

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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## Religious Miscellany.

From the London Church Magazine.

### The Early Mode of Baptism in Britain.

The venerable Bede describes Paulinus as baptizing in the Glen, Swale, and Trent. That this must have been performed by immersion is evident from the practice of the Romish Church at the time, and from the subsequent practice of the Anglo Saxons. Gregory, the very Pope, who sent Paulinus, thus speaks of the ordinance: "But we, since we immerse (mergimus) three times, point out the sacrament of the three days' burial."

Bede, although in his works he seldom refers to the mode of baptism, gives sufficient evidence of the practice of his church at the time he lived. In his Commentary on John, he finds a striking resemblance between the account of the pool of Bethesda and the rite of baptism. Works, v. 381. So also when treating on John 13: 1-11, he speaks of a man as being altogether washed in baptism.—Works, v. 710. Furthermore, he runs a parallel between baptism and Naaman's washing in Jordan. Works, viii, 388.—Forty six years after Bede's death the following canon was passed by Pope Clement: "If any Bishop or Presbyter shall baptize by any other than true immersion, (immersioem) let him be deposed." Some few years afterwards, Pope Zacharias, speaking of baptism, refers to an English synod in which it was strongly commended that whoever should be immersed (mergi) without the invocation of the Trinity, should not be regarded as having enjoyed the sacrament of regeneration. Zach. Papa, in Synode Cone, dis. 4.

The writings of Alcuin, born at York, A. D. 735, and educated there by Bishop Ebert, abound in references to the mode of baptism. In his sixty-ninth epistle, he says, "True immersion (immersio) resembles the three days' burial." His Expositio de Baptismo, Ep. 70, contains the following language: "And so in the name of the Holy Trinity he is baptized by true immersion (immersioem)." In his work "De Divinis Officiis," he is still more explicit: "Then the priest baptizes him by true immersion (immersioem) only." Indeed, in his epistle to Olfwin, he relates the whole process of immersion and its attendant rites.

At the commencement of the ninth century, (A. D. 816) a canon was passed at the Synod of Colchester to the following effect: "Let also priests know that when they administer holy baptism they pour not holy water on the heads of infants, but always immerse them in the font." With these notions the Saxon writings themselves agree, for though in the laws of Alfred and Ina, the Council between Alfred and Godwin, and very many other Saxon documents, the word used for baptism refers rather to its supposed effects than to the mode, yet in two Anglo Saxon manuscripts of the gospels, the word *dippian* (our English dip) is, according to Lye, used four times for baptism. Well does Lingard, in his work on the Anglo Saxon church say, "The regular manner of administering it (baptism) was by immersion."

During the Norman rule, the same mode of observing the ordinance in question obtained. A Council held in London, A. D. 1200, passed the following regulation: "If a boy is baptized by a layman, the rites preceding and following immersion (immersioem) must be performed by a priest." A similar article was adopted in 1217, by the diocese of Sarum. In 1222 a Council at Oxford ordered that rites following immersion (immersioem) not preceding, should be performed by a priest. The Provincial Constitutions of the Archbishop of Canterbury, passed 1236, contain the same reference to immersion as the mode of baptism. In the Constitutions of the Bishop of Winton, 1240, we find written: "We order that in every church there be a baptismal font of proper size and depth, (profunditatis) and that true immersion (immersio) be always practiced." So also in the Constitutions of Archbishop Peckham, 1279, the same language is used. The Synod of Oxoniensis, 1257, calls baptism *immersio*. Furthermore, in the Constitutions of Woodlake, Bishop of Winton, 1308, and in a provincial Scotch Council, held in the reign of Alexander II, precisely the same term (immersio) is employed.

Lynwood, who lived in the sixteenth century, in his Provincial Constitutions, ed. 1676, p. 542, composed by order of the Archbishop of Canterbury, explains a canon of Archbishop Edmund, in the reign of Henry III., as requiring baptistries that would admit of dipping the candidate (sic quod baptizandus possit in eo mergi). A drawing still exists in the Cotton MSS. of the British Museum, describing the baptism of the Earl of Warwick in the reign of Richard II., (1381) in which the mode is evidently by immersion.

Prince Arthur, eldest son of Henry VII., was thus baptized. An old MS. descrip-

tion of the ceremony says, "Incontinent after the Prince was put into the font." So also was Mayant, afterwards Queen of Scotland,—"as soon as she was put into the font," says an eye witness, "the Princess Elizabeth and Edward VI. was also immersed."

### The Apocrypha.

There are reasons the most decisive and satisfactory for believing that what is called the apocrypha never was intended to be a part of the sacred volume, was not inspired of God, and is justly rejected from the sacred canon. This is an important subject, for some of the objections which have been adduced against the claims of the Scriptures to be the book of God, have been deduced from books which we Protestants universally disclaim as any portion of the revealed will of God.

The Apocrypha (so called from a word which means *hid*—the hidden books—books not read and perused publicly in the congregations of Israel) was never written in the Hebrew tongue, in which all the rest of the Old Testament was written. It was never received or admitted by the Jews, to whom were divinely entrusted the Oracles of God; it is not once quoted by our Lord, nor by any of the apostles, as a portion of the sacred volume. Josephus, the celebrated Jewish historian, who ought to know what books were recognized by his countrymen and co-religionists, disclaims the Apocrypha as a part of the Old Testament Scriptures. The Apocrypha was not recognized by any of the ancient Christian fathers, who are looked up to as being valuable historians, however imperfect expositors of divine truth. I have in my possession the catalogues of the sacred Scriptures, or canon, as recorded by the ancient fathers of the Christian church. Athanasius, who lived in the year 349, rejects the whole of the Apocrypha, except one book, which he thinks may be inspired, called the Book of Baruch.—Hilary, who lived in the year 354, rejects all the Apocrypha. Epiphanius, who lived in the year 368, rejects it all. The fathers in the Council of Laodicea, A. D. 367, reject all the Apocrypha. Gregory of Nazianzum, who lived in 370, rejects all. Amphilochius, who lived in 370, rejects all; Jerome, who lived in 392, rejects it all. And lastly, Gregory the Great, who it is asserted by Romanists to have been the first Pope, and who lived in 590, rejects the two books of Maccabees, which are at this day received by the Roman Catholic Church, and in this present a useful specimen of Papal harmony. But we have decisive evidence that the Maccabees at least is not a part of the word of God, from the simple fact that, the writer disclaims all pretension to inspiration whatever. At the end of the second book of Maccabees, which is received by the church of Rome as a part of the sacred Scriptures, it is stated: "So these things being by Nicæus, &c., I also will here make an end of my narrative, which, if I have done well, it is what I desired, but if not so perfectly, it must be pardoned me." Can we conceive of an inspired penman begging pardon for the mistakes of his narrative? We find no parallel apology in the rest of sacred writ; and this very closing statement of the writer of the books of Maccabees, would be sufficient to disprove all claim or pretence to inspiration on his part. In the last place, the Apocrypha contains doctrines totally destructive of morality. For instance, in the second book of Maccabees (19: 42) we read thus: "Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword, choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." In these words there is a distinct eulogium upon suicide; it is declared that the man who rushed unbidden and unsummoned into the presence of his God "died nobly." To such mortality as this we find no parallel or counterpart in the rest of the sacred volume. And in the second book of Maccabees we read that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." In other portions of the Apocrypha, especially in the book of Tobit, which has been received as inspired, it is written "that to depart from justice is to offer a propitiatory sacrifice for injustice, and is the obtaining of pardon for sins." These and other doctrines that might be quoted from the Apocrypha, contradict the plain doctrines of Scripture, and show that these books are not to be confounded or identified with the sacred volume; and that whatever objections may be against the morality of the Apocrypha, these do not militate one jot or tittle against the morality of what is really the word of God.

Some may be disposed to ask, Does not the Church of England receive the Apocrypha. That church does not receive it as sacred Scripture. She expressly states, that parts of the Apocrypha may be read only as containing moral lessons, but that no doctrine is to be proved thereby; in other words, that the Apocrypha is not inspired, though portions of it, of which

some are good, may be read just as one of her homilies may be read to the congregation. This is decisive as to the opinion of the noninspiration of the Apocryphal books. Perhaps, however, it is to be regretted that the Apocrypha should be bound up with the Holy Scriptures at all. I have been also told by ministers of the Church of England that when a lesson in the Apocrypha does not occur, they are at perfect liberty to read instead of it a portion of inspired and sacred writ.—John Cumming.

### The Voyage and the Pilot.

The voyage of life and the voyage to eternity, are the most interesting and important of all voyages in the history of human beings. So the venerable Dr Payson thought, and felt, and said, in the following dying address and message to a company of young men who assembled in his sick chamber at his request:

"My young friends, you will one day be obliged to embark on the same voyage on which I am just embarking; and as it has been my special employment during my past life to recommend to you a Pilot to guide you through this voyage, I wished to tell you what a precious Pilot he is, that you may be induced to choose him for yours. I felt desirous that you might see that the religion I have preached can support me in death. You know that I have many ties which bind me to earth—a family to whom I am strongly attached, and a people that I love almost as well; but the other world acts like a much stronger magnet, and draws my heart away from this. Death comes every night and stands by my bed-side in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet while my body is thus tortured, the soul is perfectly happy and peaceful—more happy than I can possibly express to you. I lie here and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours down upon me. And I know, I know, that my happiness is but begun; I cannot doubt that it will last for ever. And now, is this all delusion? Is it a delusion which can fill the soul to overs flow with joy in such circumstances? If so, it is surely a delusion better than any reality. But no, it is not a delusion; I feel that it is not. I do not merely know that I shall enjoy all this—I enjoy it now."

