circulation it unquestionably deserves, the publisher has affixed an extremely low price, while he has endeavored to make it tasteful and pleasing in typographical execution.

Persons at a distance from book stores, may receive their copies, (in postage stamps) for one copy or \$1.00 (bank note) for two, and they will promptly receive them, in paper covers, by mail.

RECOMMENDATIONS.

[From the Primitive Church Magazine, London.]

"In illustrating this glorious theme, the author's mind expands in the full strength and vigor of its conceptions, and pictures realities of Divine truth almost too brightly to be beheld with the eye of faith undimmed.

"The present volume ('The Knowledge of Jesus') is full of valuable principles, cast in an attractive mould. Every page lives with interest; there is nothing dry, nothing tedious. Its style flows transparent and free as the mountain stream."

[From the Orthodox Presbyterian, Belfast.]

EDITED BY L. R. EDGAR.

"On matters of church order, it is well known we differ from him; but, as a scholar we honor him—as a Christian brother we embrace him. In the knowledge of the philosophy of the language, he is far in advance of the present age; and with respect to metaphysical acuteness and powers of reasoning, he has been called the 'Jonathan Edwards of the nineteenth century.' His character as a philosophic theologian, and a profound, original, independent thinker, stands in the very highest rank; and he is only justly designated, when called one of the most philosophic reasoners of the present age."

EDWARD FLETCHER, Publisher, 141 Nassau St. N. Y.

Oct. 1, 1850.

Curtis on Communion.

THIS is an able Work on the Subject of Communion, and has been warmly commended by the religious press of the country. "It is logical in argument, calm in tone, elegant in style, devout in spirit, and deeply imbued with the mind of Christ." It embraces a review of Robert Hall's six arguments, and the arguments of Baptist W. Noel, in favor of Mixed Communion. Pages, 304. Price 75c.

The Rev. Platt Stout, Agent of the S. B. P. Society, in Alabama, has a supply of this work.—The Agents of the S. B. P. Society are able to supply any orders for this and all other Baptist Publications upon the most reasonable terms.

GEORGE PARKS & CO., Agents S. B. P. Society, Charleston, S. C. Oct. 30, 1850.

Boarding House.

BOARDING by Mrs. J. CAROLINE EZZELL, on Royal Street, between Dauphin and St. Francis, No. 26, Mobile, Ala.

Nov. 6, 1850.

Portrait of Dr. Judson.

THE elegant Portrait of Dr. Judson, engraved on Steel, and published by Lewis C. O'N. York, is in great demand since the death of the "Pioneer Baptist Missionary." It is suitable for framing, being 11 by 12 inches. They can be sent by mail to any point desired. Single copy 50c; 3 copies \$1. A few copies suitably framed with a gilt border, can be furnished at \$1.50.

The following is Dr. Judson's testimonial, in respect to the accuracy of this portrait.

"The steel engraving of your artist, Mr. Jones, is indeed a perfect copy of my portrait painted by Mr. Harding. It gives me great pleasure to be able to bequeath a good likeness to my friends, instead of the various portraits which have been surreptitiously published, and which are all, as they deserve to be, entire failures."

GEORGE SPARKS & CO. Agents S. B. P. Society, Charleston, S. C. Oct. 30, 1850.

New Supply of Books at the Baptist Depository.

THE Agent of the Southern Baptist Publication Society, has just returned from the New York and Philadelphia Trade sales, where he has been able to purchase all the BOOKS required by the Baptist Library. The collection of Books now in the Depository is much more complete and valuable than at any previous time. Orders from the country can now be filled upon the most satisfactory terms and with promptness. Large cash orders filled at a more liberal discount than the established rate.

GEORGE PARKS & CO. Agents S. B. P. Soc. 41 Broad-st. Charleston, S. C. Sept. 25, 1850.

WANTED.

