

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?

We now turn to the positive side of the subject.

Here I may remark, that it is not my object to show what a minister ought to be, or to paint a clerical character of ideal perfection. Indeed, I am not to paint the clerical character at all; but I simply propose to notice some of the leading traits of character which a young man should possess, who is to commence a course of preparation for the ministry. Strong statement and brilliant coloring would of course be misplaced, where they would be liable either to allure or to intimidate such as are here called to the most calm and unimpassioned discrimination of the prevalent indication of duty.

1. *Personal holiness* is to be regarded as indispensable. A neglect of this rule has proved the bane of established churches, and likewise of some others. Where the neglect prevails widely, it is first a consumption on the vitals of religion, and then, in succeeding generations, the plague of heresy or of idolatry. To the wicked, God saith, *What hast thou to do to declare my statutes?* To whom can this apply, if not to ungodly ministers?

2. *Good common sense* is a requisite. It may not be easy to define this term; still, few will be likely to mistake its import. We may call it a sound and independent judgment in practical concerns. It stands equally in contrast with a propensity to impracticable theories on the one hand, and to a blind application of general rules on the other. Thus, one may be a great scholar, while he has no judgment to reduce his facts and precedents to practice. Or he may possess great powers of speculation, with no skill to apply them in the moment of practical exigency. This trait of character is capable of great improvement. The best school for this purpose is the active business of life, and intercourse with men.

If, then, a young man has been detained on the paternal farm, or in the counting-room, or the workshop, till the age of sixteen, or even twenty, let him not think the years lost in regard to the sacred profession. It was perhaps the best school for him, though he may have been in it a little too long. Patience of labor, quickness of observation, judgment, practical tact, in short, a common-sense discipline of mind is thus attained, which is indispensable to his highest usefulness. To this add the value of such an acquaintance with common men as he could not otherwise gain.

But while this talent, or rather this happy assortment and combination of talents is capable of great improvement in most persons, yet it is doubtless implanted by nature in very different degrees;—and in some it is severely found at all. These may be amiable in temper, and good in their intentions, but they can never do a thing right. They may be very laborious, but they bring little to pass. Some small if not some great mistake, is found to mar the whole. But why is it they fail, they cannot imagine. Nor can you effectually teach them. To put them right in the one thing, is best but to fix one more rule or precedent in the memory, which they will perhaps as blindly or as fancifully apply in the next. You impart no practical wisdom; and consequently, though they may be very grateful, and may see their present fault and be confident for the future, they are none the better. They are continually plunging into difficulty. Help them out of six troubles, and they are soon in the seventh. Such men are nature's incurables. "Bray them in a mortar with a pestle among wheat, yet will not their folly depart from them."

It is grievous that such men should ever enter the sacred ministry, where sound common sense is more needed than any where else; where no two transactions, whether in the pulpit or out of it, are precisely alike, and nothing can be done by mere rule; and where wayward and fanciful experiments are the most unseemly and the most perilous.

If, then, a young man be particularly deficient in common sense, let him remain in some more secluded sphere, or where he will be under the guidance of some other mind. If he has already become a scholar, and must live by his knowledge, let him translate books, or examine proof sheets; but let him not enter the ministry, where he will involve himself and his people in troubles, and bring disgrace on the sacred profession and sacred cause of God.

3. A *good disposition* is highly important. Doubtless the disposition may be so bad as of itself to interpose a barrier to the prospect of usefulness. Christ was as harmless as he was undefiled; as amiable and beneficent as he was wise and dignified. Hence that winning grace in his lips, by which he spake as never man spake. Paul, with all his decision, we

may regard as naturally amiable, or as having become so by the mellowing power of deep conviction, and the sweetening joys of a glorious hope. Nor is it merely a single species of bad inclination that unites one for the ministry. Perhaps a selfish, mean, sordid, suspicious, or envious disposition, is even worse than that of a violent or irritable temper, as being more hopeless of cure.

[To be Continued.]

Religious Miscellany.

The Bible A Classic.

A Baccalaureate Address, delivered at the Third Annual Commencement of Howard College, Marion, Ala., July 25th, 1850. By S. S. SHERMAN, A. M., President of the College.

[Continued from our last.]

The same volume also throws important light on Chaldean, Persian and Assyrian history. The rise and fall of the latter empire, the splendor and magnificence of the great cities—Babylon and Nineveh, with the melancholy desolation which overtook them, are here portrayed in glowing colors; and the discoveries now in progress under the enterprising Layard, so far from impeaching the credibility of the Jewish records, strikingly confirm them, and point to Moses and the prophets as the most trustworthy historians on all subjects which they even incidentally touch upon. Besides, they are philosophical historians, tracing events to their efficient causes, laying open the secret springs of human action, and illustrating, and clearly establishing, the superintending providence of God.

4. Or, view the Bible simply as a standard of useful and polished literature; as a volume which may be put into the hands of the young, to guide them in the cultivation of taste. The essential elements of a good style according to the critics, are purity, perspicuity and vivacity, all of which are found here in an eminent degree. No other volume is half so rich in the different kinds of composition. Witness the incomparable narratives of Abraham, of Joseph, of the life of the Saviour by the Evangelists; and where can purer specimens of the didactic style be found, than the discourses of the Saviour, or of the argumentative, than the epistles of St. Paul? The eminent critic and scholar, Dr. Blair, pronounced Isaiah "the most sublime of all poets." Sir William Jones, a profound and polished scholar, as well as incorruptible judge, says, "I have carefully and regularly perused these Holy Scriptures, and am of opinion, that independent of its divine origin, the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from any other book, in whatever language it may have been written." And Rousseau, whom no one can suspect of any strong predilections for Christianity, and whose taste in all that pertains to the beauties of composition is undisputed, declares, "the majesty of Scripture strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible are they, compared with the Scripture! Is it possible, that a book at once so simple and sublime, should be merely the work of man? Is it possible, that the sacred personage whose history it contains, should be himself a mere man? What sweetness, what purity in his manners! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind! What sublimity, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and die, without weakness, without ostentation? Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction." It, as a celebrated divine has remarked, "this reminds us of Balaam blessing the tabernacles of Israel;" the testimony is not the less valuable, because extorted from unwilling lips.

5. Again, one of the most cogent arguments urged in favor of the study of the ancient classics is, that modern literature is greatly indebted to them. Permit me to apply the same reasoning to the Bible a volume to which the literature and poetry of the middle ages and of modern times owe a far greater debt than to all the writers of Greece and Rome combined. Schlegel, in his lectures on the history of Literature, notices two characteristics of the sacred writers which have contributed especially to this result. The first is, simplicity of expression—the total want of all artifice—"They contain little of what we are accustomed to call metaphysics; they are free from all those distinctions and antitheses, those dead ideas and empty abstractions, with which the philosophy of every nation, from the Greeks and Indians down to the modern Europeans, has at all times been disfigured, whenever she has attempted to comprehend and explain, by her unassisted powers, those highest objects of reflection, God and man." The

second characteristic is, the prevailing spirit of types and symbols, so conspicuous not only in the poetical books, but in those also whose texture is entirely didactic or historical." This spirit," he remarks, "has deeply implanted itself, and widely extended its influence over the whole thoughts and imaginations of Christian people. By means of this symbolic spirit and consequent propensity to allegory, the Bible has come to exert the same influence upon the poetry, and all the imitative arts of the middle ages, and very nearly the same upon those of our own more cultivated times, which Homer did among the ancients. It has become the fountain, the rule, the model of all our images and figures."† Though English writers are less given to symbolizing and allegory than the Germans, these remarks, which were intended to be general in their application, hold good, particularly in regard to our own literature.

† On one occasion, he expresses the same opinion in still stronger language: "I cannot refrain from adding," he observes, "that the collection of traits which we call, from their exceeding the Scriptures, emblematic, independently of their divine origin, more sublimity, more exactness, purer morality, more important history, and finer strains of both poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any language or in any idiom."—*Quoted in Hoffman's Course of Logic Study*, pp. 65-6.

† *His own Works*, vol. 9, p. 218, 219.

† *The Sacred Hist.*, pp. 206-7.

A Small Disciple.

There are such. We have seen them. If our readers never saw one, we are glad. We will give a brief description of one, hoping they may be profited by the picture.

1. He has a small acquaintance with the Bible. If the actual worth of that book could have been an incentive to a large acquaintance with it, or the earnest injunction of its author to study it, had prevailed, there would have been knowledge of it. But they have both failed. The Scriptures are a territory into which he has taken only now and then a hasty ramble. Long and diligent journeying then, to know what might be known, has never been practiced. Hence a very small circle of ideas would embrace all his knowledge of the lively oracles.

2. He is very sparing in his attendance upon Christian privileges. Custom and perhaps other motives, make him acquainted with the sanctuary on the Sabbath, but he is seldom discernible on other occasions. This neglect helps to keep him small. If he only had the heart to turn into all the fat pastures that are open to him, he might find ample food, and increase in spiritual stature.

3. His prayers are small. The whole heart and soul is not in them, only a part of it. And when but a small part of the soul is engaged, the prayers themselves cannot be other than small. They do not go largely forth, expanding and increasing, as they must from a heart all on fire with love and zeal. They are fettered and cramped, and are dwarfish. There is nothing of the giant about them.