"My young friends, were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and all its inhabitants striving to make me happy, what could they do for me? Nothing! Nothing! Now, all this happiness I trace back to the religion which I have preached, and to the time when that great change took place in my heart, which I have often told you is necessary to salvation; and I now tell you again, that without this change you cannot see the kingdom of God."

"And now, standing as I do, on the ridge which separates the two worlds, feeling what intense happiness or misery the soul is capable of sustaining, judging of your capacities by my own, and believing that those capacities will be filled to the very brim with joy or wretchedness for ever, can it be wondered that at my heart yearns over you, my children, that you may choose life and not death? Is it to be wondered at that I long to present every one of you with a full cup of happiness, and to see you drink it; that I long to have you make the same choice which I have made, and from which springs all my happiness?"

"A young man just about to leave this world, exclaimed, 'The battle's fought! the battle's fought! the battle's fought! but the victory is lost for ever!' But I can say the battle's fought, the victory is won! the victory is won forever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity. And now, my children, let me bless you; not with the blessing of a poor, feeble, dying man, but with the blessing of an infinite God. The grace of God, and the love of Christ, and the communion of the Holy Ghost, be with all and each of you, for ever and ever. Amen."

### Religious Interest in Germany.

It is often in "troublesome times" that the Kingdom of Christ is most successfully built up. And although in a political point of view, Germany is in a most distracted and unsettled condition; yet so far as evangelical religion is concerned, the star of hope is ascending over it with increasing brightness. Not only is there a pervading desire to return to the old paths, adopt the true faith of the Bible; but a spirit of activity has been aroused, and organized efforts are now being made to supply the whole country with religious publications and missionary labor. A great Central Board, with auxiliaries, committees and agencies in various parts, constitutes the bond of union, and gives impulse to the movement. The sending

of missionaries to destitute parts, the labors of colporteurs, the circulation of Bibles and religious books, the establishment of schools—these with various other efforts to enlighten and christianize the popular mind, are among the efficient means now employed in the Great Master's service through that widely extended and popular region. May God speed the efforts and bless abundantly the labors of those, his faithful servants.—S. Presbyterian.

### Sufferings of the French Huguenots.

[From a manuscript recently brought to light in a family of this persecuted stock.]

The following narrative, forwarded by our regular correspondent at Paris, describes the situation and sufferings of French Protestants in so lively a manner that we presume our readers will find it at once instructive and interesting. The manuscript in which it is contained purports to have been written by several members of the same family, who one by one, and from father to son, were called to martyrdom, and went from the pen to the fagot.

"To-day, 10th July.—It had pleased the Lord in wonderful goodness and compassion, to make straight the paths of his Gospel in France, and to restore the wandering of his fold. Now the Lord with-draws his right hand from his church.—This ordinance of the king has been placarded on the door of the temple of Avalon: 'We will, and it is our pleasure, that so called followers of the pretended reformed religion, both male and female, having reached the age of seven years, may and it is permitted them to embrace the Apostolic and Roman religion, and that for this purpose they may abjure the pretended reformed religion, without their parents and other relatives giving them the least molestation.'"

"It such is thy will, O Lord, to tear away the flesh of our flesh, to prove our faith, thy will be done."

"To-day, October 5th.—The dragons came yesterday to the house at nightfall. They put up their horses in the stable, they carried the cross before their blunderbusses, and when we refused to kiss it, they struck us with the flat side of the sword."

"After their arrival we could not sleep. They sent drummers hourly to disturb our slumbers. The little children cried all night in their cradles without softening those booted apostles of Satan. This morning they came into our room to sleep: our pious Elizabeth, who last May entered her sixteenth year, prayed to the Lord. The wretches seized her by the hair, and threw her across the saddle of a dragon; the dragon sat out upon a gallop, bearing away our child to a convent. Our heart, O Lord, is crushed to death; do not abandon us to the trial of our grief."

After this cry of distress the handwriting of the manuscript changes. A human life had vanished between the two lines; another had taken up the recital.

"To-day, 30th October.—The blow to grace is struck. God is hunted from France by a new edict. We have no longer the choice of exile. Our brethren left their houses, but the routes were everywhere blocked up. The roads are covered with crosses; the faithful are concealed in the bales of merchandise. The fields are desolate. One finds every where the plows left in the furrows.—The church of Maremmes has been razed. The poor mothers last night baptized their children in the forests. My brethren in Christ offered me a refuge in Lausanne. But I wish to remain in the midst of my flock. I must give them bread and wine in their sorrow. One voice cries to me in my desolation to raise me up. Behold me Lord, I am here."

"December 20th, 1688.—The curate of Tremblade again appeared at the head of armed men. He found only our well beloved sister, Jane Barjean. He endeavored by violence to make her confess the place of our retreat. He wrapped up the fingers of both her hands in cotton steeped in oil. He then set fire to the cotton and let it burn till the flames consumed the bones. The servant of Christ died under the torture. Pious hands carried her by night into the gardens and buried her by the edge of the pond. Thou gavest her to me, O Lord, thou hast taken her away from me, blessed be thy name."

Here again the hand writing of the manuscript changes. Persecution removed the historian in the middle of his page.

"To-day it pleased the Lord to take his apostle to himself. At four o'clock, P. M. Isaac Boisseau received martyrdom. Before going to the place of death, he asked permission to shave himself. By this he wished to show the sincerity of his mind in the presence of the executioner. On the way to the scaffold he sang, 'Behold the happy journey.' He wished to testify aloud to the Gospel before dying, the Lieutenant of the district ordered the drummers to beat and drown his voice. Then Isaac Boisseau knelt at the bottom of the ladder to pray. He then mounted the ladder with a firm step—

The executioner threw down his head to the populace. Dying he committed to me the burden of souls. I will endeavor to bear it with the same courage to meet the same recompense."—N. Y. Recorder.

### Jacob's Ladder.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the Church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked:

"You have been praying, that God would send you a man after his own heart to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind; you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?" "Why, I think, if God would put Jacob's ladder down, that your minister would go to heaven on the Sabbath evening, after preaching, and remain all the week; then he could go down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to you almost like an angel."

"O yes, that may all be very well, and if it were possible, we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, etc., and therefore must have him always with us; we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but, then, you will remember that, if he remains here, he must have bread and cheese; and I have been told that your former minister was wanting the necessaries of life, while many of you can enjoy his luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and, by going up into heaven after the services of the day, save you the painful necessity of supporting him."—Columbian Star.

### Andrew Fuller in the Pulpit.

Very few men of his day produced so much impression in the pulpit as Andrew Fuller, and yet it would be almost difficult to say exactly how this impression was produced. It would be entirely unnecessary to tell the reader that there is nothing about him noisy, bombastical or dogmatical. No trick of art—no artificial rhetoric—no oh's and ah's, nor any thing ever seen in the theatre. You saw him ascending the pulpit, tall, robust, stout, awkward, alike in his person and his manners. His prayers were short and Scriptural, but, excepting on some very few remarkably exciting occasions, he did not manifest any very extraordinary gift of prayer. He rises to preach with gloves on, and his hands placed in the pockets of his pantaloons. His look is heavy but commanding, and you want much to hear what such a man has to say. He reads his text, generally a plain and important passage of the Divine word, and commences with great simplicity and apparently with little or no emotion; at length one of his hands is drawn from its hiding, place, and in a few minutes the other also is released; a little while and a glove is drawn off, and the other shortly follows it to the pulpit floor. His feelings soon become earnest as he places before you the exact views or feelings of the sacred writer; your attention is now fixed, the transparent simplicity of the preacher is wonderful; how is it that you never saw the passage in that light before! Now comes chiefly from the scriptural history, illustration after illustration, intermingled with touches of imagination, and strokes of pathos, which entirely command your attention, and do far more than call forth your admiration. If you can spare a moment to look at the preacher, you see he is twisting off a coat button, and unconsciously preparing a task for Mrs. Fuller on Monday morning. So much was this a habit, though always unconscious of it at the time, that among his intimate friends he would describe a season of great enjoyment in preaching, by calling it a "button time." His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression

produced on the mind of the hearer by any single sermon would seldom be effaced. His arguments appeared irresistible; so that a pious lady, who heard him for the first time in his own church, asked whether it was possible that there could be any unconverted persons among his regular hearers.

A Poor Minister.—I heard a story, the other day, says a writer in one of our periodicals, which seems to be lost. A church in the colliery had just engaged a good minister who had not attended long, when, after preaching on a Sunday, the deacon gave him a pull, and said, "I want to speak with you."