TO take for the ensuing Scholastic year, a large and commodious Academy, situated at Ridgely, Macon County, Alabama. A male and female Teacher thoroughly efficient in English, Mathematical, Classical and Musical, (Piano Forte), and of unquestionable moral character. They must be well recommended as above requires. This institution will be under the supervision of the Masonic Lodge and under the Rectory of the Male Teacher. The location is pleasant and healthy. Teachers desiring such an one, communicate with the Secretary of the Board of Trustees, at Ridgely, Macon county, Alabama, by or before the first of November next.

Oct. 1, 1850. R. H. HAYNES, Sec'y.

To Country Merchants.

DAVID TAYLOR & CO. (SUCCESSORS TO TAYLOR & HAYNES.)

HAVE on hand a very large and superior stock of Boots, Shoes, Hats and Caps, which they will sell at unprecedented low prices for cash or approved paper.

IT Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans.

July 1, 1850.

DENTISTRY.

DR. KING PARKER would again respectfully call the attention of the public to the importance of preserving their teeth, and the early care of the teeth of their children.—A pound of preventive is better than an ounce of cure.—Teeth that have ached can be plugged and preserved for life—too many teeth are sacrificed that could be saved!

He refers to those for whom he has operated years ago.

WM. HORNBUCKLE Esq. HON. I. W. GARROTT, Esq. Prof. S. S. SHERMAN. ANDERSON GRAHAM Esq. M. P. JEWETT. GEN. E. D. KING.

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.

IT Physicians and Planters will always find in 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.

SOUTHERN HARMONY. UNRIVALED SALES!

OVER 80,000 copies of the SOUTHERN HARMONY having been sold in a few years is alone sufficient proof of the intrinsic value and great merit of the work; and that it only has to be examined to be approved. These unrivalled sales have enabled the AUTHOR to greatly enlarge the work by adding a great many choice Tunes, for CHURCH USE, together with a number of excellent new pieces of Music never before published.

THE SOUTHERN HARMONY, New Edition contains over THREE HUNDRED pages of the best music ever published for the CHURCH, and Social Singing Societies selected from the best Authors in the world. Also, a great many original pieces.

It is printed on excellent white paper and unusually well bound. The Author feels that these improvements will be duly appreciated by a generous and enlightened public. The New Edition of this work is one of the cleanest and largest of the kind now extant.

IT For sale in all the large Cities in the United States, and Bookellers and Country Merchants generally throughout all the Middle Southern, Western States, and by the Author and Merchants in Sparsburg, S. C.

WILLIAM WALKER, A. S. H. Spartanburg C. H. S. C.

New Version.

A FEW COPIES OF THE NEW VERSION OF THE NEW TESTAMENT, edited by Cone and Wyckoff, can be found at the Book store of the subscribers. Price 75 cents for bound copies, and 60 cents for those in paper covers. The latter can be sent by mail, postage paid, for 75 cents.

Sept. 25. GEO. PARKS & CO. 41 Broad-st.

S. S. Question Books.

A NEW supply of the following QUESTION BOOKS can be found at the Depository:

Lincoln's S. S. Class Book, each, 12 1/2
do Scriptural Questions, " 00
Stowe's Questions, " 12 1/2
Banvard's Infant Series, No. 1, each, 00
do do do 2, " 00
do do do 3, " 00
do do do 4, " 00
Ripley's Historical Question Book, 10
Hague's Guide, Vol. 2, On John, 18

ALSO,

All the S. S. Question Books published by the Am. S. S. Union; and their valuable Libraries containing 100 vols.; 5 vols; 50 vols.; and all their recent publications, at the same prices as sold in Philadelphia.

Fuller on Baptism and the Terms of Communion.

A NEW supply of this able and popular argument has just been received at the Baptist Depository, 41 Broad-st. Charleston, S. C. 12mo. price 20c, bound in Muslin. Price 50 cents.

Sept. 25.

Psalmist.