4. His faith is small. A grain of mustard seed is too large an object for the comparison. If his faith filled but that small measure, Zion would not be long in learning that man's spiritual strength. But he has only dim visions of eternal things. Instead of soaring upward as an eagle's wings, he grovels and creeps. If you were to place him beside some of the men of strong faith, that may be found in Zion, you would be surprised at the contrast. Their shadow over him would make it difficult to find him.

5. He is very small also in his charities. They are drops, small drops, and not very near together either. We have heard one commend one who gave all that she had, which is a large donation;—and of others who have done what they could. All this is large and noble. But this disciple was never found in such company. It is pitiful to see one who is so largely indebted to God's beneficence as a disciple, and one whose profession implies so much, and one whose hopes embrace so large and glorious an inheritance hereafter, it is pitiful to find charity with him a small affair. It ought to be one of the largest of his Christian graces. Indeed, Paul would have disciples abound in it so much that it should be like a mantle, covering and binding together all the other Christian graces, the very bond of perfectness. We wish this disciple had hearkened to Paul. What a noble position he might have held, compared with the sorry spectacle he now presents.

Now, because all these things are true, we do not see how we can call the person any thing else than a small disciple. We looked about for a better name, but could not find one. The Scriptures speak of growing in grace, and of rising "unto the measure of the stature of the fullness of Christ." But it has not been so in this case. We have to tax charity heavily to hope he even began to grow at all. We trust there is some life in what so nearly resembles a dead body. But all the indications are so small that we cannot but have anxiety.

We should like to make a personal address to all the small disciples, who read this article. But we have misgivings about its being of any use, because the really small disciple is the last person to suspect his own diminutiveness. He would not dream this article had any relation to him. Hence the shot would fly harmless over his head. We will leave him, therefore, hoping that to some of our readers, this small account of the small disciple shall be at least of some small advantage.—*East Recorder.*

What is the Business of a Universalist Minister?

The above question occurred to me on meeting a very respectable man in appearance, who I was informed was a Universalist minister; and when I understood to answer it in my own mind, my thoughts run on in the following manner: A perfect burlesque upon religion. His occupation is to rally the opposers of evangelical truth, so as to present a formidable appearance, and thus lead them to strengthen each other in their evil ways. The question, What must I do to be saved? he must answer by saying, You need nothing. You will be saved at any rate, do what you will. He preaches peace where God has said there is no peace. If he even preach morality, he must do it with a sanction, or a threatening. The only sanction his principles admit is a warning of the natural consequences in this world of a violation of his physical and moral constitution. And as these consequences may be prevented by death, when a complete deliverance will take place, there is no such force in such a warning. You may rail on good men; you may set aside moral obligations; you may reject the Bible, and treat the Saviour with contempt; and no harm will follow. You may walk after the imagination of your own heart in opposition to the teachings of God, and an evil will come upon you. You may be even orthodox, and hold strictly to all the articles of a Calvinistic creed, and practice accordingly; and your salvation will be just as secure as if you maintained the tenets of Universalism. This is merely trifling. It does not seem to me to be respectable. It amounts to about the same thing as that old couplet, "The King of France with forty thousand men, Marched up the hill and then marched down again."

It is doing nothing while the humming is held up before the mind that something is done. There can certainly be no kind of use in that preaching which amounts to the announcement, that do what you will, or be what you will, you come out the same at last. The preacher who acts worthily of himself has an object before him. It is to persuade men to believe something. But the Universalist minister is employed in persuading men to believe something, to induce them to do nothing. Accordingly when the single topic to further scope, "Obedience to the law," is given. And if he has succeeded in establishing his people in his views, they concern themselves no more about religion. They go to public worship but seldom, and feel no need of supporting it. They want no more service from him till they begin to doubt the truth of their principles. Hence a Universalist society is always the most flourishing when there is the most visible religion in a community to oppose. Its whole life is opposition. It never springs up in a place where there is an attempt to preach evangelic truth. It has no life of its own. It comes into being, and nurtures itself only by arguing against actual efforts for salvation. Is not the occupation of preaching such a doctrine an insult to the understanding? Does it not trifle with all that is substantial and good?

Religion in Early Life.

No one, at the close of advanced life, has ever regretted that his early years were spent in the service of God. But thousands have regretted when upon a dying bed, that the morning of their day was spent in rebellion against the King of kings. "Oh," say the eloquent and pious John Angell Jones; "there he true honor in the universe, it is found in religion!—Even the heathen were sensible of this; hence the Romans built the temples of Virtue and Honor close together, to teach that the way to honor was by virtue. Religion is the image of God in the soul of man. Can glory itself rise higher than this? What a distinction to have this lustre put upon the character is youth! It was mentioned by Paul, as a singular honor to the believing Jews, that they first trusted in Christ; and in referring to Andronicus and Junia, he mentions it to their praise, that they were in Christ before him. To be a child of God, and heir of Glory, a disciple of Christ, a Warrior of the Cross, a Citizen of the New Jerusalem, from our youth up, adorn the brow with aramant wreaths of fame. A person converted in youth, is like the sun rising on a summer's morning, to shine through a long bright day; but a person converted late in life, is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closed, and then but for a little while."

Moral Power of Baptism.

The annexed passage from the memoir of Andrew Fuller, illustrates the power exerted by the primitive mode of Christian baptism, the beholder, Mr. Fuller here relates his own experience and impressions on first observing the ordinance.

In March, 1779, I witnessed the baptizing of two young persons, (having never seen that ordinance administered before,) and was considerably affected by what I saw and heard. The solemn immersion of a person, on a profession of faith in Christ, carried such conviction with it, that I wept like a child on the occasion. The words of the Psalmist, in Psalm 111: 10, "A good understanding have all they that do his commandments," left a deep and abiding impression on my mind. I was fully persuaded, that this was the primitive way of baptizing, and that every Christian was bound to attend to this institution. About a month after this, I was baptized myself, and joined the church at Soham, being then turned of sixteen years of age.

Within a day or two after I had been baptized, as I was riding through the fields, I met a company of young men. One of them, especially, on my having passed the usual after me in very abusive language, and cursed me for having been "dipped." My heart instantly rose in a way of resentment; but though the fire burned I held my peace; for before I uttered a word, I was checked with this passage, which occurred to my mind:—"In the world ye shall have tribulation." I wept and entreated the Lord to pardon me; feeling quite willing to bear the ridicule of the wicked, and to go even through great tribulation, if at last I might enter the kingdom. In this tender frame of mind I rode some miles, thinking of the temptations I might have to encounter. Amongst others, I was aware of the danger of being drawn into any acquaintance of the other sex, which might prove injurious to my spiritual welfare. While poring over these things, and fearful of falling into the snares of youth I was led to think of that passage, "In all thy ways acknowledge him, and he will direct thy paths." This made me weep for joy; and, for forty-five years, I have scarcely entered on any serious engagement without thinking of these words, and entreating divine direction.

Missionary Department.

Letters from the Rev. A. H. Loomis of the Ningpo Mission, China.

No.

Ningpo; its situation; number of inhabitants; appearance of the Country adjacent.

The part of China in which we have been laboring lies near the sea-coast, about midway between the northern and southern limits near China proper, nearly in the 30th degree of North latitude which is the latitude of New Orleans. Ningpo is the name of the department and of the city in which we have resided the greater part of the time. It is a walled town, and the wall is twenty-five or thirty feet high, and nearly six miles in circumference. Outside of the walls are extensive suburbs; the streets of the city are narrow, and the houses and shops are very closely crowded together. The number of inhabitants in the city and its immediate suburbs has been computed at 25,000. There are other walled cities at distances of ten or twelve miles and the intermediate country in every direction is dotted over with villages and hamlets. The people living away from the cities, for the most part, have their dwellings in villages, or grouped together for mutual security; for the country is so infested by thieves and robbers that it is not considered safe to live separately in houses scattered over the country. From these villages the farmers go out to work on their respective fields. You must not think of farms in China as you see them in this country, with large fields separated by fences; there fences are unknown, and the farms are so small and so carefully cultivated you would call them gardens, perhaps, were you to see them.

Population of China—How supported?—Infanticide—Swarms of People—All to be saved or lost.

The population in China is so dense that every foot of arable land needs to be improved in order to raise enough to feed all the mouths; and yet notwithstanding they are the most industrious and economical people in the world, there is great difficulty in supplying the necessary wants of all the inhabitants. The food of the great part of the people is of the plainest kind; very little meat is used; very many live solely upon rice and pulse, and often have not sufficient even of this to satisfy hunger; not a few die of starvation, and there are multitudes more whose health is impaired and lives shortened from want of nourishing and sufficient food.

The crime of infanticide is not known

at Ningpo to the same extent and in the same open manner as it prevails in some parts of China, but there is no doubt that the difficulty of supplying the wants of all their family tempts many parents to neglect and withhold sufficient nourishment from their infant offspring, and thus causes their early death.

You may form some idea of the crowded state of the population of that country when I tell you that a farm of forty or fifty acres, which in this country supports a family of say six persons, would in China support fifteen or twenty such families. You see then that in the city and country about Ningpo there must be great multitudes of human beings, and one of the first and strongest impressions on the mind of the missionary and Christian philanthropist on entering China, is that produced by the swarms of people seen in every direction over the country, and the crowds that meet and pass him in the streets, and the feeling that these all have souls to be saved or lost.