After going aside, the deacon said,

"Brother, I saw something about you; to-day that hurt my feelings."

"What was it, my dear brother?" said the minister in surprise; do tell me."

"It was about your arm, while you were preaching, I saw it."

The poor minister became still more alarmed, and anxious to know in what way he had hurt the dear old father's feelings.

The deacon pointed to his elbow.—"There it is yet," said he.

The minister began to brush his sleeve;

"Stop," said the deacon; "you can't mend it now; there is a hole in your coat, right on the elbow. I am hurt to see our minister have to wear such a coat. Now I want you to go to—and choose a coat pattern, and I'll pay for it."

The minister thanked him kindly, and was entirely relieved of his fright. B.

### Matthew Henry's Covenant.

It was the custom of Matthew Henry to make a formal dedication of himself to God at the commencement of each new year. The following form was drawn up by him for the year 1807. Would it not be well for every reader to adopt it for the year on which we have now entered?

Unto thee, O blessed Jesus, my only Savior and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul and spirit; to me to live in Christ, particularly this ensuing year.

All my time, strength and service I devote to the honor of the Lord Jesus, my studies and all my ministerial labors, and even my common actions, it is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

In everything wherein I have to do with God, my entire dependence is upon the Lord Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make him my Alpha and Omega; the anointed of the Lord is the breath of my nostrils; through his hand I desire to receive all my comforts; I have all by him, and I would use all for him.

If this should prove a year of affliction; a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus Christ, and stay myself upon him, his everlasting consolations and the good hope I have in him through grace.

And if it should be my dying year, my time and my soul are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope; dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

Lord, keep this always in the imagination of the thought of my heart, and establish my way before thee.

COMMENCEMENT OF STORMS.—A correspondent of the Western Watchman says:—

"I noticed some time ago, a question in the Watchman, as to the direction in which storms commenced. I have been anxiously waiting for an answer to the question from some scientific source, but having been thus far disappointed, I will venture to give my opinion. I once resided near the sea coast, and had considerable opportunity of observing the course of storms. I always found that they commenced in the direction to which they blew. For example, if the storm blew from the North, I learned from inquiry, that it raged at the South some hours earlier than where I lived; and it blew from the South, that it prevailed Northward sooner than it did in the other direction. I noticed this course of the winds so frequently as to be perfectly convinced of its uniformity. My reply to your question, then, is that storms always commence in the direction to which the wind blows. I will leave it to others to explain the philosophy of the fact. OBSERVER."

AN ACCOMMODATING CHURCH.—The English Churchman says: "The Pope is said to meditate founding an order of married preachers, by way of finding employment for those English clergymen, who being married, cannot become Romish Priests. Also, it is hinted that they will be allowed to use the English Liturgy with certain modifications."

\*This work is a pictorial history of the Earl of Warwick, from the cradle to the grave. It is executed in a very spiritual manner, and is well worth seeing. It will be found marked Julius, E. 4.



WEDNESDAY, MARCH 12, 1851.

Rev. L. Alexander Duncan, is our authorized Agent for Marion, Louisiana, and Texas.

Rev. J. W. D. Creath, General Agent for the Baptist State Convention, will receive money on account, and forward names of subscribers.

Rev. Wm. Farrar Agent of the Domestic Mission Board, S. B. C., for Mississippi, will receive money on account and forward names of subscribers.

## Office.

The Board of the Mississippi Baptist State Convention will meet in Raymond, Hinds co., on Friday before the fifth Lord's day in March, inst.

J. J. CALDWELL, Rec. Sec., pro tem.

The Board of the Mississippi Baptist Education Society will meet in Raymond, Hinds co., on Friday before the fifth Lord's day in March, inst. As business of importance is to be transacted, it is hoped all the members will be present.

J. J. CALDWELL, Rec. Sec., pro tem.

Notice T. J.—By a singular oversight of the Book-keepers of the late South Western Baptist Chronicle, a large number of subscribers who had paid in advance for that paper, and were, of course, entitled to a credit on our books, were not rendered to us, in the list of the Post-offices; and have not, in consequence received their papers. These we accidentally discovered in turning over the leaves of the receipt list for that concern, and this week commence supplying the papers to them accordingly. Some of these have paid nearly or quite a year in advance; others a less time. We hope they will now receive the paper, and henceforth continue their support to our office. It had been furnished to them earlier, had we been put in possession of their names in due form.

A few copies of REAVIS' DIGEST of the Decisions of the Supreme Court of this State can be had at this office.

Rev. W. C. DUNCAN.—It affords us great pleasure to acknowledge the receipt of a letter from this dear brother, now on a tour in Europe for the benefit of his health. It was dated at Marseilles, in the South of France, February 1st, ult. He was at sea two months and a day, from the period of his leaving the city of New Orleans, much of the time encountering storms and contrary winds. An account of his voyage we shall lay before our readers next week, and as we have engaged his pen for the ensuing year—during his entire tour—our readers may anticipate frequent rare delights in conversing with the old world. Our brother's health at the time of writing was more comfortable than when he embarked, and we may hope it will be materially improved by his European peregrination.

ENDORSE A NOTE.—We published an excellent article on this subject a few weeks since. A good brother residing in North Carolina, who has felt the smart of this thing, makes us a remittance, and requests his paper discontinued on the ground of his embarrassment, reminding us at the same time of the article afore-said.

Now, what shall we do? It seems to us that he should not discontinue on this ground, for two reasons: (1) He will thereby badly requite our fidelity. Brethren should rather encourage than discourage the faithfulness of the religious press. (2) He may need timely counsel on some other point of interest hereafter. Had he possessed the valuable caution on this subject earlier, it might have saved him his present difficulties, and the surest way to fall into others in the future, is to refuse the suggestions of a friend.

In this case, however, we see the value of a good religious paper—watching out for all the needs of the community, social, commercial, and religious. Let such be encouraged and supported, and the people will be wiser, better, and happier for the deed. A few dollars given in this way, may spare a man his fortune, his peace of mind, his everlasting salvation.

THE MOAT AND THE BEAM.—A brother who always looks for things in the right direction, says: "There is nothing, I fancy, that breaks down an Editor so soon, as a large burden of non-paying subscribers, and I hope you will soon be delivered from such—not by discontinuances; but by prompt payments from all. It often happens that patrons to a paper see moats in the eyes of their Editor, while perhaps there is a beam in their own eyes. Now this non-paying beam is a great obstruction in the way of reading rightly; as it is also in the way of the prosperity of a religious paper. I hope, therefore, that all who wish well to the South Western Baptist will immediately cast out this beam from their eyes, and then the moats will disappear of themselves."

That is true, brother R., and we commend your advice, not only to all who wish well to the S. W. Baptist, but to themselves also.

SODA LAKE ASSOCIATION.—Brother J. C. Smith, writing from Marshall, Texas, says: "The Baptists in this country have, I think, the advantage of all other denominations, in point of numbers, and seem to be maintaining a firm stand; and in the Soda Lake Association they are increasing rapidly. That Association was organized some two years ago, with six or seven churches. There are now some sixteen or seventeen churches within its bounds."

Respecting our paper, he adds: "I have not only been pleased with the ability and christian propriety with which it has been conducted since I have been taking it, but with its real value and general adaptation to our institutions, and particularly from the firm and decided declarations of its columns in favor of the Baptist cause, I have been induced to recommend it to others; and have succeeded in obtaining for you the following list of new subscribers, &c."

Thank you my good brother, and may we always succeed so well, in commending our service to your kind regards.

REV. SOLON LINDSEY.—Reports have reached this place, that brother Lindsey, who has been in California for near two years past, left thence for home on a steamer a few months since, and was killed by the explosion of a boiler. We hope the report is false, but fear it is true, as it was put in circulation here by an acquaintance of brother Lindsey, just from California.

## Queries and Answers—Pastors and Churches.

Dear Bro. Chambliss:—I have received much valuable information through the columns of your excellent paper, and this inspires the wish to receive yet more from the same source.

Much has at different times, been said in relation to the ministerial office; but still there remain a few questions on which I would be glad to have your thoughts for the good of all.

1. How should a church, without a pastor, proceed in obtaining one?

2. What is the bond of union between churches and pastors?

3. Should a pastor be chosen for a definite or an indefinite period?

4. When should a separation take place between a pastor and his church?

5. Who should decide a question of separation—the church, the pastor, or a council?

The object of these inquiries is to ascertain, as near as may be, the line of duty in such cases, and any light you may throw on the subject will be thankfully received, by

Your fellow laborer in the gospel,  
February 22, 1851.

C. S.

The number of the above queries will not allow us to discuss them separately at such length as their importance demands: for it will be observed that they cover the entire ground of the pastoral office. In truth, it may not comport with the design of our brother that we should do more than state the facts in the shortest method, and to this we apply ourselves at once.

1. How should a church, without a pastor, proceed in obtaining one? In reply to this, we would say they should do two things: (1) They should devoutly pray to God for guidance in the selection of a pastor suited to their real wants; and (2) They should determine to discharge their whole duty towards the man whom God may give them—especially to support him to the utmost of their ability.

