

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Religious Miscellany.

Why am I a Baptist?

A few days since, after a conversation on the subject of Christian baptism, my mind was deeply affected by the diversity of views and feelings upon this subject among the people of God. I determined to look at the subject afresh, and to renounce at once and forever all my previous opinions founded on careful examination, to be wrong. In accordance with this resolution, I reviewed the question as candidly as I could, with the following results:

1. My first appeal was, of course, to the New Testament; and the first passage in which I found the word "baptize" was in Matt. iii. 6: "And were baptized of him in Jordan, confessing their sins." For baptize here, I substituted the word "pour," as follows: "And were poured of him in Jordan, confessing their sins." But said I, this will never do—the very statement is an absurdity. Sprinkle was then substituted, but with no better success. John did not sprinkle the people in the Jordan. Immersion was then tried, and it fitted exactly: "And were immersed of him in Jordan." I could not believe that baptize meant to sprinkle or to pour; for without Almighty power John could neither have sprinkled or poured the people in the water. And wherever the word baptized occurred, I found that if immerse were substituted it made good sense, but pour or sprinkle did not.

2. I appealed to the Greek dictionaries, and I could not find one which gave sprinkle or pour as the meaning of baptize. If there is one in the world that so does, I am not aware of it. There is not one that does not translate it immerse. And after the most careful investigation for many years, there has never been found an instance in all the Greek writers where baptize means to sprinkle or pour. With these facts before me, I could be nothing but a Baptist.

3. I consulted history, and it told me that no denomination sprinkles or pours which does not derive its origin from the Church of Rome. The Romish Church asserts that she has a right to change the ordinances, and that she has so changed the ordinance of baptism from immersion, the primitive mode, to sprinkling. The Episcopal, Presbyterian, Lutheran churches, &c., seceded from the Romish communion. From the Episcopal church came the Methodist, and at different times other sects have arisen. They all, like their mother, sprinkle or pour. But throughout all Christendom, wherever Romanism never borne sway, immersion is practiced to this day. And the snows of Siberia and Russia, in Europe, Asia, and Africa; throughout the dominions of the Greek church, and wherever the sceptre of Rome has never extended, millions now practice immersion, and have ever since the first introduction of Christianity among them.

4. I ask myself, where has the Holy Spirit set the seal of His approbation?—The answer was at hand. Thousands of times since John the Baptist entered the Jordan has the ordinance of immersion been blessed to the awakening of the sleeper. Multitudes on earth and in heaven are now rejoicing in a Saviour's love, whose first impressions were received at the water's side. To such a mighty army of witnesses can the advocates of no other mode point. It has never been claimed by those who practice sprinkling or pouring, that their administration has been marked by such effects as these.—We do claim this—Heaven's own mark of approval—its evident seal of approbation. This testimony is constantly increasing; every year adds to the number of jewels that are thus gathered for the Saviour's crown. Let others do as they may, but as for me, let me be found where God is, and where Christ is, and where the Holy Spirit is, and where converting grace is.

5. In the freshness of conversion, it is very common for persons to believe in immersion, and to desire to be immersed, and in multitudes of instances much effort is necessary to argue, or persuade, or compel the young convert to be satisfied with anything but immersion. In the humble and child-like frame which marks the first days of the believer's espousals, immersion is clearly seen to be right, and it is only by much exertion that the young convert is prevented from following his Master into the baptismal grave.

Multitudes of members of Pedo-baptist churches are dissatisfied with their baptism. Many such leave their churches and submit to the ordinance as Christ appointed it, and a greater number remain dreading a change, and yet subject to continual uneasiness.

6. Many persons in Pedo-baptist churches who have never read a Baptist work, have become Baptists by reading the Bible and works in favor of sprinkling. Such instances have occurred within the range of almost every one's observation. But who ever heard of a Baptist being led to renounce immersion by reading the Bible and Baptist works?

7. All Baptists are perfectly satisfied to place the Bible in an inquirer's hands,

and have him come to a conclusion from that alone, without hearing or reading anything else on the subject. They are confident that this course will almost uniformly make Baptists. Hence advice of this kind is frequently given to young converts in answer to their inquiries on this subject. The advocates of sprinkling or pouring, on the other hand, rarely or never give this advice, and are extremely unwilling that a person should be directed to make up his mind from the Bible alone, uninfluenced by anything that friends may say.

8. There are two great facts in gospel history, and there are two ordinances designed to set them forth unto the end of time. These facts are, Christ's death and Christ's resurrection; the ordinances are, the breaking of bread and baptism. The first sets forth Christ's death, the latter Christ's resurrection. Neither sprinkling or pouring has any likeness to a burial and resurrection. Immersion is a striking figure of both.