Ningpo, an ancient city—The Climate.

Ningpo is situated in the centre of a plain of from twenty to twenty-five miles in diameter; it is surrounded on all sides by high hills except a few miles on the northeast side, which looks out upon the sea. It lies at the junction of two small rivers which here united flow on to the ocean. It is a very ancient city; its records, if we may credit them, commence back nearly four thousand years, and what is now called "Ningpo" was then called "Yue Tung." At the time the great wall along the northern boundary of China was built, two hundred and twenty years before Christ Ningpo was known by another name, which was "Kwie ke Yulong." The wall now around the city, it is stated, was built in the year 1333. Previous to this the city had been defended, at first by palisades, afterwards by something more substantial. Everything in the city and country bears the marks of great antiquity, and all the customs, habits and occupations of the people are the same as they have been for many centuries. The climate of Ningpo is much warmer than we have here at the north. The heat of the summer is very trying to foreigners; for weeks or months the thermometer ranges from 80° to 100° in the shade. Sometimes the summers are rainy and wet, in which case there is much sickness amongst the foreigners. The winters are somewhat cold, so that we need fires for four or five months, though there will be many days quite pleasant and warm. We seldom have snow to remain upon the ground for any time; occasionally for two or three days at a time we see the hills in the distance white with snow. Generally in the winter there will be a few nights so cold, that ice forms on the ponds and still water an inch in thickness. Piercing and chilly winds prevail in the winter, and at this season we are liable to have cold and disagreeable storms of rain; on the whole, however, the winter is rather pleasant, and the missionaries improve it as much as possible in going about over the country distributing tracts and preaching in the villages.

Home and Foreign Missions.

Many persons seem to suppose Home and Foreign missions are opposed, and that all contributed to the latter, is so much clear loss to the former. If there were no other ground, experience proves this popular belief to be false. Those who have been engaged in home labors, give and do still more, when their hearts are stirred with such a sympathy for the whole lost world as filled the Redeemer's large soul, and brought it from the skies. Those who have been supine and inactive as regards the domestic field, seeing the misery of heathenism abroad, are led thereby to put forth exertion for the "heathen at home." A good illustration of this truth recently came to our notice. The young men of a certain church were feeling no particular interest, nor putting forth any effort for either the domestic or foreign mission cause, till at length some of their number were aroused, and a society for the promotion of foreign missions was formed. As the indirect result of this, more interest was felt generally for the salvation of souls immediately around them, and more exertion put forth for this object. In the last annual report of their Foreign Missionary Society they say, "It may not be amiss to state here, that in connection with this body, there exists a 'Young Men's City Tract Society.' To those who look with some jealous eye upon the efforts made to evangelize China and Africa, and other trans-atlantic countries we gladly announce the fact, that whilst we are engaged in foreign missionary operations, we are not unmindful of the field at home, but are endeavoring, to the extent of our humble abilities, to diffuse the knowledge of the Redeemer, among the heathen of our own city, by the circulation of religious tracts, and copies of the word of life. It is worthy of notice, too, that until our sympathies were aroused and energies enlisted for those far away, we did nothing and felt little interest for those immediately around us."—*Com.*

TERMS.

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

A single subscriber \$3 00.
A year present subscriber forwarding an additional new volume and \$5 00 in advance shall have two copies for one year.

A list of new subscribers, paying \$3 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 advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received 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 terms, by sending us a new subscriber in addition. This is a small remuneration for their delay, while it pays them well for the Gospel.

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

Minutes Wanted.

We should be exceedingly gratified to have a copy of the Minutes of every Association in Alabama, Florida, Mississippi, Louisiana, Texas, and Arkansas, for 1850. Our paper has a wide circulation in each of these States, and we would take pleasure in noticing, for the good of all, whatever might be found in the proceedings of each of the bodies referred to. Will the Clerks, or others having them, oblige us in this matter.

REV. S. S. LATTIMORE.—It will be seen by a communication from the Aberdeen church, in another place, that brother Lattimore, at the earnest solicitation of the church at Macon, Miss., has resigned his charge at the former place with a view to return to that at the latter. We had the pleasure of making brother L's acquaintance during our late visit to Macon, and of learning in part what it is that constitutes him an almost universal favorite in Mississippi—his clear head, his amiable and dignified bearing, and his decidedly baptistical ministry. As a preacher of the gospel, he is probably not inferior to any man of that State, and we were glad to find that he is so dearly beloved by the pious and intelligent church over whom he presided in years past.

REV. W. C. DUNCAN.—A private letter received a few days since from our afflicted brother Duncan, late Editor of the S. W. Baptist Chronicle, informs us that his health is yet unimproved, and that he is perhaps by this time on the bosom of the rolling deep, bound for Italy. He goes to Europe under advice of his Physician in search of health, where he will probably remain a year, travelling chiefly on foot, through Switzerland, Germany, France and England, and may be, Scotland and Ireland. He says, "If my European trip does not cure me, I suppose my fate is sealed." Full many a heart will deeply sympathize with our dear brother.

MELANCHOLY AFFLICTION.—We are pained to report that while our Rev. brother Redding was engaged in preaching the word of life at Bethesda church, in Autauga county, on Monday the 28th ult., he received a violent paralytic stroke, from which he will probably never recover. His entire left side is paralyzed, and he now lies at his residence, in this place, unable to turn in his bed. Brother Redding is now in his sixty-sixth year, has been long in the service of his Divine Master, and is universally esteemed among his acquaintances for his deep, consistent and unaffected piety. May the merciful hand that afflicts him, still support and strengthen him.

BARTHOLOMEW ASSOCIATION.—We are under obligation to our brother, Rev. A. S. Fagg, for a brief account of the organization of this body of Arkansas Baptists, which occurred on the 5th ult., at Clear Creek church, in Rough and Ready county, Ark. There was considerable discussion on the "Articles of Faith," but the body ultimately settled down on those held by the Liberty Association of that State—which, if we remember rightly, are, in substance, identical with those of the brethren generally, in the older States. Brother Fagg has kindly furnished us with a synopsis of the debates on the occasion, which, although interesting in themselves, is the cause, it is a mere synopsis; it is, perhaps, proper we should decline to publish it.

INCREASE OF BENEVOLENCE.—The friends of God, and of humanity, will be gratified to learn of the rapid increase of benevolence in this State, within the last few years. Our institutions for doing good are but in their infancy; and yet they are receiving a measure of liberal attention which must place Alabama Baptists in the front rank of Southern Christians. Already we have one Male and one Female College in successful operation, and two other Female Colleges in course of erection, besides a number of high schools well filled with teachers and pupils. For the objects of education and missions, our brethren are beginning to pour forth their treasures like water, literally. Superadded to the thousands of dollars expended by the several Associations on the cause of God within their own bounds, the financial reports of the State Convention just closed in this place, will exhibit a fraction less than twenty thousand dollars.—Of this sum near six thousand dollars were expended up to the convention or pledged during no session for missions, and for the distribution of the Bible; while upwards of fourteen thousand dollars were raised toward the endowment of the Presidency of Howard College. If we mistake not, this is the largest contribution ever received at one Convention in the South.

We might also add, that at this convention a premium of \$200 was paid for Essays on "The Duties of Christian Masters to their Servants," and \$1200 raised to be awarded for the best Essay on "Temperance and Temperance Organizations," to be presented at the next session of the body.

Alabama Baptist State Convention.

The annual meeting of this body—held in this place—closed on Tuesday the 5th inst. The weather was fine throughout, and the delegation unusually large. Rev. Thomas Chilton was re-elected President, and Rev. T. F. Curtis was chosen Secretary. The business of the meeting took in a considerably wider range than heretofore, but was conducted with despatch. A number of very valuable reports were read, especially on Education and Foreign and Domestic Missions. The state of religion in Alabama was reported to be such as to demand the heartfelt thanks of the friends of God and humanity, such as should justly stimulate their faith and encourage their hopes for the future. The cause of benevolence is rapidly ascending in the public mind. Where but a few years ago we obtained dollars for the diffusion of religious knowledge, now we obtain hundreds of dollars. What it then required the most active agency to accomplish, is now being done voluntarily and without agents. Never before in the history of religious meetings in this State, if in any of the Southern States, was there evinced a spirit of greater liberality in the appropriation of wealth—making the total receipts and pledges about \$20,000. The contrary of what is usually remarked—that rich men are not always liberal—we are peculiarly happy to say was evident on this occasion. There were five contributions made, ranging from \$1000 to \$2000, each, besides a number of \$500 each, and thence down to \$100, as God had prospered every man.—More than once we heard an expression dropped, which we have long desired to see adopted in the vernacular tongue of our people, that wealth is desirable only as a means of doing good, and that poverty is disagreeable, mainly as it curtails usefulness. Our rich men, of their abundance gave largely; and our poorer brethren, of their penury, cast in no less freely.

The next meeting of the Convention will be held, God willing, in Tuskegee, forty miles East of Montgomery, commencing on Saturday before the first Sabbath in November, 1851.

Power of Associations.