Ministers chosen without prayer will not likely prove a blessing; and those kept without support, receive injustice at the hands of the churches they serve. Unsupported, they cannot do the work to which they are called, and no church has a right to expect her pastor to labor for them and support himself, or to receive his support from other people.

2. What is the bond of union between churches and pastors?

We answer, (1) Similarity of religious character; (2) Similarity of religious tenets; and (3) Adaptedness to the work of his office.

A christian church can have no fellowship with an unchristian minister, were he never so orthodox; nor have they any fellowship with a heretical minister, were he never so pious; nor yet have they any use for a pastor whose manners or qualifications are unsuited to the work for which he was called. He may be pious, without being orthodox; or orthodox without being pious; and he may be both pious and orthodox, without being suited to his present field of labor. As a pastor, he should possess the whole of these, since it is in this department the union is sought to be formed, or perpetuated.

3. Should ministers be chosen for a definite or an indefinite period?

To this we would reply, for an indefinite period; because, no one can tell how long the piety, the orthodoxy, or the adaptedness of a minister to the field of his labor may continue. This, however, for the same reason, does not imply that his relation to the church as a pastor is to be permanent and perpetual; any farther than his qualifications for the office are permanent and perpetual.

The custom of electing pastors yearly, or at stated periods, is fraught with serious evils and should be corrected. (1) It tends to impoverish the ministry, by frequent removals; (2) It impedes their improvement in study and preparation for their work, by diverting their attention from this, to seeking new homes and fields of labor; (3) It leads to a desecration of their office, by temptations to electioneering; (4) It checks their fidelity, by fears of consequent unpopularity and removal from office; (5) It gives rise to party stripes in the churches, and an unholy canvassing for favorite preachers; (6) Through all these means, it tends to displease God and blast the usefulness of pastors. In the apostolic times, every church had her pastor, as well as her deacons; and it may admit of a doubt whether the churches were, in those golden times, considered to be fully organized until pastors were settled with them. (See Acts 14: 23d, and Tit. 1: 5.)

4. When should a separation take place between a pastor and his church?

We reply, just when it is manifest that either of the items in the bond of their union disappears. Let it be observed that the three specifications in the bond of union between churches and ministers—piety, orthodoxy, and adaptedness to their work—are not three distinct cords, either of which may bind them together, even though the others were wanting; but three aspects of one and the same bond of attachment. If piety is wanting, there can be no connection; if soundness in the faith, there can be none; if he is unsuited to the work of his office there can be none. As it respects this place, each of these qualifications is indispensable; and, therefore, each is equal to the whole, and the whole is no more than each separately. When it is apparent, then, that a pastor has lost either of the three essential elements on the ground of which he was originally chosen to this office, the relation should be dissolved.

5. Who shall decide the question of separation between a church and a pastor—the pastor himself, the church or a council?

This will depend upon circumstances. If the separation is sought on the ground of gross impiety, the church alone will decide it; if on the ground of a mere unsuitableness for his present field of labor, the church and the pastor conjointly; but if on the ground of unsoundness in the faith, it should be decided by a council of his

own peers. It is not presumable that churches are competent to correct the theology of their ministry. This were to suppose the stream to be above its source, the learner above his teacher. If they are competent to this office, they clearly do not need his instruction; and if they are not, they should submit the question to those who stand by his side in the ministry. Neither on the contrary, is it presumable that a council is to determine for the church, what she should do with an immoral member of her own body.—This is the sphere of her sovereignty, and it is with her to settle this question, with the lights before her. In cases of unadaptedness to the labors to be performed, there can be no difficulty with a pious minister and a pious church. The one will not be less ready to see his defects than the other; and they will act in concert.

Thus, in the shortest, plainest and best manner of which we are capable, we have given our opinion in the cases suggested by our excellent brother. We were anxious to solve all his queries in the same number of the paper; because so many changes are occurring every week, that in any other way, some would be at a loss to understand the origin or end of our remarks.—Had time and space allowed we should have felt pleasure in discussing some points more at length; and this we may do hereafter. Meanwhile may the good One guide all our churches and ministry in the path of duty.

## Associational Record.

We are indebted to the politeness of our Rev. brother B. B. Gibbs, of Natchez, for copies of the Minutes of several Associations in Mississippi, unnoticed heretofore, and we take a glance at them in this place:

THE UNION ASSOCIATION.—This body held its Thirtieth anniversary with New Providence church, Copiah county, Sept. 21-23, 1850.—Rev. Wm. Mullins, Moderator, and brother Ira Carpenter, Clerk and Treasurer. It embodies 17 churches, 4 ordained ministers, and 1664 members, of whom 43 were baptized during the year. We notice among its significant acts, (1) that it declines to co-operate, formally, with the Miss. B. S. Convention; (2) that it nevertheless engages in the various offices of benevolence, employing a domestic missionary in its own bounds, and contributing funds to send the gospel into all lands; (3) that its churches had no special revivals during the year.

The next annual meeting will be held with the Damascus church, Copiah county, on Saturday before the 4th Sabbath in Sept. 1851.

EBENEZER ASSOCIATION.—The Fifth annual meeting of this body was held with Providence church, Perry county, Miss., Oct. 12-14th, 1850.—Rev. J. P. Martin, Moderator, and Rev. N. Robertson, Jr., Clerk. This is a small Association—embracing but 6 churches, 4 ordained ministers, 1 licentiate, and 255 communicants—baptized during the year 6. This also is a missionary body, and we remark with pleasure that they resolved to raise from each member of their churches as much as ten cents for each of the Boards of the Southern Baptist Convention, their State Convention, the Indian Mission Association, and the Bible cause. Their Minutes contain a well written "circular letter" on spiritual worship, by brother Robertson.

Their next anniversary will be held with the Tallahala church, Perry county, on Saturday before the 2d Sabbath in Oct., 1851.

CENTRAL ASSOCIATION.—This is one of the largest and most enterprising Associations in Mississippi—extending over some five or six counties, and embracing 29 churches, 22 ordained and 2 licensed preachers, and 3045 members—239 baptized during the year. Their Fifth annual meeting was held with the Richland church, Holmes county, Oct. 12-14th, 1850.—Rev. J. B. Owens, Moderator, and brother W. J. Denson, Clerk.

The proceedings of this body show an unusual amount of intelligent zeal in the cause of benevolence. Their reports are elaborate and well written, and for the most part indicate correct views and feelings.

We notice with great pleasure the interests of the churches in the cause of Sabbath Schools and Bible classes—of which fourteen are reported to be in flourishing condition.

The next annual meeting of this Association will be held with Baker's Creek church, Hinds county, on Saturday before the 2d Lord's day in Oct., 1851.

CONCORD ASSOCIATION, LOUISIANA.—We are indebted to the kindness of our friend and brother, Dr. James A. Dozier, for the proceedings of the last annual session of this body, held with the Farmville church, Union Parish, La., Oct. 11-12th, 1850.—Rev. W. Melburn, Moderator, and brother W. C. Carr, Clerk. It numbers 16 churches, (3 received at this meeting) 9 ministers, and 858 members—153 baptized during the year. This appears to have been their first regular session, and they have made a good beginning, having set out in the work of missions forthwith. We wish them good success.

Their next meeting will be held with Concord church, on Saturday before the 2d Sabbath in Oct., 1851.—Rev. R. McDonald to preach the Introductory sermon, and Rev. Jesse Tubbs, his alternate.

## Indian Mission.

Rev. A. W. Chambliss:—Will you please insert in your valuable and widely circulated paper, another instance of female benevolence. The ladies of Centre Ridge Baptist church, not long since, paid out to the Agent, Rev. G. B. Davis, \$100 to support Miss Mary R. Davis, at the Armstrong Academy, Choctaw Nation.

May the blessing of many ready to perish come upon them.

Con.

February 1, 1851.

## New Version of the English Scriptures.

Brother Editor:—The question whether Baptists shall contribute to the funds of the American and Foreign Bible Society, or to the American Bible Union, is already before the churches South as well as North; and if the present political quiet shall last, it will doubtless come more fully before them. For in that event, I apprehend, Southern Baptists will prefer relying on the societies already organized, to incurring the expense and trouble of instituting and maintaining another. Or, in the event of a Southern organization, the remarks I am about to make will not be irrelevant.

I think it highly desirable that the churches have the question of a revision or translation, under timely consideration.

There seems to me to be two questions involved in the discussion: Can a better version than the one now in use be made? Ought such a version to be attempted by Baptists single handed? I take the negative, in both cases.