A LARGE supply of this valuable and popular HYMN BOOK, has just been received, and can be furnished at the same prices as by the publishing houses in Boston and Philadelphia. Few size 75 cents. Pocket do 50c. A discount of 25 per cent allows to those who purchase 30 or more.

GEORGE PARKS & CO. Agents S. B. P. Soc. 41 Broad-st. Charleston. Sept. 25.

I. W. GARROTT, Attorney & Counsellor at Law. MARION, PERRY CO. ALA.

WILL punctually attend to all business confided to him in the Courts of this and the adjoining counties, the U. S. Court at Tuscaloosa, and the Supreme Court.

Marion, May, 1849.

Niche for the Poets.

From the American Messenger.

Perfect Peace.

Thou wilt keep him in perfect peace whose mind is stayed on thee.—Isaiah xvi. 3.

The rains descended, and the floods
My soul's foundations tried;
What's one by one each cherished hope
Like waving reeds—lights died,
And lone and desolate I heard
The elemental din;
Yet light amid the darkness broke—
A sunbeam shown within.

Out on the crested surge I rode,
When the great sea arose,
And challenged with its thunder-cry
The stormy winds as foes;
Then barks were wrecked and men went down
Beneath the billowy brine,
But in that tempest of despair,
The sunbeam still was mine.

The trust in God—I'll hold it fast,
In peril and in pain,
Until that glorious sun arise
That never shall set again.
O when, by death's grim phantom led,
I tread the shadowy vale,
Still may that perfect peace be mine,
Though flesh and heart should fail.

Miscellaneous.

Pretty Thoughts.

What is joy? The honey of existence;
reality benighted and agreeable when in
taken in moderation, but highly injurious
when used to excess.

What is contentment? The philosophy
of life, and the principle ingredient in the
cup of happiness—a commodity that is
undervalued in consequence of the very
low price it can be obtained for.

What is happiness? A butterfly, that
rises from flower to flower, in the vast
garden of existence, and which is eagerly
pursued by the multitude, in the vain
hope of obtaining the prize; yet it con-
tinually eludes their grasp.

What is ambition? A fierce and un-
conquerable steed, that bears its rider
onward in the high road to preferment;
but it oftentimes throws him such a fall
that he rarely ever recovers.

What is crime? A wretched vagabond,
travelling from place to place in a
fruitless endeavor to escape from justice,
who is constantly engaged in hot pursuit,
A foe to virtue and happiness, though at
times a companion of poor innocence,
which is too often made to suffer for the
guilty.

What is justice? A pair of scales in
which the actions of mankind are often
weighed, the true weights being some-
what bought up by power and wealth,
whilst others that are incorrect are sub-
stituted.

What is idleness? A public mint,
where various kinds of mischief is coined
and extensively circulated among the
most despicable of the human race.

What is fear? A frightful and danger-
ous substance of the really guilty, but a
vain and harmless shadow to the consci-
entiously honest and upright.

What is fortune? A capricious dame
who often rejects those who are most
anxious to solicit her favors; whilst others
more unworthy, are the recipients of
her bounties without their solicitation.

What is fashion? A beautiful envelope
for morality, presenting a glittering and
polished exterior, the appearance of
which gives no certain indication of the
real value of what is contained therein.

What is wit? A sparkling beverage
that is highly exhilarating and agreeable,
when pertaken at the expense of others;
but when used at our own cost, it be-
comes bitter and unpleasant.

What is thought? A fountain from
which flows all good and evil intentions;
a mental fluid electrical in force and
rapid in its movements, silently flowing
unseen within its own secret avenues
yet it is the controlling power of all ac-
tuated matter, and the chief mainspring
of all our actions.

What is knowledge? A key that un-
ravels all mysteries, which unlocks the
entrance and discovers new, unseen, and
untrodden paths in the hitherto unex-
plored fields of science and literature.—
Scott's Paper.

Respect for Parents.