We noticed a few weeks since the fifteenth annual meeting of this body held at the Garden church, Pickens county, Sept. 21-24th, 1850, and will do no more at present than refer to its Statistics as found in the printed Minutes, now lying before us. This body numbers 26 churches, 14 ordained ministers, and 1609 communicants. The Circular Letter of this Association was on the "Powers and Discipline of Churches and Associations," from which we extract the following relative to the power of Associations:

"We have seen that churches are independent bodies, exercising spiritual powers only, and that they are separately and directly accountable to Christ, from whom all their powers and laws are derived; that each church has exclusive discipline over its own members, and cannot transfer its responsibility for their conduct to others.—Each church is the representative of Christ on earth, and has been instituted in obedience to his will, and charged to convey the Gospel to the world. It is therefore evident, that an Association has no power to make laws for the government of the churches, or to control them in the exercise of discipline over their members. An Association is a voluntary union of churches, and consists of a certain number of delegates from each church in the union; these delegates as the representatives of the churches, when convened, form the Association; they are governed by a written constitution and proper rules of decorum, in which the powers and objects of the union are clearly defined. One of the fundamental articles in the constitution is that the Association shall usurp no authority over the churches, nor infringe any of their internal rights; but shall merely be considered as an advisory council in all matters relating to their internal concerns; thus distinctly disclaiming any right to exercise power over the churches, or to control them by enacting laws for their observance.—Without such a distinct declaration of the entire independence of the churches, no Association could be found among Baptists."

An Association then, cannot admit any one to membership in a church, nor can it exclude any of the members of a church from its fellowship. In fact, an Association has no church power at all. No church is in any way bound to join an Association, nor has the Association any power to retain a church, when it desires to withdraw from the union. Churches, being composed of the same spiritual materials, and holding the same doctrines, and having a community of interests and the same great end in view, the conversion of sinners, and the spread of the Gospel in the world, it is proper, that neighboring churches should unite in forming an Association, in order to obtain correct information in relation to the prosperity of the Redeemer's Kingdom within their bounds; and to combine their efforts for the spread of christianity throughout the world.

The disciplinary power of an Association extends only to churches in its union, and not to individual members of churches.—This power is clearly defined in the constitution adopted by the representatives of the churches forming the union, and has reference only to such acts as violate the compact. Any church becoming disorderly, or corrupt in doctrine, may be labored with, by a committee appointed by the Association, in order to produce reformation, and restore the church to a healthy state, and if unsuccessful, the Association has no power over it, farther than to dissolve all connection with it as a church. If a difficulty arise between two or more churches, in the union, the Association may in the spirit of christian love give its advice, when desired, as to the manner of settlement between them, but no act of the Association is binding on any of the churches, except that of ex-communication from the union, and the power to form this, is derived alone from the constitution.

History of the Tuskegee Association.

We are in receipt of the proceedings of the fifth annual session of this body, held with the Calabee church, Macon county, Sept. 14-17th, 1850—Rev. Reuben Thornton, Moderator, and Rev. J. M. Watt, Clerk. This Association, one of the most active and spirited bodies of this kind in East Alabama, numbers 32 churches, 19 ordained and 11 licensed ministers and 2734 members—of whom 311 were baptized during the past year. It has a denominational book concern, located at Tuskegee, where also at this meeting it resolved to erect a Female College. The present session was characterized by harmony of action and liberal zeal in the cause of God. We notice among other things that ten of their members pledged themselves to support a native missionary in the Indian nation. The following brief history of the rise and progress of this Association, which we copy from the Minutes before us, is worthy of permanent record:

A number of churches, mostly in Macon and Russell counties, believing that they could better promote the cause of Christ by a separate organization, obtained letters of dismission from the Liberty Association, at its session in 1845. Delegates from seventeen churches, with a membership of 1021, met at Tuskegee on Friday, January 2nd, 1846. The ministers present on the occasion, were, F. Calloway, R. Thornton, J. Britton, D. B. Culbertson, J. R. Hand, J. M. Watt, W. S. Lloyd, S. Henderson, W. B. Jones, J. P. W. Brown. Elder Francis Calloway, preached an introductory sermon, after which, the delegates assembled, and proceeded to organize. The articles of faith and Constitution, which are appended to these minutes, were then drawn up and unanimously adopted. On the 3d day of January, the body was fully organized under the name which it now bears. Elder Reuben Thornton, was elected Moderator, and Clark Aldridge, Clerk. The following are the churches, which were represented: In Russell county, Salem, County Line, Bethany, Crawford, Concord, Good Hope. In Macon county, Tuskegee, Bethesda, Concord, Auburn, Salem, Pine Level, Calabee, Naomi, Antioch, Society Hill; and Rocky Mount, in Chambers county. It was anticipated, that the Association would be a thriving body.

The first annual session was held with the Good Hope church in Russell county, October 17, 20, 1846. R. Thornton, Moderator, C. Aldridge, Clerk, and Treasurer re-elected. The introductory sermon was delivered by Elder Wm. Lloyd; and the circular letter written by Elder James M. Watt. Liberty church, Chambers county, and Chewachy church, Macon county, were admitted at this session. The number baptized was 40; total membership 211. The Association joined the Alabama Baptist State Convention this year.

The second annual session was held with the Pine Level church in Macon county, Sept. 18th, 22nd, 1847. R. Thornton, Moderator, and C. Aldridge, Clerk and Treasurer, re-elected again. The introductory sermon was delivered by Elder Britton M. Ware; the circular letter was also written by him. Elder J. Falkner, preached a missionary sermon on the Sabbath. Philadelphia and Mount Olive churches, both newly constituted in Russell county, were received at this session. The statistics of the session, were 21 churches, 100 persons baptized; total membership, 1319.

The third annual session was held with the County Line church, Russell county, Sept. 16-20, 1848. Elected R. Thornton, Moderator; Clark Aldridge, Clerk and Treasurer, and J. M. Watt, Asst. Clerk. Glennville church, Barbour county, Cool Spring church, Russell county, and Elizabeth and Colahatchee churches, Macon county, were received at that meeting. Crawford church, during the year united with the Philadelphia church, leaving an increase of three churches. The number at that session was 24 churches; baptized 211 members, total, 1704 members. The introductory sermon was delivered by Elder D. B. Culbertson, and the circular letter was written by Deacon William Davis.

The fourth annual session was held with the Mount Olive church, Russell county, Sept. 15th-19th, 1849. Elected R. Thornton, Moderator, C. Aldridge, Clerk and Treasurer, and J. M. Watt, Asst. Clerk. Elder W. B. Jones, preached the introductory sermon. Elder J. Perryman, preached a missionary sermon on the Sabbath; and the circular letter was written by Elder James P. W. Brown. Sardis church, Chambers county, Chummenuggee, Town Creek, and Providence churches, Macon county, were added at this session. Making 28 churches; baptized during the Association, year 313; total membership 2258.

The fifth annual session was held with the Calabee church, Macon county, Sept. 14-18, 1850. Elected R. Thornton, Moderator, and James M. Watt, Clerk and Treasurer. The introductory sermon was delivered by Elder W. S. Lloyd; and a missionary sermon on the Sabbath, by Elder S. Henderson. Farmville church, Sardis, Lydia, and new Calahatchee churches, in Macon county and Mount Zion church, in Pike county, were received at this session. The Old Calahatchee church was dissolved during the year, leaving the number 32 churches; 311 persons baptized; total number of members 2734.

Such is a brief history of this Association during the five years of its existence. Its progress has been onward and upward and has now become a large and influential body. It has kept up domestic Missions a part of the time, and aided in the cause of Missions, more or less, the whole time of its existence, and from its position in East Alabama, its size, ability, and resources, may we not fairly hope, that the Lord will make it a blessing, and a praise to the Earth. Peace, harmony, and brotherly love, have pervaded its councils heretofore. May the same Spirit ever characterize it in its future history.

RETRIALS.—We are indebted to our Rev. brother Moses Crowson, for information of several interesting revivals in Carroll county, Miss., in the month of September. At Shiloh church, thirteen miles North of Carrollton, brother D. D. Patterson baptized 64; at Mount Pisgah church, ten miles North West from Carrollton, brother J. G. Hall baptized 6; at Pelusha church, seven miles South of Carrollton, brother Patterson baptized 4—several others were received for baptism at the first named place, making the total number of accessions during the meetings, 80. The laborers in these meetings were brethren Crowson, Patterson, Pitman and Hall. May they always be in like manner successful.

Rev. Willis Burns, writes from Scottsville, Bibb, Co. Ala., Oct. 28th: "I have been engaged in some interesting meetings within the last few weeks. At our regular meeting at Hephzibah, Tuscaloosa county, I had the pleasure of baptizing 6 willing converts; at Mt. Moriah, Bibb, county, 7 were baptized; and at Cedar Grove, Bibb, co., 7 others put on Christ. In company with brethren Boydston and Arnold I also held an interesting meeting at Siloam church, Tuscaloosa, co., where within the last six weeks, some half a dozen or more have publicly professed the Redeemer. We have great occasion to take courage and go forward."

Commendation.

At a meeting of the First Baptist Church in Aberdeen, Md., on Wednesday evening, the 30th October, 1850, a letter from the Macon Baptist church was presented, earnestly requesting this church to release our beloved Bro. and Pastor, S. S. Lattimore, that he might return to them, his former charge. Brother L. also tendered his resignation and expressed it as his firm conviction, that, under the circumstances, it was his duty to return to his former field of labor.—Brethren Haughton and Pollard, being appointed a Committee to draw up suitable resolutions expressive of the high appreciation and warm affection in which our brother L. was held among them and their deep regret at his resignation and departure from them—report the following:

1. Resolved, That we have observed with great pleasure the very kind courteous and truly christian demeanor, which has uniformly marked our brother Lattimore's intercourse with us, the members of all christian associations and the citizens of our town generally.