That the present version was, at the time of its publication, a paragon among translations, both in regard to the faithfulness and fullness with which the mind of the spirit was brought out, and in regard to the elevation, force, and beauty of its style, has never, until very recently, so far as I know, been denied. This has been one of the first ideas familiarized to the minds of learners, by every teacher of philosophy and belles-lettres in the land. It has been echoed from the pulpit, and the college, and the scholar's study, and recorded in standard books, until every body had come to regard it an established point. I believe the universal decision a correct one. That it is factious, none contends.—That there are a few false renderings, is true.—These are so often pointed out, however, that the plainest reader, possessed of industry enough to read any portion of God's word profitably, may soon know them; or they are immaterial to any doctrine or precept. The style too, is becoming antiquated—and the grammar of the language has changed considerably. But every one understands this. Who is ever led astray by the use of "let" for "hinder"—"prevent" for "go before"—"which" for "who"—&c., &c., or shocked at the occasional occurrence of double comparatives and superlatives? As to the improprieties of the present version, I do not see how we are to get rid of them long at a time.—To be sure, obscure terms, covering up the glaring parts of the idea, might be substituted; but as these came to be thoroughly understood, the effect would cease. Let these passages be omitted, in public or family reading, when good sense shall dictate. At proper times they ought to be read by all. It is necessary that all the evil under the sun should be understood. A knowledge of the worst as well as the best things among men, is indispensable to him who would be thoroughly furnished.

The scholarship of divines of eminence, in the age of James I., was in the respects requisite in a translator, superior to that of the present race of scholars—certainly superior to that of American scholars. I am aware of the opinion of Biblical critics as to the advancement of the science of interpretation in the present age, especially in Germany. I presume they are entirely right in that matter. But the highest qualification of a translator, results from an intimate acquaintance with the authors that have written in the language to be translated. Nothing but long, constant familiarity with a language, in this way, can make one a master in it. No amount of familiarity with the philosophy of language, or the rules of interpretation, can compensate for acquaintance with authorities. What kind of pretension could be set up to a critical conception of the force and more delicate beauties of the terms and idioms of our own language, through his mother tongue, who had only read a few of our best authors, such as Addison, Goldsmith, Milton and Pope? Or to critical skill in ancient language, who had only read a few of the best Greek and Roman authors, such as Xenophon, Herodotus, Homer and Euripides? Virgil and Horace, Livy and Tacitus? Such attainments even are vastly valuable. They are our researches in history, philology, and interpretation. But to be prepared to translate the most important books on earth accurately and forcibly, in its letter and spirit, is quite a different thing. I regard the attention given to classical learning, during the reign of Elizabeth and James, by the great minds of the times, just before the philosophical speculations of Bacon had begun to distract the mind with the developments of a thousand new sciences, singularly propitious, for the interests of the millions who have thereby been enabled to read the wonderful works of God in their own tongue. Now English scholars of the present times, are scarcely equal, in the peculiar knowledge required, to those of the age of our translators.—The multiplication and growth of the sciences, and the consequent widening of the scholars' field of view, in our times, however favorable to enlargement of views and perfection of mental training, forbid the pursuit of classical learning to the same extent. American scholars have rarely read more than what are called the school books. The graduates of our colleges, though far superior to the same description of persons abroad, in scientific attainment, are not equal, in classical learning to the upper forms at Eton or Harrow—those celebrated preparatory establishments which feed the Universities of Oxford and Cambridge. And what a bachelors of arts in England is to his compeer in America, British Scholars are to American scholars.

But should the work of revision or translation be attempted at all, I trust time will be taken to consult with eminent scholars of all countries and all denominations. I am glad to perceive, in the movements of the friends of the American Bible Union, that the first of these suggestions, is likely to be regarded by that body. The Rev. Mr. Armitage, in an address before the

Union, at its organization, used the following language: "Let every eminent scholar in the world be consulted. Let every considerable library in the world be ransacked for the truth. Let every accessible ancient manuscript be examined and re-examined?"

Undoubtedly, if the work be done solely by Baptists, however able and impartial, the masses will be prejudiced against it on that account. Many Pedobaptists will believe that the object was to make a Baptist Bible. Our views on such subjects should be guided when no principle is involved, by what is practicable. If a version could be brought out with the sanction of eminent scholars, in all lands and among all denominations, of a grade of excellence equal or superior to the version in use, it would command universal confidence. Until that can be done, let us press to our bosoms the noble old Bible which we have. Let us circulate it with confidence. And let not a zeal for the shaded meaning of a few words, precipitate us into a position hurtful to the interests of the truth and to the cause of our divine Master.

## Mississippi Female College.

Dear Bro. Chambliss:—A worthy brother has just informed me, that the allusion of the "Yazoo Democrat," to the above named institution, (which allusion you incorporated in a short notice of your own,) in which it is said, that the institution is under the "wing of the State Convention," conveys to some minds the idea, that the College is the foster-child of the Convention. Such an idea was never intended to be conveyed, by any language, at any time employed. It is neither under the control of nor endowed by the Convention, but, it surely is under the wing of the Convention, that is to say, it is under the countenance of, and subject to the visitation of a Committee of said body, as will appear from the following resolutions, on page 23 of the Minutes of the last Session at Jackson:

"Resolved, That the enterprise and liberality of the Baptists of Hernando and its vicinity, in organizing the "Mississippi Female College," and in their present efforts to build up that institution, are worthy of our high esteem, and we do most cordially recommend the College to the patronage and prayers of the denomination and the friends of female education generally.

Resolved, That we will accept of the tender made by said Trustees, to appoint annually a Board of visitors of ten persons, to attend the public examinations of the institution, and report at each ensuing session of this body.

Resolved, That we hold ourselves ready to foster, equally any similar institution within the bounds of the State."

Accordingly, the Convention appointed the following Board of Visitors for this year: Rev. S. S. Lattimore, Rev. Wm. H. Holcombe, R. H. Boon, Esq., Non. S. Adams, Rev. J. B. Sitler, Dr. Wm. L. Balfour, Rev. Joshua T. Russell, Gen. T. N. Waul, Rev. Benj. Whitfield, Rev. P. S. Gayle, and Rev. Wm. C. Duncan.

This action was as much, as the friends of the institution had any right to demand—and as to all the rest involved in its inception, endorsement and future history, it must stand upon its own merits. Its friends are determined that it shall not be inferior in any respect to any existing institutions.

It is unlike any other institution, of which I have any knowledge in the world. It derives its being from the highest ecclesiastical tribunal known, in the great Baptist commonwealth. It originated with a resolution of the Hernando Baptist church, its Trustees are forever to be appointed by said church, eight of whom must be Baptist church members, and four others, not Baptists, but friendly to them. The church is doing the principal work in building it up, yet it has been aided by numerous friends in North Mississippi and Tennessee. It is desired, after the buildings are completed and furnished thoroughly, to endow the Presidency by a system of scholarships.

The main building is now being covered. It is 80 feet long and 40 feet wide, two full stories, and one attic story high, with a flat roof. Besides study hall, recitation rooms, and Steward's Department, it has rooms for about 50 young ladies. Board can be had in a number of private families. The front of the building will present a commanding appearance. Means are already secured to finish and furnish the building. We are, however, more than willing, to receive any and all contributions. Ample grounds are attached to the edifice—which it is designed shall be handsomely laid out and ornamented with shrubbery.

This village is improving, and valuable citizens are removing into it, among the recent additions to its Society, is Professor James C. Dockery, late of the University of Alabama.—The Hernando Collegiate School, is under the care of Rev. Isaac S. Parker, a Baptist minister, educated at Madison University, N. Y.—This place is only half a day's journey from Memphis, and is consequently always accessible to all the Mississippi river country, and we anticipate, that hereafter, South Mississippians, Texans, Louisianians and Arkansians, instead of sending their daughters to Kentucky, Tennessee or the North will send them to Hernando. No pains will be spared to make it to their advantage always to do so. We solicit general patronage and hope to receive it, from all quarters; all parties; and all denominations.

In Gospel bonds, yours fraternally,

W. CAREY CRANE.

Hernando, DeSoto County, Feb. 6, 1851.

P. S. The Hernando church has recently passed a resolution unanimously, that each member shall be expected to pay into its Treasury, one dollar for every bale of cotton made, or one dollar on the value of a cotton bale, if the income comes in another way. This system will ensure ministerial support and a fair contribution to the benevolent operations of the day.

W. C. C.

## Baptism and Communion.

This is the title of an able discourse delivered before the Macedonia church, Travis co., Texas, by the Rev. G. G. Bargerly, Pastor of the church at Austin, of that State, to whose politeness we are indebted for a copy. It is a concise, logical and well written sermon, and cannot be read, free from prejudice, without producing conviction on the minds of the most incredulous. It is withal a mild and gentle exhibition of the truth, adapted to persuade while it convinces. We make the following extract, that all men may see the nature of the testimony on which Baptists rest their judgment, that immersion is the exclusive form of administering the significant rite of baptism. Our author proceeds:

"Without pursuing our subject further, we have no doubt that a large majority of our audience to-day are thoroughly convinced that neither sprinkling or pouring is authorized by the Word of God as the mode of Baptism. But for the benefit of the most skeptical, we will present the affirmative testimony respecting Immersion, and prove,

1st, that Immersion is the mode commanded by Christ in the commission.

2d, that Immersion was practiced by the apostles and primitive Christians. And,

3d, that baptizo means only to immerse: and to prove the above we shall present our testimony as follows:

1st. We appeal to the testimony borne by lexicons of the Greek language.

SCAPULA. Baptizo—"Mergo, seu immergo. Item tingo, abluo, lavo"—to plunge, to immerse, else to dip, to wash, to lave.