With these facts before me, can I be anything but a Baptist? Should I not sin against God, against conscience, and the clearest teachings of right, if I were any thing else? And, Christian reader, can you be any thing but a Baptist?—No man who honestly desires me do just what God would have him, can take his way? Then fear God, and keep His commandments. Follow the Lamb whithersoever He goeth.—Chris. Chron.

The Ancient Churches in Asia.

The Mohammedans, the controlling power of western Asia and of the adjacent regions in Africa, have ever been singularly inaccessible to Christian influence. Their intolerance forms a strong barrier to any departure from the faith of the false prophet, but even if this exterior restraint did not act, such is their prejudice against the truth that it would be difficult to find more unpromising subjects of instruction. For though their conceit of their own enlightenment may not be greater than that of some pagan nations, the fact that they have been able to dominate over professed Christians for centuries,—to hold under their domination the Holy Land and erect the temples of their faith in the "holy city" itself; the remembrance of their once exalted power, that threatened to overwhelm all Christian nations;—these have associated the Christian name with too much degradation to admit of a ready reception of the doctrines of the cross. No mission has aimed at their conversion with very perceptible success, and those now maintained in Turkey, Persia, Palestine and Egypt are primarily directed to the revival of evangelized piety in the bosom of the ancient churches, among whom the tradition of Christianity is feebly held, with great ignorance and many corruptions. Since the Mohammedan enemy finds its greatest apparent justification in the dishonored form which our faith is made to wear in those churches, it is believed that the exhibition of a pure Christianity will be a most powerful agency in its removal. And the partial results of this enterprise already visible have produced, in occasional instances, an abatement of prejudice, fitted to confirm our faith that a time is coming when the truth shall prevail, and the uncorrupted word of God will supplant the impostures of the Koran.

The principal churches of western Asia are the Greek, Nestorian, Armenian and Jacobite. The Greek differs from the Roman church in some formularies of doctrine, but chiefly in certain points of discipline, as the celibacy of the clergy, the withholding of the cup from the laity in administering the sacrament, &c., which it rejects. But in elevating church tradition above the scriptures, in basing salvation on works of merit, in substituting the Virgin Mary and a host of reputed saints for the one Mediator between God and man, offering to them idolatrous veneration, and in other superstitious destructive of all piety, it has equally departed from the simplicity of the gospel. The authority of the Greek Patriarch is acknowledged in the districts of Aleppo, Damascus and Jerusalem, and in Europe it prevails to Greece, the Greek island and among the Greek population of Turkey.

The Nestorians are so called from Nestorius, bishop of Constantinople, who was deposed for heresy A. D. 431. His adherents denied the justice of this condemnation, and his doctrines spread widely through the East. The sect flourished in spite of persecution, and maintained missions in India, Tartary and China, with much success. But armies of Saracens and Tartars successively swept over them and broke their strength, their missions decayed, a large portion of them fell a prey to Romish emissaries, and a feeble remnant in the borders of Persia alone maintain the symbols of their ancient faith. They have adopted, doubtless unwittingly through ignorance, some of the errors of Rome, but the Bible, which they have only in manuscript, is their ultimate standard of faith, and they abhor the supremacy and resist the influence of the papal power.

The Armenians are a branch of the Monophysite heresy which arose early in

the history of the church,—holding the belief that in the incarnation of the Son of God, the Divine and human natures were so blended as to form in all respects "one composition of person." They have several monasteries that profess to observe great severity of discipline, but their rites and forms have little or no trace of spiritual religion. They are numerous throughout the Turkish empire. The Jacobites are a sect holding nearly the same doctrines with the Armenians, but with some minor differences. They are less numerous in Asia, but hold essentially with the Abyssinian church and the Coptic Christians of Egypt. They derive their name from Jacob Baradai, their principal leader, who flourished in the sixth century. The Maronites on Mount Lebanon and the Circumjacent region, were originally a distinct sect, but are now subject to Rome.

A view of this missionary field would be incomplete without a reference to the Druses and the Jews. The Druses are a race living in and about Mount Lebanon, whose religion, if they have any, is a secret. They are not Mohammedans, and they are not in communion with any of the nominal Christians by whom they are surrounded. It has been conjectured that they are descendants of Englishmen who were taken to the country during the crusades, a notion which has derived an apparent corroboration from their partiality for English and Americans, but from the nature of the case no satisfactory conclusion on this point is attainable.