2. Resolved, That we, with much reluctance and regret, even under the circumstances above mentioned, accept brother L's unexpected resignation.

3. Resolved, That in view of the fidelity and ability with which he has discharged the duties of his high office among us, and in view of his eminent success, (more than fifty members having been added during his ministerial year,) it is with feelings of the deepest grief and sorrow, that we consent to his separation from us.

4. Resolved, That brother L. and his family carry with them our highest esteem and christian regard; and that we ask for them the warmest salutation and affection of all Baptists and all christians of every name, where ever their lot, in God's providence, may be cast.

5. Resolved, That above all, we commend our dear brother, with his family, to the Great Head of the church in earnest prayer, that he may long live to preach the everlasting Gospel, and to the grace of our Lord Jesus Christ that it may abide with him and abundantly bless him. Amen.

WM. P. HAUGHTON, } Committee.
AUSTIN POLLARD, }
Aberdeen, Nov. 1850.

INCREASE OF BAPTISTS IN NEW YORK AND VICINITY.—The N. Y. Recorder contains a statistical account of the number and condition of the Baptist churches in that city and immediate vicinity for the years 1840 and 1850 showing the increase of the denomination during the 10 years included.—According to the tables thus given the total number of churches in the city and vicinity, in 1840, was 22; pastors, 17; members 6,272, of which were in the city proper, churches 17; pastors, 13; members, 5,475. In 1850, the total number of churches is 44; pastors, 42; members, 10,979—in the city proper, churches 30; pastors, 30; members, 8,873.

By this statement it appears that the number of members has increased by a little more than seventy-seven per cent, and the number of churches has been doubled. It will be seen that the increase has been greater in the vicinity, than in the city itself.

This account certainly shows a very encouraging state of things, and testifies that the Baptists of New York have not been idle.

THE OLD FAMILY BIBLE.—Remarkable Incident.—On the banks of the Wabash, the effects of a poor widow, who had been left comparatively destitute at the death of her husband, had been seized by a sheriff for debt, and were being sold by auction—and among these effects an old family Bible was put up for sale. She begged the constable to spare this memento of her dear and honored parents, but he was inexorable. The good book was about going for a few shillings, when the widow suddenly was snatched it, and declaring she would have some use of this she loved, she thrust it into her bosom and fled, with the intent of retaining it. The constable followed her, and with a two fat pieces of thin dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find that they each carried five hundred pounds on the Book of Exodus. On the back of one, in her mother's hand writing, were the following words:—"When sorrow overtakes you seek your Bible." And on the other, in her father's hand—"your father's name are never dead." The sale was immediately stopped, and the family Bible given to the faithful owner.

BAPTIST CHURCHES IN PHILADELPHIA.—There are twenty five Baptist churches in Philadelphia, four of whom are without pastors.—One of these, the Tabernacle church, has been recently left destitute by the death of Rev. Chas. Tucker, the former pastor.

Remarks on Romans, 8: 4.

BY A SCRIPTURE SEARCHER.

Some weeks since there appeared in the S. W. Baptist an exegesis of the above-cited passage. It is certainly pleasing to perceive that some among us take an interest in Scriptural interpretation properly so called. I mean by "interpretation" properly so called, an interpretation based upon the original Scriptures. Such exposition is called in scholastic phrase, *exegesis*; without which a true knowledge of what God has revealed in the Bible is impossible. From this science, practiced as an art, must a correct systematic theology proceed. A system of theology formed in any other way must be not only imperfect, but false; for by exegesis alone can the meaning of single passages be ascertained, and from single passages must every system of theology, false or true, be constructed. Hence we perceive the importance, theologically speaking, of studying thoroughly the original Scriptures, and feel the truth of that acute remark of Luther's: "*Optimum Grammaticum, illam etiam optimum Theologum esse*," i. e. "the best Grammarian (*exegel*) is also the best theologian."

Exegesis being, then, so essential to a correct theology, it is matter of gratulation to find some in the denomination who are acquainted with its principles and reduce them to practice. Never were the labors of accomplished exegetes more needed; and I for one bid their efforts a hearty god-speed.

As to the exegesis of the passage, Rom. 8: 4, given in the Baptist of August 28th, I am inclined to think it, though not destitute of merit, in many particulars, and in the main point, decidedly erroneous. A reinspection of the verse may serve to bring out its true meaning.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." So the passage reads in the received translation.—That (*wa*) marks the end or object of the action (the victory achieved over sin) mentioned in v. 3, of which v. 4 is the continuation and conclusion. God, by the sacrifice of His son, "condemned sin in the flesh in order that the requirement of the law might be fulfilled etc." "*The righteousness of the law*" (*to dikaiosune ton nomon*) is a phrase which has been variously interpreted. The Vulgate reads *justification* (*justification*), as though the Greek were *dikaiosis* instead of *dikaosune* which is never equivalent to *justification*. A somewhat similar interpretation, also against the meaning of *dikaosune*, is given by the ancient commentators Chrysostom, Theodoret, Ecumenius, and Theophylact. Theologians of the times of the Reformation conceived the expression to refer to the punishment of transgression demanded by the law, as well as to obedience to it; *die Gerechtigkeit vom Gesetz erfordert*, the justice demanded by the law (Luther); *omnis relicitudo legis*, all righteousnesses (upright conduct) of (required by) the law (Baldwin); *jus legis universum*, the universal requirement of the law (including punishment as well as obedience, *tum qua panem . . . tum qua obedientiam . . .*) (Calovius); and similarly, *Calvin. Beza and Bengel*. This interpretation gives too much latitude of meaning to *dikaosune*, and does not harmonize with the tenor and scope of the passage. The most natural signification of *dikaosune*, and that adopted by the best modern interpreters, is that which it bears in Luke 1: 6, *requirement or ordinance*. The same sense is given by the word in Rom. 2: 26, though rendered in the 3. v. there as *righteousness*; *ep. Heb. 9: 110*. Prof. Stewart translates, not inaptly, *precept*. The idea conveyed by the whole expression (*to dik. s. vop.*) is, the requirement of the law, whose fulfillment can now be accomplished on the part of man in consequence of the sacrifice of Christ for sin and the introduction by that means of "the law of the spirit of life" which takes the place of the law of sin and death" (v. 3.) So interpret Grotius, Rosenmüller, Tholuck, Olshausen, De Wette, Meyer, and other eminent critics.

"*Might be fulfilled*" (*πληρωθῇ*) we have here the verb *πληρουν* instead of *δικαιοσύνη*, and the passive form instead of the active *πληρωσμεν*, in order to express the objective completion of the act under consideration (the previously determined by God. (So De Wette).—"In us" (*ἐν ἡμῖν*): not exactly equivalent to "by us"; more nearly "through us," i. e. through our means; but still better, as in the received version, "in us," i. e. in the whole conduct of our life. The Apostle has prominently in mind not the reason of the fulfillment of the law, but the relation in which and by means of which its fulfillment becomes possible; and would represent those "who walk after the spirit" as the bearers of that relation. The writer of the exegesis already mentioned makes just here a sad blunder. It is the more necessary to notice the error because upon it hinges his whole interpretation. "The rendering [by Macknight], in the sense of through" of the word *ἐν* (*in*), "says he, 'does not seem to be warranted as it represents the sinner as doing something, when the text teaches, in harmony with other parts of the Scriptures, that this work is done in and for the person.' It is assumed here that in and for are equivalent terms, which they never are; least of all when *ἐν* is used (as it is in the exposition) in the sense of in behalf of. And besides (to turn to the original) the rendering of *ἐν* by *for*, i. e. in behalf of, is totally unauthorized by the usage of any Greek writer, sacred or profane. It is admitted that there are phrases the meaning of which may be expressed in English by rendering (*ex*) *for*, but never in the sense in behalf of." The passages cited by the writer from the N. E., in proof of his position, are not apposite. Ex is employed in them in a manner corresponding with the Jewish mode of conception, and not according to ours. It always bears in these passages its proper signification, in though we, from difference of idiom, may sometimes render

for; for, however, never having in such a case the sense "in behalf of." The writer objects, moreover, to translating *ἐν* "by" (or *through*, or *in* in a sense closely similar to *through*) because "it represents the sinner as doing something, etc." This is a signal mistake. They in whom the requirement of the law is fulfilled, far from being sinners, are emphatically designated as those "who walk not after the flesh, but after the spirit." And these certainly are represented as "doing something," viz. performing the requirements or precepts of the law; not, however, it is evident, as a condition, but as a consequence of justification.