STEPHANUS. Baptizo—"mergo, seu immergo, abluo, lavo"—to plunge, to immerse, to wash, to lave.

SCIDAS. Baptizo—"Mergo, immergo, tingo, intingo, abluo, lavo"—to plunge, to immerse, to dip, to dip in, to wash, to lave.

THESAURUS OF ROBERTSON. Baptizo—"Mergo, lavo"—to immerse, to wash.

DOXNEXAN. Baptizo—"To immerse, soak thoroughly, to dip."

JONES. Baptizo—"To plunge, dip, everwelm."

GREENFIELD. Baptizo—"To immerse, immergo, submerge, sink."

HEDERICUS. Baptizo—"Mergo, immergo, abluo, lavo"—to plunge, to immerse, to wash, to lave.

GRÖTES. Baptizo—"To dip, immerse, immergo, plunge."

PASSER. Baptizo—"To dip, immerse, plunge, bathe."

BASS. Baptizo—"To dip, immerse, plunge in water."

Here, then, is the testimony borne by ten of the most approved lexicons of the Greek language; and if baptizo meant to sprinkle, or to pour, such a definition would have been inserted, but such is not the fact; but while "baptizo" is defined to "dip," "to immerse," "to plunge," "overwhelm," "sink in," etc., yet "sprinkle," "pour," nor any word equivalent to them, is used. This being the case, the testimony of lexicons is unequivocally in favor of Immersion; and the advocates of Sprinkling must fly for refuge somewhere else. But we will present,

2d, Our testimony as borne by learned men. WIRSIUS remarks that the humble state of Christ was presented by His "Immersion," when He came to Jordan to be baptized of a servant.—Ped. Ex. Vol. I. p. 147.

MACKNIGHT. "Jesus submitted to be baptized, that is, buried under the water; by John; and to be raised out of it again as an emblem of His future death and resurrection.—Npte on Rome 6: 4.

BISHOP. "The custom of the ancient church was not sprinkling, but immersion.—Ped. Ex. Vol. I. p. 119.

ARCH-BISHOP TILLOTSON. "Anciently, those who were baptized, were immersed, or buried in the water."—Works, Vol. I. p. 179.

S. CLARK. "In primitive times, the manner of baptizing was by immersion."

DODDRIDGE. "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion."—Note on Rom. 6: 4.

GEO. WHITFIELD. "It is certain that in the words of our text, Rom. 6, 3-4, there is an allusion to the manner of baptizing by immersion."—Eighteen Sermons, p. 297.

BROWN. "Baptism by immersion was undoubtedly the practice of the apostles."—History of the Pope, vol. 2, p. 116.

G. J. VOSTES. "That the apostles immerged whom they baptized there can be no doubt."—Disputat de Bapt. Disp. 1st. 6th.

LUTHER. "Baptism is a Greek word, and should be rendered immersion."

REZA. "To be baptized in water signifies none other than to be immersed in water."

CHALMERS. "The original meaning of Baptism is immersion."

JOHN CALVIN. "The baptism of John, and of Christ, was administered by plunging the whole body under water. The word baptizo signifies to immerse, and it is certain that immersion was practiced by the ancient Church."

JOHN WESLEY, the founder and oracle of Methodism, in his notes on Rom. 6, 3-4, says: "Buried with him," alluding to the ancient manner of baptizing by immersion; and in his Journal, on his embarking for Georgia, page 11, says: "Mary Welsh, aged 11 days, was baptized according to the custom of the first church, and the role of the Church of England, by immersion."

The array of testimony which we have presented above we deem sufficient, and though it might be swollen to almost any indefinite number, since it contains many of the most learned as well as the greatest men of the ages in which they lived, so far as an impression can be made upon the mind of the public by the testimony of learned men, that impression is already made, and those who will not receive the testimony given







## Niche for the Poets.

From the English Pres. Messenger.

### The Good Shepherd.

I was a wandering sheep,  
I did not love the fold;  
I did not love my Shepherd's voice,  
I would not be controlled,  
I was a wayward child,  
I did not love my home,  
I did not love my father's voice,  
I loved afar to roam.

The shepherd sought his sheep,  
The father sought his child;  
They followed me o'er vale and hill,  
O'er deserts waste and wild,  
They found me nigh to death,  
Famished, and faint, and lone;  
They bound me with the bands of love,  
They saved the wandering one.

They spoke in tender love,  
They raised my drooping head;  
They gently closed my bleeding wounds,  
My fainting soul they led,  
They washed my filth away,  
They made me clean and fair;  
They brought me to my home in peace,  
The long sought wanderer.

Jesus my shepherd is:  
"Was he that loved my soul;  
"Was he that washed me in his blood;  
"Was he that made me whole,  
"Was he that sought the lost,  
"That found the wandering sheep,  
"That he that brought me to the fold,  
"Is he that still doth keep.

I was a wandering sheep,  
I would not be controlled;  
But now I love my Shepherd's voice,  
I love, I love the fold!  
I love, I love the child!  
I once preferred to roam,  
But now I love my father's voice,  
I love, I love his home.

## Miscellaneous.

### Personal Conversation.

The public preaching of the gospel is an ordinance of Jesus Christ. This admits of no controversy. In the sacred oracles the commission of those called to the work is clearly recorded, and no less positive is the declaration that "by the faithfulness of preaching, God has determined to save those who believe." Ample encouragement then is here given for the heralds of the cross to prosecute their business with unremitting energy. But does the burden belong to them alone? By the conduct of the great majority of those who make up the company of their fellow disciples, this would seem to be the fair conclusion of ordinary observers. Ministers in most instances, with comparatively little aid from others, have to bear the burden of the oversight of their flocks, and to look after those who are among the impatient and thoughtless. For a pastor to look faithfully after the members of his church, to counsel, instruct, admonish, and comfort, as their circumstances require, with the regular duties of the sanctuary, seems sufficient for any one with a pastorate of ordinary dimensions; and the conduct of lay brethren in keeping themselves aloof from all shares in these labors, is far from Christian consistency and that "abounding in the work of the Lord," which the Scriptures so strongly enjoin.

Some seem to have no idea after uniting with the church, that they have any thing to do further than to be in their pews on Lord's day, and to take their places regularly at the communion table, and in doing this they perform fully their duty; and thus numbers pass along to gray hairs, with little influence and little benefit in the church or in the world. Now does the Lord call any one in his vineyard thus to spend his life in idleness! Can such an one with any propriety expect at the end of his day, the address of "well done good and faithful servant?" Will it not be at the winding up of our career here, that the greeting to each will be rather, "well done thou faithful," or "ill done thou slothful servant?" Is not the evidence furnished then irresistible, that idleness will not be tolerated in the Lord's vineyard? He must be insane who will dispute it. Is it not then high time that all those of us who are conscious of being of this class, give heed to it without delay, and that our course should evince an immediate change?

It may be matter of great perplexity with many who have gone on for a considerable time in this thoughtless, idle way, what they shall set themselves about. Well, our word to them is, cast around and see. There are poor fellow disciples to be visited and relieved, and there are impatient members of the congregation to be conversed with, and this last is a part of labor belonging to our lay brethren and sisters, which perhaps is as sadly neglected as any whatever. These people come to the sanctuary in their carelessness and impetuosity; they listen with some interest to the solemn appeals from the pulpit, but most of them go away in a good measure, as they came; but not exactly all; some retire with seriousness, and though not reigned up to a full sense of their peril, they are not comfortable; they are alarmed and disturbed. A faithful word from a brother or sister just at this juncture, would be invaluable in its influence, and in many cases might fasten the pastor's searching appeals effectually on the heart and conscience; and would be a hard labor for disciples professing love to Jesus and love to their fellow men, to perform! Think of it dear brother and sister, you who have past the great part of life in almost entire idleness. Think how much good a little personal conversation might do to such as we have just mentioned, and to those entirely thoughtless; and how important would be the aid you would render a faithful pastor. Let personal conversation with the unconverted be affectionately and perseveringly maintained in all our churches, and we should see a change coming over our moral aspect, and that would nil us with us as a nation. We should see the tears of penitence falling from the eyes of

many whom we have thought too proud to weep, and others we should hear telling of joys who seemed to care for those only that were carnal. Not one of us has ever properly estimated the worth of personal conversation with the impenitent and thoughtless; make the experiment and judge. Let lay members thus share in the burdens of the pastor, and our churches will all be working churches, as they should be.

### The Fearful Funeral.

It was on the morning of a cold, chilly day in the month of April, that I was thus interrupted in my studies by one of my children; "Pa, there is a queer looking man in the parlor who wants to see you." On entering the room my eye lit upon a man who was queer looking indeed, because his dress, face, and whole appearance proclaimed him a drunkard. He rose on my entering the room, and with that constrained an awkward politeness, amounting to obsequiousness, which the half intoxicated often assume, he thus addressed me:

"I come, sir, to ask you to attend a funeral this afternoon."  
"Who," said I, "is dead?"  
"A friend of mine," he replied, "by the name of S—, and as he has no particular friends here, I thought I would come and ask you."