If children could realize but a small
portion of the anxiety their parents feel
on their account, they would pay far
greater respect to the paternal wishes.
A good child, and one in whom confidence
can be placed, is the one who does not
allow himself to disobey his parents nor
do anything when his parents are absent,
that he has reason to believe they would
disapprove were they present. The good
advice of parents is often so engrained
on the heart of a child, that after years of
fool and care do not affect it; and in the
hour of temptation, the thought of a pa-
rent, has been the salvation of the child,
though the parent may be sleeping in the
grave, and the ocean may roll between
that sacred spot and the tempted. A
single token of parental affection borne
about at the person, especially a parent's
likeness, would frequently prove a talis-
man for good. A Polish prince was ac-
customed to carry the picture of his fa-
ther always in his bosom; and upon any
particular occasion he would look upon it
and say, "Let me do nothing unbecom-
ing so excellent a father." Such respect for
a father or mother is one of the best traits
in the character of a son or a daughter.
"Honor thy father and thy mother, that
it may be well with thee, is the first com-
mand with promise," says the sacred
book, and happy is the child that acts
accordingly.

INVENTION.—Among the newest inven-
tions are swimming stockings, acting on
the same principle as the webbed feet of
aquatic birds. They were tested by one
of the members of the British Associa-
tion, who, by their aid swam with ease
from Newhaven to Leith Harbor, against
tide.

Thrilling Adventure—Narrow Escape.

We are permitted to give the following
extract from a letter of our fellow-town-
man, Edgar R. Hugonin, to his wife in
this place. Mr. H. it will be remem-
bered, left here in April last, with others,
on an overland journey to California.
The letter is dated, "Near Fort Laramie,
June 9th, 1850."

"We have just passed through some
300 miles of Buffalo country, and have
seen thousands of these monsters of the
plains at one time. A week ago last
Saturday, I succeeded in dispatching a
large bull. Through ignorance of the
nature of the animal I had to deal with,
I ran much risk in killing him. I shot him
with my rifle, but struck him too high to
injure either his heart or lungs. He was
in a drove of ninety-seven cows and
calves, and the moment the bull struck
him he came towards me, followed by the
whole herd. Being in a very broken
country, I succeeded in avoiding him for
some time, by dodging around bluffs and
sand hills, and loading and firing on him
twice while running. Both bulls took
effect but seemed only to add to his speed
and fury. My life now seemed to de-
pend on my speed, and in order to in-
crease it, I dropped my rifle. But it was
'no go.' He was too fast for me, and
soon very nearly overtook me. Fortu-
nately, I had my revolver with me. I drew
it, and turned and fired at his head. In-
stantly, to my great surprise and relief,
he fell dead at my feet, the ball having
passed through his skull, and entered the
brain. So near was he when I fired the
revolver, that the fire from its muzzle
singled the curly hair on his pate.

"When I drew the revolver, I had very
little faith in its power to save me, having
frequently heard that a bull Buffalo's
skull would resist a rifle fired at even a
short distance, but to try it was the only
chance I had left to save myself from in-
stant death. There were several old
mountaineers and Buffalo hunters pre-
sent when he was brought into camp;
they all declared that he was one of the
largest Buffaloes they had ever seen, and
it was agreed by all present that his fore-
quarters alone would weigh between ten
and twelve hundred pounds. He was
quite fat, and furnished us many excel-
lent meals."

INFLUENCE OF A SMILE.—It is related in
the life of the celebrated mathematician,
William Hutton, that a respectable look-
ing country woman called upon him one
day, anxious to speak with him. She
told him, with an air of secrecy, that her
husband behaved unkindly to her, and
sought other company, frequently passing
his evenings from home, which made her
feel extremely unhappy; and knowing
Mr. Hutton to be a wise man, she thought
he might be able to tell her how she
should manage to cure her husband.—
The case was a common one, and he
thought he could prescribe for it without
losing his reputation as a conjurer.

"The remedy is a simple one," said he,
"but I have never known it to fail. Al-
ways treat your husband with a smile."