The supposition that *ἐν ἡμῖν* refers to the satisfaction rendered the divine law by Christ for believers, was common among the older Protestant interpreters, whose polemic zeal led them to discover justification in texts which have no reference to the doctrine. They did not so interpret, however, for the reason that *ἐν* means in behalf of, but on other accounts. Among the ancient cities, on the other hand, only one commentator (thought by some to be Ambrose, but by others, on better authority, to have been one Hilary) in the Latin church, so explains the phrase; while of the Greek church fathers, Theodoret alone intermingles the true moral conception with the doctrine of Christ's satisfaction. That, however, there is no direct reference in the passage to justification, but to a moral renovation (or sanctification is its true scriptural acceptance) is shown by the meaning of *ἐν ἡμῖν* and of *dikaosune*, and by the clause following *ἐν ἡμῖν*, "who walk not after the flesh but after the spirit," which points out those by whom the requirements of the law are fulfilled. With this judgement it is almost needless to say, that of modern biblical critics very generally coincide. The context shows conclusively that not the imputation of Christ's obedience to believers, but their actual sanctification is the subject under consideration. A different interpretation interrupts the harmony of the whole passage, and violates the signification of single words in a manner and to an extent which sound criticism cannot tolerate.

For the South Western Baptist.

Copy, or nearly so, of a letter sent to the Rev. Wm. H. Brisbane, Editor and Proprietor of the Crisis, Cincinnati, Ohio.

EUFULA, ALA., Sept. 23, 1850.

Rev. Wm. H. Brisbane.—Sir, I have recently received a package of your abolition papers, and supposed you sent them—and I know without my asking. I enclose them back to you; and when I want your light on the subject, I will let you know. I do not profess to be a preacher of the gospel, or of politics; and why trouble me. But I think 'tis a pity you and others of the same sort can't content to mind your own business—but must ever be busy-bodies, in other men's matters."

I guess there are sins in and about your own town and section of country, to employ your time and talents, without looking so much to us—have we not the same Bible with you, and the same God to account to? But your vanity prompts you to believe all wisdom, philanthropy and religion, will die with you—"that the scriptures" are only understood by abolitionists, and they the only true disciples of the Lord Jesus. Well, if so, though you refuse to fraternize with us, you may with the bold Pharisee of old, who thanked God, that he was so much better than the poor Publican. Ah, were Paul the great Apostle now on earth, you could not receive him as a brother!! Abominable man—a friend to slavery!!—for proof, I refer you to Eph. 6: 5, 6. Col. 3: 22; and 4: 1. Tim. 6: 1, 2, 3. Titus 2: 9, 10, 11.

In your paper, "The Crisis," of 12th June last, you say—"If we follow out the history of our Lord on earth, we shall find that all his preaching was eminently practical—it brought home to the conscience of his hearers their specific sins. He presented to their view in a very direct manner, the sins peculiar to them, as a people." Well, Mr. B., where in the New Testament will you find our Lord, or his Apostles, directing their views, or bringing home to their consciences the sin of slavery? I have found it in your papers and pamphlets, but no where in the word of God. But you seem to see it very clearly. None of your inferences, friend Brisbane, unsupported by God's word. I supposed you a Baptist. Baptists take the word of the Lord for their faith and practice. You a Baptist minister! O shame, where is thy blush!!

But I need not say so much, for I am convinced nothing will check your mad schemes. But your conscience must guide you, as though conscience were at all times infallible. On so momentous a matter as you are concerned about, it would seem I need not say to you, that you should have plain and unequivocal proof from the holy Scriptures of the propriety of your course—ought you not? I suppose you have not as yet professed to throw away the Scriptures—but that you consider them the purest system of morals ever given to the world. Well, I challenge you, to produce a single denunciation against owning servants from this pure book. Ancient saints owned them. Abraham, the father of the faithful, had them—and even armed them to fight for him. But you may say, that was in olden times—and that we live under a different dispensation—ancient saints were allowed a plurality of wives, but now the law allows but one. Grant it—but did our Saviour or his Apostles alter, or inwigh in the least against slavery? Not at all, but plainly recognizes the relation of master and servants as right and proper, or Paul would not have sent the runaway Onesimus back to his master, and that too, after Onesimus was converted, and a brother in the Lord. But our very good Brisbane and others to the North and North west, seem to desire it believed, that they have a higher and purer religion than Paul, or even Christ himself; for neither of them ever preached against slavery or practiced against it, in the

See Rev. 6: 15. Quot your de-
votion and your imagination, and not modify
them with mere matters of logic; at least
try to read me any more of your papers. But
suppose, sir, you should succeed in your design
of forcing all the blacks in the South which
may escape, per chance, the slaughter of perhaps
three-fourths of both whites and blacks, do you
think you would be doing the will of God and
therefore please him? Whatever you may
think, I think not. Or if freed without any
great killing, do you think their state would be
better? Again I say, I think not—and many
of them think with me, and do not desire to be
freed, and let loose upon the world unprotected.
Our servants are in general treated well. If
cruelly treated, the laws of our country take cog-
nizance of the crime, and the perpetrators are
punished accordingly. A cruel master or over-
seer is as much detested among us as with you.
Many of our servants are good Christians, and I
believe as good as any of the Whites, North or
South, and many read the Scriptures, and no
doubt many more would have learned to read be-
fore now, if it had not been for your vile
incendiary movements in the North. If let
alone, our blacks would be, I believe, the hap-
piest people on earth. Some few may have bad
and cruel masters—and so some few wives have
bad and cruel husbands, and will you therefore
say, people ought not to marry? My servants
are much happier than I am—for I am constantly
fearing your crusade will ruin this once glo-
rious and happy country—but now an unhappy
country. If I believed the owning of servants
(or slaves if you please,) were a sin, I would get
clear of them as soon as possible. Nor do I be-
lieve our slavery an evil in itself considered—
but that it may result in evil ways, through
the interference of mad fanaticism. If your phi-
lanthropy urges you so much, why do you not
preach to your people the propriety of assisting
funds to buy them up, and thus take them to
your free country? This would manifest some
appearance of sincerity and benevolence of pur-
pose in you. But this would take a little of your
money, perhaps gotten by the sale of those very
slaves. But if your purpose is to kill me with
white and black, I pray you, don't call yourself
a Baptist Preacher any more. No more.
C. BATTIE.

Marcus Tullius Cicero.
M. TULLII CICERONIS SELECTAE XII.—Classi-
cal Series. Edited by Dr. Schelling and
Zumpt.—Philadelphia, Lea and Blanchard,
1850.

We are indebted to the publishers for a copy
of this highly recommended classic work. It is
a fair specimen of the printer's art, and em-
braces the most approved text read and taught
by German philologists. Prof. Richter of Ber-
lin, Prussia, prefixes a preface to this edition,
from which we learn that the text of these
twelve orations, is mainly based upon that of
Orsini's edition of Cicero's select orations, pub-
lished at Zurich, 1836. In the preparation of
the notes, use has been made of the school edi-
tions of Otto Crusius, Weiske, Matthiae, and
Weinsdorf's edition of the oration against Ver-
res, as well as of other editions of particular ora-
tions. An excellent biographical sketch of
Cicero precedes the orations from which we
learn that Cicero was born on the 3rd of Janu-
ary, B. C. 106, during the consulship of C. Attil-
us Serranus and Q. Servilius Caepio, at a villa
near Arpinum, in the south eastern part of La-
tium. The origin of his name is uncertain,
though it is more probable that it arose from the
cultivation of peas (ciceri,) peculiar to his family
—just as other families owed their names to
similar occupations, than that it should have
been derived from a disfiguring mole resembling
a pea. Cicero received the rudiments of
his education in the house of his father. At a
suitable age, and having made most extraordi-
nary progress in study, he went to Rome, where
he devoted himself with great zeal, and with
most brilliant success to the study of philosophy
and oratory. In his sixteenth year, he assumed
the toga virilis, and henceforth became a zealous
student of practical eloquence in the Forum.
Notwithstanding the fearful period of the civil
war between the parties of Marius and Sulla,
this fortunately did not induce him to exchange
the walks of oratory and philosophy, for the camp
of war. In his twenty-first year, he wrote a
work on Rhetoric, a part of which is now ex-
tant. In his twenty-sixth year, he commenced
his career as a public orator. The fifty-six
orations, which have come down to us, are "the
mirror of his political career, and of the most
important events of his life, and are at the same
time, the most brilliant monuments of Latin
prose." He willingly acknowledged that the
Greeks—such as Plato, Demosthenes, and their
great poets, and historians—were his instruc-
tors and superiors. The master works of the
Greeks, have stamped upon his own writings,
the unmistakable impress of universality and
greatness. In his own orations, he has perhaps
expressed his models. At an early age he trav-
elled through Greece and Asia Minor, after
which, he offered himself as a candidate for the
questorship, and when thirty years old, went as
questor to Lilybaeum in Sicily, under the
praetor Sextilius Peducaeus. And the very
best evidence, that he discharged the duties of
his responsible office most acceptably to those
over whom he was placed, is found in the fact
that when a few years later, Verres became
Praetor of Sicily, the Sicilians chose Cicero,
who was then trying to obtain the aedileship—