"Where did he live?" I again asked.  
"Why, said he, he lived no place in particular, except at the grocery of Mr. H—."

This Mr. H— was the keeper of a grocery of the very lowest character, where blacks and whites freely mingled in their revels, and which had often been presented as a nuisance.

I again asked "of what disease did he die?"

"Why, said he dropping his countenance, and lowering his voice almost to a whisper, 'I hardly know; but between you and I, he was a pretty hard drinker.' After a few more inquiries to which I received answers in keeping with those given above, I dismissed him, promising to attend the funeral at five o'clock.

At the hour appointed I went to the house of death. There were ten or twelve men present, and, with two exceptions, they were all drunkards. I went up to the coarse pine coffin, and gazed upon a corpse not pale and haggard, but bloated, and almost as black as the raven's wing. There were two brothers present, both inebriated, and as feeling as if the body of a beast lay before them. From the undertaker I gained the following narrative as to the deceased:

He was the son of respectable, but irreligious parents, who instead of spending the Sabbath in the house of God, either spent it in idleness, or in "doing their own work." When desecrated, the Sabbath is usually a day of fearful temptation. Sabbath sins make deep impressions on the soul. Whilst yet young he became a Sabbath vagrant—joined profane companions—acquired the habit of drinking; and so rapidly grew the love of drinking into a ruling passion, that at mature years he was a confirmed drunkard. His parents died, and the portion of property that fell to his lot was squandered. "And for years," said my informant, "he has been drunk every day."

"But how," I asked, "did he get the money to pay for the liquor?"  
"He has been employed," he replied, "by Mr. H— to shoot squirrels in the woods, and to catch water rats in the marshes; and for the skins of these he has been paid in whiskey. Nobody would see him starve; and he usually slept in the garret over the grocery."

Yesterday he was taken sick, very sick in the grocery; Mr. H—, instead of giving him a bed, turned him out of the house. He was then in a dying state; and at a short distance from the house, fell in the street. He was taken into a negro hut and laid on the floor, where he died in less than an hour. The negroes were very ignorant and superstitious, and were afraid to have the corpse in their house. It was carried to a barn. This poor but pious family, hearing the circumstance, took the corpse to their house, and have made these preparations for its burial."

I read the portion of the scriptures, and for a few moments discoursed them on the effects of sin—I dwelt on the hardening and fearful effects of intemperance. But there was no feeling. I prayed with them; but there was no response. They all gazed with a vacant stare, as if the fiery liquid had burned out their consciences. They were obviously past feeling. The coffin was closed and placed in the hearse. We proceeded with a slow and solemn pace to a house appointed for all the living; and a feeling of shame came over me as I passed along the street to be followed by half a dozen pair of inveterate toppers. The coffin was placed upon the bier, and was carried by four drunkards, who were actually reeling under their load, to a secluded spot in the grave yard, where, without a rear being shed, without a sigh being uttered, it was covered up under the cold clod of the valley, and the two brothers went back to the house of death, the grogshop to drink, and to die a similar death, and to go early down to the same ignominious grave. The others, after lingering for a few moments, as if arrested by the thought that the grave would be soon their house, followed. I stood for a short time over the grave, after all had retired, pondering the deeply impressive scenes through which I had so rapidly passed. "And is this," said I to myself, "the grave of a drunkard?" And the prayer, almost unconsciously, rose from my heart to heaven, "O God, save my children's children to their latest generation from making such a contribution as this to the congregation of the dead!"

### Nature's Engineers.

Mr. Benton in his late speech in the Senate in favor of the bill for the construction of a road from St. Louis to San Francisco, said:—

There is an idea become current of late—a new born idea—that none but a man of science, bred in a school can lay off a road. This is a mistake. There is a class of topographical engineers older than the schools, and more unerring than the mathematicians. They are the wild animals—buffalo, elk, deer, antelope, bear—which traverse the forest, not by compass, but by an instinct which leads them always the right way—to the lowest pass in the mountains, the shallowest fords in the rivers, the richest pastures in the forest, the best salt springs, and the shortest practicable lines between remote points. They travel thousands of miles have their annual migrations backwards and forwards, and never miss the best and shortest route. They are the first engineers to lay out a road in a new country; the Indians follow them, and hence the buffalo road becomes a war-path. The first white hunters follow the same trails in pursuing their game, and after that, the buffalo road becomes the wagon road of the white man, and finally the macadamized or railroad of the scientific man. It all resolves itself into the same thing—into the same buffalo road, and thence the buffalo becomes the first and safest engineer. Thus has it been here, in the countries which we inhabit, and the history of which is so familiar. The present National road from Cumberland over the Alleghenies, was the military road of Gen. Braddock, which had been the Buffalo path of the wild animals. So of the two roads from Western Virginia to Kentucky—one through the gap in the Cumberland mountains, the other down the valley of the Kenhawe. They were both the war-path of the Indian and the traveling path of the buffalo, and their first white acquaintance the earliest hunters. Buffaloes made them in going from the salt springs on the Holsten to the rich pastures and salt springs of Kentucky; Indians followed them first, white hunters afterwards—and that is the way Kentucky was discovered. In more than a hundred years no nearer or better routes have been found; and science now makes her improved roads exactly where the buffalo's foot first marked the way, and the hunter's foot afterwards followed him.

### Animals from Africa and Spain.

Thomas H. Hyatt, Esq., our late Consul at Tangier, on his return to this country, a few days since, brought with him several animals—all of which are interesting, on account of their rarity, and some of them are likely to be of use in this country. Among them is a horse of the Barbary stock; an African pony, a wild boar from the Atlas mountains, a beautiful species of African partridge, several rare kinds of doves, a pair of pigs and some fine fowls from the south of Spain. The horse was left with a gentleman in New York—the other animals, with the exception of the Spanish fowls, were taken by Mr. H. to Rochester. The pony is of elegant form, and is said to be remarkable for strength and endurance. The wild boar is young, and does not know any of the ferocity for which his race is distinguished. He is a singular animal, bearing but a distant resemblance to the domestic pig. His head is rather long, the face straight and narrow, the ears very small and upright, the back arched, the legs long and slender. His coat is more like hair than bristles, and of an iron grey color. What will be the effect of mingling this blood with the domestic stock, cannot be told at present. But we should suppose the cross would be likely to suit such farmers as wish their hogs to be able to outrun dogs.—*Albany Cultivator.*

### California Hens.

The Rev. Walter Colton, the late Abbe of Monterey, finding it difficult to procure eggs when required, either for love or for money, took the hen fever in the natural way; and that our friends of the New England Society may know what kind of birds they have in California, and their habits, we give Mr. Colton's own description of them:

"I purchased six hens of an Indian woman for six dollars, and a rooster for fifty cents. On asking the woman why she charged only half price for the rooster, she replied that the fellow laid no eggs, and as for crowing, that did nobody any good. Sounder reasons than this could not be furnished in a much higher place than a hen coop. The habits of these hens are a little singular. They are perfectly tame, and are as much at home in the kitchen as the cook. They never trouble themselves much about a nest, but deposit their eggs where they find it most convenient; one takes a tea tray, another the ironing table, a third the oven, and there is one that always gets into the cradle. She is not at all disturbed by the tossing of the little fellow on whose premises she is intruding. Neither she nor any of her feathered sisters cackle when they leave the nest. They don't seem to think anything worth making an ado about has come to pass. The rooster, it is true, picks up a little, and perhaps feels a feather taller. But this is the vanity of his sex. There are a great many who crow over what others have done."

### Opening of the Mummies.

On Friday evening last, according to appointment, the two mummies, brought by Mr. Gliddon to this city, were unrolled for their primitive winding sheets for the edification of the American Public. Little did these tenants of the shroud imagine that two thousand years after their bodies had been em-

balsmed in expectancy of the general resurrection, they should visit a new continent, and be stripped of their funeral ceremonies to appease the yearnings of curiosity and science. An immense company of our citizens gathered at an early hour in the Chinese Museum to witness the novel spectacle. Prof. Patterson and Drs. Grant and Gilbert, with Mr. Moore, the assistant of Mr. Gliddon, were entrusted with the duty of releasing the bodies from the linen folds in which Egyptian art had encased them. At first they seemed puzzled at this novel mode of dissection, but soon approved themselves skillful in all matters pertaining to the dead. Fold after fold of circular and longitudinal bandages was removed, till at length the bodies themselves were reached, in a high state of preservation. The great body of spectators seemed deeply interested in the process, and pressed forward eagerly when it was concluded, to touch with their own hands the relics of the daughter of the priest of Ammon, and of the child whose parentage was unknown. If Mr. Gliddon, in examining the hieroglyphical inscriptions, lights upon any important discoveries, we can communicate them to our readers.—*Ch. Chron.*

### ISAAC N. DENNIS,

Attorney at Law,

MARION, PERRY COUNTY, ALA.  
WILL attend to all business entrusted to his care in the Counties of Perry, Marengo, Bibb, Autauga and Dallas.  
Jan. 1, 1851. 441.