The woman expressed her thanks,
dropped a courtesy and went. A few
months afterwards she waited on Mr.
Hutton with a couple of fine fowls, which
she begged him to accept. She told him,
while a tear of joy and gratitude glistened
in her eye, that she had followed his
advice, and her husband was cured. He
no longer sought the company of others,
but treated her with constant love and
kindness.

A Kiss for a Blow.

The following is a beautiful incident,
illustrating the happy effects of a kiss
for a blow? How pleasant it would be
to see children thus return love for anger.

One day a minister went into an infant
school in Boston. He had been there
before, and had told the children they
might ask him any question they pleased,
whenever he came to see them.

"Please to tell us," said a little boy,
"what is meant by overcoming evil with
good?" The minister began to explain
it when a little incident occurred which
gave him a striking illustration.

A boy about seven years of age, was
sitting beside his little sister, who was
only six years old. As the minister was
talking, George, for that was the boy's
name, got angry with his sister, about
something—doubled up his fist, and struck
her on the head.

The little girl was just going to strike
him back again when the teacher seeing
it, said, "My dear Mary, you had better
kiss your brother. See how angry and
unhappy he looks."

Mary looked at her brother, and he
looked sullen and wretched. Her resent-
ment was soon gone, and love for her
brother returned to her heart. She threw
both her arms around his neck and kissed
him.

The poor boy was wholly unprepared
for such a return for his blow. He could
not stand before the generous affection of
his sister. His feelings were touched, and
he burst out crying. His gentle sister
now took the corner of his apron, and
wiped away his tears, and sought com-
fort him by saying, withendearing sweet-
ness and generous affection, "Don't cry
George; you did not hurt me much."

But he only wept the more. No won-
der; it was enough to make any body
weep.

But why did George weep? Poor lit-
tle fellow! Would he have wept if his
sister had struck him as he struck her?—
No he.

But by kissing him as she did, she
made him feel more acutely than if she
had beaten him black and blue.

Here was a kiss for a blow, love for
anger, and all the school saw at once
what was meant by "overcoming evil
with good."

I should prefer that a person who is to
study through life, should be the least
learned at the age of twelve.—Tissot.

Interior of the Earth.

A fact of general interest has been pro-
ved by the boring of the Artesian wells in
the suburbs of Paris, namely, as we go
towards the centre of the earth, the tem-
perature increases at the rate of about
one degree for every fifty feet. That the
whole interior portion of the earth, or at
least a portion of it, is an ingenious
ocean of melted rock, agitated by vio-
lent winds, though I dare not affirm it,
is still rendered highly probable by the
phenomena of volcanoes. The facts con-
nected with their eruption have been as-
certained and placed beyond a doubt. How
then are they to be accounted for? The
theory prevalent some years since, that
they are caused by immense coal beds, is
perfectly preposterous, and entirely abandoned.
All the coal in the world would never af-
ford fuel enough for a single capital ex-
hibition of Vesuvius. We must look
higher than this, and I have little doubt
that the whole rests on the action of elec-
tric and galvanic principle, which are
constantly in operation in the earth.

We know that when certain metals
are brought together powerful electrical
action is developed, and a light is pro-
duced, superior even in brilliancy to that
of the sun. Now if a small arrangement
produce such results, what may we not
expect from the combination of those im-
mense beds of metal to be found in the
earth? Here we may have the key to all
the grand phenomena of volcanic action.
An illustration on a small scale may
be seen in an instrument called the
thermo-electric battery, made of zinc, bi-
smuth and antimony, packed in a box var-
nished. In this, heat is involved below,
while the top is cold; and here we have
the very cause of volcanoes, when in the
interior a fiery ocean is having its surges
while its peak is capped with everlasting
snow.—Prof. Silliman.

QUALITY OF THE FLESH OF DOMESTIC FOWLS.