for their legal defender. A splendid oration
for the Manilian bill displays something of that
genius for Pompey, which he entertained
throughout his whole life. In the year B. C.
64, when forty-three years old, he obtained the
consulship, and that year forms the culminating
point of his political activity. "The discovery
and suppression of the Catalinarian conspiracy
procured for him the gratitude of all well dis-
posed Romans, and the love of the people, but
at the same time drew upon him, the hatred of
many of the nobles." These speeches, and the
activity he exhibited in prosecuting Cataline,
entailed upon him, a bitterness of hatred, which
eventually resulted in his violent death. In the
year B. C. 51, he was saluted by his soldiers with
the title of imperator, for his successful defence
of the Province of Cilicia, against the attacks of
the Parthians, whom he defeated in a decisive
battle, at the foot of Mount Amanus. In the
contest between Julius Caesar and Cneius Pom-
pey, he was faithful to the cause of Pompey,
and longed for his success, although he endeav-
ored to reconcile the two great antagonists with
one another. He took no part in the battle of
Pharsalia, and although Caesar showed himself
forgiving and kind to Cicero, when he returned
to Rome from his wars in Egypt and Asia, he
still detested that great and ambitious general.
The glowing admiration—nay, deification of
Caesar, in the two orations for Ligarius and King
Deiotarus, is not the adulation of a calculating
rhetorician, for Cicero, as well as all his con-
temporaries knew Caesar's greatness as a gen-
eral, his extraordinary acquirements, and intel-
lectual superiority, but he detested his unmeas-
ured love of dominion. He did not conceal his
joy at the murder of Caesar, before Mark An-
tony, Caesar's successor. The concluding scenes
of his life, showed that he was brave at heart.
When he was informed that his name was among
the seventeen Senators proscribed in the coalition
between Octavianus and Mark Antony, he
determined to take flight, and proceeded as far
as Gaeta, where he learned that the place was
surrounded by soldiers. He flew towards the
coast, but was overtaken by the emissaries.—
The servants who attended him, offered to de-
fend him, but Cicero, thinking it best to order the
straw chair to be put down, and calmly looked
at the murderers who were rushing towards him.
Cicero stretched forth his neck, and they cut
off his head and both hands, and Popilius
Lenaus hastened to Rome, to carry the welcome
news to Antony, who ordered the head to be
nailed to the porta between the two hands.—
This was Antony's answer to the Philippians.
The latter part of his life was devoted to the
revision of his philosophical works, the most
of which he composed in the years B. C. 40—
34. He enjoyed great wealth, and delighted in
splendid entertainments. He possessed numerous
country villas, at which he dispensed a
generous hospitality. He was remarkable for
wit, and his sarcasms were celebrated through-
out Rome. The life and writings of such a man
are well worth deep study, and it is profoundly
to be regretted, that the trashy emanations of
modern literature, are supplanting the solid,
chaste and classic productions of the Augustan
Era of letters. We hail the appearance of every
Latin or Greek text book as a sign of a good
disposition towards a pure and profound Logic
and Rhetoric.

SELAH. "This term occurs seventy-three
times in the Psalms, and three times in the prop-
hecy of Habakkuk. It corresponds to rest,
either as a noun or verb, and like it, is prop-
erly a musical term, but generally indicates a
pause in the sense as well as the performance.
Like the titles, it invariably forms part of the
text, and its omission by some editors and trans-
lators is a mutilation of the word of God. In
the case before us (Ps. iii. 3.) it serves as a kind
of pious ejaculation to express the writer's feel-
ings, and at the same time warns the reader to
reflect on what he reads, just as our Saviour was
accustomed to say, 'He that hath ears to hear,
let him hear.'" This is the explanation of the
term Selah, as given by Dr. J. Addison Alex-
ander, in his recent Commentary on the Psalms.
Not only by editors and translators of the Bible
is the term sometimes omitted, but we know
that some ministers omit it in the public reading
of the Scriptures. If the above explanation of
the term were communicated to the whole peo-
ple, they would perceive the use and beauty of
the expression, and instead of its being omitted,
it would afterwards be read with emphasis, and
heard with pleasure.—Presbyterian.

THE BOSTON POST says that the curious and
exquisitely finished ivory, sent home by Mr.
Layard from Nineveh, when they reached Eng-
land seemed about to crumble to dust. The keen
eye of modern science instantly detected the cause
of decay. "Boil them," it said, "in a preparation
of gelatine; it is that constituent part of the ivory
which has perished." It was done, and the ivories
are as firm as when first carved, and they may
last another thousand years.

THE APOSTLE ELLIOT.—The Boston Daily Ad-
vertiser states that the citizens of Roxbury have
held a public meeting to take measures to raise
funds for the erection of a monument to John El-
liot, the first minister of Roxbury, and the first
Protestant missionary to the North American In-
dians. The monument is to be a Corinthian col-
umn, surrounded by a funeral urn; the whole
height to be 42 feet; to be placed on Forest Hill
Cemetery.

DEATH OF DR. COLE.—Dr. Cole, who has
been for some time associated with the Grand
Lodge—Mission in Canada, breathed his last at
Huntingburg, Va., Sept. 17th, where he was at-
tending an Association. In the progress of the
meeting of that body he had urged the claims of
the mission with great earnestness and effort,
but the evening after he was seized with rheu-
matism, and in a day or two, having been some-
what relieved from the first attack, he was
again prostrated, when the disease lingered
about the seat of life till he died. His wife and
other friends were present to attend and afford
every expression of sympathy and aid.

Dr. Cole was an intelligent, ardent, and suc-
cessful missionary in that important field, and
his loss will be most deeply deplored. We
know of no one so well qualified to meet the man
of sin and triumph over the errors of Popery.—
May this sudden, mysterious and deeply afflictive
death, be abundantly sanctified to the interesting
mission, and call forth much prayer and effort
in his behalf. Drs. Cole and Judson, the pio-
neers in Burmah and Canada, have hardly been
divided in their deaths, and have left behind them
a great chasm in their respective fields of labor.
God's ways are not our ways. He accomplish-
eth his purposes of mercy by instruments of his
own selection.—Christian Chronicle, 16th inst.

DEATH WATCH.—Wall, in his "History of
Northumberland," gives the following account
of the insect so called, whose ticking has been
thought by ancient superstition to forebode death
in a family. "The small insect, called the Death
Watch, is frequent among dust, and in decayed
rotten wood; lonely and retired, it is one of the
smallest of the vagabundia of a dark brown,
with irregular light brown spots, belly plicated,
and the wings under the cases pellucid; like other
beetles, the helmet turned up, as is supposed
for hearing; the upper lip hard and shiny. By
its regular pulsations, like the ticking of a watch
it sometimes surprises those that are strangers
to its nature and properties, who fancy its beat-
ing portends a family change, and the shorten-
ing of the thread of life. Put into a box, it may
be heard and seen in the act of pulsation, with
a small pulsation against the side of it, most
probably for food."

HOW TO DESTROY MOLES.—Take a handful
of castor oil leave in your pocket, and whenever
you find one of these combs, thrust your fore-
finger through the crust, drop in from 6 to 10
leaves, and cover up the surface. The next time
the mole comes along, he eats the leaves, and is
destroyed.

It is said that in the island of Japan, no change
in the fashion of dress, has occurred during a pe-
riod of two thousand five hundred years.

MARRIED.—On the 7th inst. by the Rev. R. Ho-
man Mr. W. King, of Barbour county, to Miss
TITHIA C. KINER, of Perry.

Mortuary.

DIED.—Near Vienna in Pickens county
Ala., on the 14th ult. Miss HARRIET J. BRID-
GES, in the 28th year of her age—the daughter of
the late John W. Bridges, Esq., formerly of
Franklin county, N. C. She had been laboring
under an affection of the heart for the last ten
years, which subjected her to periods of great
suffering and deprivation of earthly enjoyment,
but no doubt the daily expectation of the solemn
crisis which so recently eventuated, added much
to the bright manifestations of grace and perfect
resignation to the will of her Creator and Re-
deemer on the trying occasion of her dissolution.
She professed religion in the fall of 1838, and
was baptized in the fall of 1843, from which
time she had been a faithful member of the
Pleasant Ridge Baptist church up to the time of
her death. Never was human nature more
meekly endowed with the high qualities which
so eminently adorn the christian character—it
was her chief delight to do good, and her inter-
vals of health were devoted to the amelioration
of suffering humanity. At the sick bed she was
found like an angel of mercy wiping away the
tears of sorrow, and soothing the condition of
the sufferers, with kindness and attention often be-
yond her physical strength. Never shall we
forget that bright countenance beaming with full
assurance of happiness beyond the grave, or those
solemn entreaties to her relatives and friends
to prepare to meet her in heaven. Af-
ter calling to her physician who was in adjoining
room, she said to him, Doctor, I know I
will soon be gone. I could not die happy without
expressing to you the gratitude which I feel for
the innumerable services you have rendered me
—you have so often relieved me, but now, I
know human skill is vain—farewell, I trust you
will be rewarded in heaven. She then severally
called up her mother and sisters, bidding
each not to grieve at her death, and in the most
feeling and emphatic language begged them to
prepare to meet her in heaven. Such a death
bed scene was well calculated to give confidence
to the christian, and presented to the non pro-
fessor the truths of christianity in a tangible and
indisputable form, who could disbelieve such
testimony as this? Harriet is gone, but she has
left a bright example and a pure life for our con-
templation and imitation. O that our "latter
end may be like her's." May we, indeed, be so
happy as to meet her in that blessed abode
where there is no more sorrow, or death, or
parting.

A FRIEND.

THE SOUTH WESTERN CHRISTIAN ADVOCATE
will please copy.

Strayed.