Of the Jews there is a small remnant in Palestine and in the adjoining countries, despised and hated, but from their proximity to the original seat of their national glory and the scene of their dreadful overthrow, they may be regarded as more hopeful than their brethren in distant nations. They have less propensity to forsake their long cherished hopes of a Messiah. They are in immediate association with objects that tend to keep alive their faith, and protect them from the flood of infidelity that is fearfully alienating multitudes of those in Europe from the holy memories of their ancestry, and the sure promises of God uttered by the prophets. The day of their redemption it may be hoped, draweth nigh.—*Macedonian.*

Prayer.

"MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT."

Men ought to pray. The holy angels need not pray. They have all their wants supplied. Wicked angels need much; but they are in despair; they know that God will not hear them. Men, that is, people on earth, should pray.—The saints in glory are like unto the angels, and sinners in hell are like lost angels. But let all on earth pray. The aged who never prayed before; the aged who have long served God; the middle-aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so full of bright visions, and so poor in experience; the little child so helpless, so dependent; these, all these should pray. Yes.

Men ought to pray. Nature teaches the feeble to cry to the strong for aid.—All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak and poor and sinful and guilty. God is strong and rich, and full of grace and mercy. Let us come to him. Good men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions. Therefore,

Men ought always to pray. They should pray in prosperity, lest they be proud and forget God; the day of darkness may come. They should pray in adversity, that they may not murmur nor despond. They should pray in the morning for every day has its trials. They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live like atheists, and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray always.

But what is prayer? It is calling upon God. It is adoring him for what he is, thanking him for what he has done and promised, confessing our sin and misery before him, supplicating his rich and unremitted blessings, and filling our mouths with arguments drawn from his word.—It should be sincere, otherwise we mock God. It must be humble. Praying is the act of the poor; and to be both poor and proud is monstrous. It is better to deprecating, "God be merciful to me a sinner," than to die exulting in any false logic.—"A proud heart and a lofty mountain are never fruitful." Prayer should be in faith. The stronger the faith, the surer the answer. Faith among the graces, and prayer among the duties, hold a very prominent place. Without faith it is impos-

sible to please God in prayer or in any other duty. Prayer should also be fervent. Languid petitions are but little worth, because they are not the fruit of the Spirit. A prayer that moves not us will not move God. True prayer is accompanied with groaning which cannot be uttered. Prayer should also be importunate. To this end Christ spoke two parables.

"Men ought always to pray, and not to faint." The word translated to faint, means to despond, to be timid, to play the coward, to remit attention to duty.—Prayer must also be in the name of Christ, with faith that relies on his merits alone, as a reason why we should be heard and answered. If men ought always to pray and not to faint, then,

1. It is very wicked not to pray at all. It is better to have no home than no prayer, to be a praying prisoner than a prayerless king. He who does not love prayer does not love God. No man is more to be pitied, no man needs more solemn warnings, no man is in greater danger than he who never prays.

2. How foolish are they who pray only occasionally. Some pang of conviction, some more affliction, some apprehension of evil, may stir up even the hypocrite to this duty; but will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?

3. Those who pray always, with all prayer, are safe. Nothing shall harm them. They are princes, and have power with God, and prevail. Christ himself prayed much and fervently. In the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, he was heard, in that he feared.—Pray as he prayed, and overcome as he overcame. W. S. P.

THE PEARL OF GREAT PRICE.—There is a striking beauty and freshness in the conceptions which recent converts from heathenism or superstition form of Christ, and of the leading truths of the Gospel. To an oriental mind, especially, the metaphors of Scripture seem to convey a vital meaning, which our less imaginative temperament often fails to apprehend.—A most beautiful instance of this is furnished in a Hindoo youth lately converted to Christianity at the mission School in Ceylon, and who has openly professed Christ against his parents and persistent opposition of his parents and other relatives. His parents had told him that they did not send him to the mission school to get a new religion, but only to get useful knowledge, and they upbraided him for his defection. To this he replied by letter, as follows:—

"Six years ago you sent me down to the seashore to gather oysters. Other parents also sent their sons. After gathering them for a long time, and thinking them only oysters, one named Jesus opened my eyes, and made me see that those oysters contained pearls. I said to myself, 'My parents did not send me here to seek for pearls; and perhaps they will be displeased if I take them; but what shall I do? I see that they are of prices less value and shall leave them away because they did not send me for them.' Or because they will be angry if I take them."—

A missionary to the Nestorians once observed that it was a peculiarity of the converts, in the Seminary at Oboonah, that they seemed in prayer to come right to Christ. Yes, that is it. We may learn a lesson from these missionary converts.—We are all too set and stereotyped in our piety. We need to receive the Bible more as little children, and to come right to Christ.—*Independent.*

Church Rules.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

1. Be punctual, always be in season; make conscience of it; never disturb the people or congregation by late arrivals.

2. Never step upon the steps, portion or vestibules, either above or below, or stand about the doors to gaze, salute friends, or display your colloquial powers, but open and close the door gently, and go immediately and quietly to your seat.