The quality, that is, the fineness,
juiciness, and richness of flavor, of the
flesh of domestic fowls; is of much more
importance than their size; and I conse-
quently reject all coarse meat fowls,
however large they may be. There is
no difficulty in discriminating between
coarse and fine fowls, at any time. When
chickens, if the down is straight and
stands out, and the body and limbs are
loosely jointed, the meat is coarse; but
if the down is glossy and lies close to
the body, and the body and limbs are
compactly formed, the meat is fine; and
when grown the fowl is light in weight
in proportion to its size, the flesh is coarse,
but if heavy, the flesh is fine. There is,
also, a fineness in the quality of the flesh;
if the meat is fine, the bones are fine,
and the feathers are fine, and vice versa.
If the flesh is fine, it is juicy and richly
flavored; if coarse; dry or fibrous, and
insipid. The color of the legs, too, is
quite material in judging of the quality
of fowls. All other things being equal,
dark legged fowls have the finest flesh,
and are most hardy.

HARVESTING BUCKWHEAT.—Buckwheat

requires more care in harvesting, in or-
der to prevent loss from the shaking off
the seeds, than any other crop. Some
writers recommend cutting it as soon as
one-third of the seeds are turned brown;
others say two thirds. If we wait for
all to ripen, the earliest and best portion
of the grain should be cut; and as the
straw is very succulent and juicy, the un-
ripened grain will draw nourishment
from the stalk, will fill out and ripen
very well after it is cut. Some prefer to cut
this grain when it is wet with dew. The
most approved method of harvesting is
to cradle the buckwheat, and then with
a rake put it into bunches about the size
of ordinary wheat sheaves, and set them
up without binding. By raking or roll-
ing it together with a rake, it is inter-
woven in such a manner that it will stand
any desirable length of time, and when
sufficiently dry it may be taken up with
a fork and placed on the cart without the
loss of a grain. It should be threshed
out immediately. It will often be neces-
sary to let it remain in the bunches ten
or twelve days before it becomes sufficiently
dried and cured. It rarely suffers an in-
jury from exposure to rains.—Maine Far-
mer.

THE TABLES TURNED.—A tavern-keeper

in Allegheny, Pennsylvania, had several
young men arrested, and taken before the
Mayor on Tuesday last. He had sold
them liquor on the previous Sunday, and
becoming intoxicated, they broke several
articles in his house. He estimated the
loss which he had sustained at one dollar
and a half, which they paid, upon which
the Mayor fined him two dollars for sell-
ing liquor on the Sabbath, so that he did
not make much by the operation.

GROCERIES!! GROCERIES!!!

BATTELLE & WOODHULL,

No. 32, Commerce Street.

MOBILE, ALA.

TENDER their thanks for the very liberal pa-
tronage bestowed upon them by their friends
during the past season, and solicit a continuance
of the same, pledging themselves to use every ex-
ertion 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, LOWMEYER COUNTY,

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

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

SALEM SCHOOL

44 miles on the road leading from Tuscaloosa to Hunt-
ville.

No. Students, 87—(1850.)

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

Terms.

Tuition—Elementary Classes \$17 the scholastic year,
George B. Ide, Pa.
Rufus W. Griswold, Pa.
Stephen P. Hill, M. D.
Samuel W. Lynd, Ky.

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to be adopted as such, by the denomination. We
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where a number of copies are purchased. Copies
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Aug. 7, 1850.

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A NEW COLLECTION OF HYMNS for the
use of the Baptist Churches, by Baron Stow
and S. F. Smith. With a Supplement by Richard
Fuller, Pastor of the Seventh Baptist church, Bal-
timore, Md., and J. B. Jeter, Pastor of the First
Baptist church, Richmond, Va., assisted in the
whole by

W. R. Williams, N. Y. James B. Taylor, Va.
George B. Ide, Pa. Juo. L. Dagg, Ga.
Rufus W. Griswold, Pa. W. T. Brantly, S. C.
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