### A CARD.

F. A. BATES, M.D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.  
Marion, Jan. 20th 1851. 48-ly.

### H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.  
WM. S. HANSELL & SONS,  
28 Market Street, Philadelphia.  
MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.  
New Orleans, Jan. 15, 1851. 47-ly.

### Medical Notice.

DR. GEO. S. BRYAN, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown.  
Jan. 22, 1851. 47-ly.

### Notice.

THE Partnership heretofore existing between the subscribers, under the firm of GOLD, KENDALL & LINCOLN, by mutual consent, this day dissolved. The business of the late firm will be settled by CHARLES D. GOULD and JESSE LINCOLN, who are authorized to use its signature in liquidation.  
CHARLES D. GOULD,  
CHARLES S. KENDALL,  
JESSE LINCOLN.  
Boston Oct. 31, 1850.

E. T. WOOD,  
WHOLESALE AND RETAIL DEALER IN  
BOOKS AND STATIONARY;  
No. 29, Water Street, Mobile.

THE subscriber has constantly on hand a large supply of

### Baptist Publications,

For Sunday Schools, &c.  
PUBLICATIONS of the Am. S. School Union.  
PUBLICATIONS of the Am. Tract Society.  
BIBLES and TESTAMENTS, large and small, in plain and fine binding, Hymn Books, &c., all very low for quality.  
SCHOOL BOOKS, in large quantities. Merchants and Teachers would do well to call before purchasing elsewhere.  
STATIONARY, Staple and Fancy, viz: Gold Pens, Steel Pens, a large supply on cards and in boxes; Pen Holders, Quills, Lead Pencils, Slate, Drawing Ink, Drawing Pencils, Gansel's Hair do, Sable do, Water Colors, Drawing Papers of various sizes, Bristol Boards, &c. Note Paper, Plain and Fancy, do, Envelopes, Letter and Cap Paper, ruled and plain, Slates, Diaries, Pass Books, Memorandum Books, &c. Plain and Full bound, and Half bound, of various sizes and qualities.  
PRINTING PAPER, Tuscaloosa paper for which the subscriber is Agent. Also, a large stock of the very best quality from other mills. In this article he is not to be out done in this market, either in price or quality.  
PRINTERS INKS, viz: News, Book, and colored Job Inks, of different make. He is agent for the sale of J. D. McCreary's Ink, but does not confine himself to vending these Inks only.  
PRINTING MATERIALS, John T. White's Type, &c. sold on commission.  
FIRE PROOF SAFES: The subscriber is agent for S. C. Hume's, Splendid fire proof Safe and strong, with Patent.  
This superior article is undoubtedly fire proof, has a splendid lock, and will not sweat.  
In addition to the above mentioned articles, many others in the stationary line, &c., are constantly on hand.  
BLANK BOOKS, Manufactory and book binding.—Blank books are manufactured, and PAPER RULED to order in any pattern, printed books bound with neatness and dispatch, and at very low rates.  
E. T. WOOD,  
No. 29, Water Street, Mobile.  
December 20th, 1850. 43-6m.

ANTIOCH, Chambers Co., Ala.,  
October 18, 1850.

THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been studying but fifteen days, appeared to have a most superior knowledge of Grammar.  
They corrected false Grammar with great readiness, and the sentences regarded by the prevailing systems, as idioms, anomalies, and intricacies were parsed by the smallest in the class, with surprising fluency and accuracy. Many of the class had never studied Grammar before, and some were less than twelve years of age.

HENRY M. LUMKIN,  
M. W. MATTHEWS,  
Teachers.

Nov. 27, '50.

### COPARTNERSHIP FORMED,

THE BUSINESS OF PUBLISHING AND BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 52, Washington Street.  
CHARLES D. GOULD,  
JESSE LINCOLN.  
Boston, Nov. 1, 1850.

### MORRIS & COFFMAN,

Commission Merchants,  
NEW ORLEANS.  
Aug. 7, 1850. 231.

### Notice.

MR. ALFRED H. YARRINGTON is no longer my Agent in any shape or form whatever.  
A. Marion, Ala. Dec. 15, 1850.  
M. W. SHUMAKE.

### NEW STORE.

WEAVER, MULLIN & CO.

No. 25 St. Francis Street,

MOBILE.

Dealers in Staple and Fancy Dry Goods.

A GENERAL ASSORTMENT, consisting in part of Cloths, Casimires, Satinets, Ky. Jeans, Tweeds, Prints, Gingham, Irish Linens, Table and Bedding, Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jacketing, Swiss, Book and India Muslins. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Chend and Changeable Silks, very rich; French and English Merinos; Orleans and Hungarian Cloths; Black and Colored Alpaca Stockings, Cashmere, Black and Colored Muslin DeLanes, Embroidered and Hem Stitche Linen, Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Undersleeves, Kid and Twisted Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marmos, Cashmere and Muslin DeLane Shawls, Cape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Korseys, Plaid and Plain Linseys, heavy Cotton Stripes, Onaburys of several styles, Brown Domestic and Drillings, Russel Brogans, heavy Boots, Kip Brogans, Glazed and Wood Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.  
J. N. WEAVER,  
J. N. MULLIN,  
ISAAC WILLIAMS.  
December 18, 1850. 42-11.

### BAYLOR UNIVERSITY,

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

### Faculty:

REV. HENRY L. GRAVES, President, A. M.,  
MR. WARREN COVLES, MR. DANIEL WITT, Professors.  
MR. HENRY STREIBLING, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. MRS. LOUISA BUTLER, Teacher of Music and Embroidery.

TERMS PER SESSION.  
Elementary English Branches, \$4  
English Grammar, Geography and Arithmetic, 13  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14  
French Language, 10  
German Language, 10  
Music on Piano Forte, with use of Instrument, 24  
Music on Guitar, 24  
Painting, 10  
Embroidery, 10  
Fee in Collegiate Department, 21  
Boarding, including fuel, Washing, Lights and Lodging, per month, 7 to \$5. Tuition payable in advance. No deduction, except in cases of protracted sickness.  
HOSEA GARRETT,  
President Board of Trustees.  
Aug. 14, 1850.

### Boarding House.

BOARDING by Mrs. J. CAROLINE EZZELL, on Royal Street, between Dauphin and St. Francis, No. 26, Mobile, Ala.  
Nov. 6, 1850. 36-6m.

### To Country Merchants.

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

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.  
Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans.  
July 1, 1850. 18-ly.

### GROCERIES!! GROCERIES!!!

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

TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please.  
We will have constantly on hand a complete and well selected stock of

### Groceries,

consisting of all the various articles usually kept in our line, all of which will be sold on the most reasonable terms.  
BATTELLE & WOODHULL,  
Sept. 25, 1850. 30-ly.

### S. P. FERGUSON,

FORMERLY OF BENTON, LOWDES COUNTY, is engaged in the above house, and most respectfully solicits the patronage of his friends. A. Orders entrusted to him shall receive his special attention.  
To his friends who have formerly ordered their Groceries through Commission Merchants, he would say, order direct, thereby saving extra charges.

ALEXANDER CARSON L. L. D.

THE KNOWLEDGE OF JESUS.

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 remit fifty cents, (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 DR. EDGAR.

"On matters of church order, it will show me differ from him; but as a scholar he honors 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 philosophical 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 Street, N. Y.

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 in a Baptist Library, at exceedingly low rates. 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.  
GEO. PARKS & CO.  
Agents So. Bap. Pub. So. 41 Broad-st. Charleston, S. C.  
Sep. 28, 1850.

G. H. FRY.  
W. G. STEWART.

J. L. BLISS.  
J. M. TAYLOR.

FRY, BLISS & CO.

WHOLESALE GROCERS,

Nos. 12 and 14 Commerce-street, Mobile. OFFER to their friends and customers of Perry county, a large supply of carefully selected Choice Family Groceries. And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
March, 847

THOS. ANDERSON, [WM. BURKS] & GEO. P. KELLY

ANDERSON, BURKS & Co

Factors and Commission Merchants,

MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.  
Mobile, March, 5, 18 0.

BAKER & LAWLER,

COMMISSION MERCHANTS,

No. 2, Commerce Street,

MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co.

LEROY W. LAWLER, Marietta, Talladega Co

Sep. 10, 1850. 38-ly.

THOS. P. MILLER & Co.

Nos. 8 & 10 COMMERCE STREET

MOBILE, ALA.

CONTINUE THE GROCERY BUSINESS, and

solicit a share of their friends patronage.

Mobile, Nov. 27, 1849.

SALEM SCHOOL

44 miles on the road leading from Tuscaloosa to Huntsville.

No. of Students during the past School year, 194.

No. boarders 56.

N. Classical Scholars 34.

THIS School will again open on the first Monday in January, 1851, and will continue the 9th year.

Terms.

Tuition—Elementary department, per session, \$10 00

20 weeks, 15 00

More advanced, 18 00

Highest, 20 00

Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00

The house is large and commodious, with five rooms for four places, and three stores.

The location is a healthy as any in the State—noting to salubrity, and the student from his books or corrupt his morals.

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

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

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

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

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

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

J. H. BAKER, A. M. Principal.

IRA G. PEASON, A. B., Assistant.