FROM the premises of Mrs. J. A. Barron, of Mari-
on, on the 3d inst. a Brown Mare, about five years
old, 14 1/2 or 15 hands high. She has a triangular white
spot on the face, foretop cut square, black mane and tail,
and three white feet.
Any one returning said animal to the above named
person, or giving information where she can be found,
will be satisfactorily remunerated.
Marion, Nov. 11, 1850.

Business Department.

Letters Received.
Rev. W. Burns has much obliged us by addi-
tional service. May the good One give him large
success in all his undertakings.
Rev. Daniel Golding has our hearty thanks for
new names. If he will send us many others,
shall be glad to list them.
Bro. S. H. Coleman has placed us under lasting
obligations for his favor. Names are entered, and
shall be pleased to hear from him frequently in
the same manner.
Bro H. Simmons is informed that the name re-
ferred to was indeed overlooked in the transfer
from the Chronicle; but the person shall have
good measure now.
Rev. J. M. Knight will accept our thanks for his
letter with its contents. Will our brother give us
a few more names, from Hinds.
Rev. A. Sale's letter is in hand. Thanks to our
brother, will let us hear often. Please give us
your aid.
Rev. Joseph A. Parker has many thanks for a
list of new names. May he live a thousand years,
and be successful all the while. A few more of
the same sort brother P.
Bro. Elijah Smyth's request has attention. If
he is not a preacher perhaps he ought to be. At
any rate he may always be useful and happy.—
Hope for more of his influence.
Rev N. Roberson, is informed that his letter is
safe in hand with its contents. Glad that some of
his brethren are wise enough to keep out of dif-
ficulties. Will he write often and send us many
more.
Bro. James Allen will understand that his money
is in receipt and shall be duly applied.
Rev. M. Croson has many thanks for his com-
munication. May God prosper our brother and
may he help us.
Bro. Nunnelle will find his receipt soon, as will
many others.
Brother look for your receipts every week
along. It will be two or three weeks, before we
get to the end of the present list.

RECEIPT LIST.

Receipts for the South Western Baptist.			
NAMES.	AMOUNT.	Vol.	No.
Wm B Bond,	\$2 50	3	31
R Sample,	2 50	3	31
S Tindon,	2 50	3	31
W L Kelly,	2 50	3	31
Lane Hawkins,	2 50	3	31
Turner Stark,	2 50	3	31
John Westbrook,	2 50	3	31
W B Jones,	2 50	3	31
John Stafford,	4 75	2	31
John Rogers,	3 50	2	31
E B Ginn,	2 50	2	31
Rev N Thomas,	6 00	2	31
Ansel Talbert,	2 50	2	31
John Autery,	6 50	3	31
John Kelly,	6 00	5	17
Rev A T M Handy,	0 50	2	31
Moses McLemore,	2 50	3	31
W W McLemore,	2 50	3	31
Wm Williams,	2 50	3	31
W W Hardy, Jan.,	2 50	3	31
E W Hardy,	2 50	3	31
O C Wood,	2 50	3	31
Di P N Gilley,	2 50	3	31
St S May,	2 50	3	31
Thos Baker,	2 00	3	31
Thos Cook,	5 00	3	31
David Gordon,	2 50	4	26
Rev Wm N Cobb,	2 50	3	31
J G Cook,	5 50	3	31
J W W Cook,	5 50	4	16
J H Cogburn,	2 50	2	31
J M Newman,	2 50	2	31
Rdding Thigpen,	3 00	2	31
J R Smith,	1 00	1	17
Rev David Lee,	5 00	4	52
Rev Robert Carson,	2 50	2	52
Thos Barlow,	2 50	1	44
Dr R J Ware,	8 00	4	34

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
effort 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. 80.1y.

S. P. FERGUSON,

FORMERLY OF BENTON, LOWMEYER, & CO.,
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.

The Newbern Female Seminary.

WILL re-open on Monday, the 21st inst., under
the charge of A. WINCHELL, A. M. and
LADY, who, for several years past, have been suc-
cessfully in instruction in Antigua 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 Semi-
nary a school of the highest excellence and in
every respect worthy their confidence and patron-
age.
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 suc-
cess 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 Wes-
eyan University.
"We feel great pleasure in expressing our con-
fidence 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 respecta-
bility as a teacher in any responsible station."
A. C. HARDIN
T. R. BORDEN,
JNO. R. HENDEN,
W. T. HENDEN,
R. W. MOORE,
A. SEXTON,
WM. LARVIN,
T. T. WHITSETT,
Nov. 1, 1850. Trustees. 8m

Commercial Record.

Mobile Prices Current.		
[COLLECTED 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—Katy,	per yd.	14 1/2
Rice—Ky,	per lb.	8 1/2
Bacon—Hides,	per lb.	8 1/2
Shoulders,	per lb.	6 1/2
Butter—Goshen,	per lb.	27 1/2
Western,	per lb.	15 1/2
Cheese—Northern,	per lb.	12 1/2
Western,	per lb.	8 1/2
Coffee—Rio,	per lb.	12 1/2
Havana,	per lb.	10 1/2
Java,	per lb.	15 1/2
Candles—Sperm,	per lb.	43 1/2
Adamantine,	per lb.	32 1/2
Star,	per lb.	25 1/2
Flour—Ohio brands,	per bbl.	5 00
St. Louis, &c.,	per bbl.	5 50
"Extra,	per bbl.	6 50
Fish—Mackerel No. 1,	per bbl.	13 1/2
Mackerel No. 2,	per bbl.	9 1/2
Grain—Corn,	per bushel,	90
Oats,	per bushel,	60
Gunpowder—	per keg,	11 1/2
Gunny Bags (new),	per 100 lbs.	1 75
HAY—Northern,	per cask,	2 00
LARD,	per lb.	9 1/2
Leaf—Kegs best Leaf,	per lb.	7 1/2
Hbls "	per lb.	6 1/2
LEAD—Bar,	per gallon,	24 1/2
Molasses (new),	per gallon,	35 1/2
(reboiled),	per gallon,	35 1/2
Pork—Mess,	per bbl.	12 50
M. O.,	per bbl.	11 00
Prime,	per bbl.	10 00
POTATOES—Northern,	per bbl.	4 50
Western,	per bbl.	4 50
RICE,	per lb.	5 1/2
SUGAR—Bliss,	per lb.	7 1/2
Hills "	per lb.	5 1/2
Leaf "	per lb.	11 1/2
SALT—Bleached,	per sack,	1 25
Brown,	per sack,	—

New Orleans Prices Current.

[COLLECTED WEEKLY FROM THE CREOLE CITY.]		
The following quotations, carefully made up by re- spectable houses will indicate the rates at which plan- ters' orders, can be filled.		
Store Prices of Groceries, &c.		
ARTICLES.	FROM	TO
Bagging, Kentucky,	per yd.	13 1/2
Bale Rope,	per lb.	6 1/2
Coffee, Rio,	per lb.	12 1/2
"Java,	per lb.	11 1/2
"Laguaira,	per lb.	11 1/2
Candles, Sperm, N. Red'd	per lb.	43
"Nautucket,	"	41
"Tallow,	"	9 11
"Adamantine,	"	24
Fish, Mackerel, No. 1,	per bbl.	13 00
"No. 2,	"	8 50
"No. 3,	"	5 50
Flour, Ohio, etc. Superfine,	"	4 40
"Hills & Missouri,	"	4 25
St. Louis City,	"	4 50
Gunny Bags,	-----	9
HAY,	per ton	16 50
Iron, Country bar,	per lb.	4 1/2
"English,	per ton	60 00
"Sweden, assorted,	per ton	50 00
"Nail Rods,	per lb.	5 1/2
Castings, American,	per lb.	3
"Lime, Western,	per bbl.	1 50
"Thompson,	per bbl.	1 60
Molasses, in the City,	per gal.	30
"On Plantations,	per gal.	20
Nails, ad 2 1/2	per lb.	4 1/2
Provisions, Pork, Mess,	per bbl.	10 50
"M. O.,	per bbl.	9 50
"Hoground,	per lb.	3 1/2
"Bacon, Hams,	per lb.	6 1/2
"Sides,	per lb.	4 1/2
"Shoulders,	per lb.	4 1/2
"Lard,	per lb.	6 1/2
"Butter, Goshen,	per lb.	24
"Cheese, American,	per lb.	6 1/2
Potatoes,	per bbl.	3 50
Rice, Carolina,	per lb.	4 1/2
Sugar, in the City,	per lb.	4 1/2
"On Plantations,	per lb.	4 1/2
"Havana Brown,	per lb.	5 1/2
Salt, Liverpool fine,	sack,	1 00
Turks Island, etc.,	per bu.	25
Twine, Baling,	per lb.	12

ALEXANDE 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,—
testifying that it will have the wide circulation it un-
questionably 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 re-
mit fifty cents, (in postage stamps) for one copy
or \$1.00 (bank note) for two, and they will promp-
tly 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 Je-
sus") is full of valuable principles, cast in an at-
tractive 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 DR. 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 re-
spect to metaphysical acuteness and powers of
reasoning, he has been called 'the Jonathan Ed-
wards of the nineteenth century.' His character
as a philosophic theologian, and a profound, origi-
nal, independent thinker, stands in the very high-
est 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 Com-
munion, and has been warmly commended
by the religious press of the country. "It is logi-<