3. Never select the best seat in a slip or pew, or suffer any to crowd past you while you retain your seat. Rise up and give place to the ladies and superiors.

4. Be always attentive and respectful to strangers, to the aged and infirm; give up your seat to such, if necessary, and seek another forth. Rise up before the hoary head.

5. Never, unless in case of illness, or actual necessity, leave the house of God, but sit quietly and attentively till the services are closed. Are you compelled to leave? do it with as little noise or disturbance as possible.

6. Never injure or soil the house in any way whatever, or annoy those sitting near you, especially by the use of tobacco, which should be expressly and strictly forbidden in every church.

The Greenlanders.

Greenland is a region of mountains, rocks and ice, so cold that few plants or animals are found. The people live as long the coasts, the interior of the country being so desolate that no one has been able to cross from one side to the other. Great masses of ice shove themselves down from the mountains into the bays, which are sometimes completely filled. New ice then forms upon them so that they project into the sea till they become so heavy as to break off in enormous fragments, and plunge into the ocean, forming the great icebergs that float around the coast and are sometimes driven away to the southward. Some of these are over a thousand feet high, and a mile in circumference, rising from the water in the most beautiful forms.—Sometimes there are so many of them that they are crowded together for a great distance, and block up the sea so that it is impossible to pass over to Ices land.

The Greenlanders call themselves *Inuit*, that is, *men*. They are short and stout, with broad flat faces, dull eyes, small noses, thick under lips and coarse black hair. Their skin is naturally fair, but their habitate so dirty that they appear of a brown color. In the southern part there are persons more slender in form and with more agreeable faces. They are lazy, but generally cheerful and seldom quarrel. They are exceedingly vain, and think themselves superior to all other people. If they wish to praise a stranger they say, "He is almost as well instructed as we," or, "He begins to be an Inuit." Crimes are seldom committed; no man injures another, they all respect and adore him. There is no government among them, for they do not need any, and there is a total absence of public authority.

In summer the people live in tents,—in winter, in houses or huts, about five or six feet high, twelve feet broad, and often a hundred feet long. With several families under one roof. The walls are lined with skins, a broad bench runs along the side and a kettle hangs over a large oil lamp which answers for a stove. The hut is kept so close, hot and filthy, that Europeans cannot live there. The people live chiefly on fish, seals, and seabirds. The seal is about as important to the Greenlanders as the reindeer to the Laplander. Their flesh is eaten, their skins used for clothing and the coverings of boats and houses, and their fat furnishes light and fuel. The cleansing of cooking utensils belongs to the women; these call in the dog, by whom every dish is licked smooth and clean. Women have to do a great deal of hard work that with us belongs to men.

The language of the Greenlanders is scanty, and learned with difficulty. They never come beyond twenty; more than that is "many," very much, not to be counted. Before the arrival of missionaries they had no notion of writing. They have no religion, but believe in a Good Spirit and an Evil Spirit, and in witches. They never pray, but their imaginations pretend to foretell changes of weather and other future events. It is said that they were not at all satisfied with the promises of the Bible concerning heaven, because there will be no *seals* there.

It was to such a cold and desolate country that, almost a hundred and fifty years ago, Mr. Egede, a minister in Denmark, went to preach the gospel; and a few years after, two of the people called the United Brethren or Moravians—some of the most devoted Christians in the world. These missionaries had to suffer great hardships, but what troubled them most was that the people would not hear them. But they and those sent to aid them labored on, and at last one and another, by God's blessing, were converted. The mission is still carried on, and the number of converts is now nearly two thousand. They are fond of music, and their congregations sing their hymns with great beauty. The whole Bible is not printed in their language, but they have the New Testament. At the last day, Jesus said, many will come from the east and from the west, and from the north and from the south, to sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Among those who come from the north will be many Greenlanders, saved from such depths of ignorance, but how many, better taught from their childhood, will be cast out forever!—*Macedonian.*

How to be Loved.—One evening a gentleman related, in the presence of his little girl, an anecdote of a still younger child of Dr. Doddridge, which pleased her exceedingly. When the doctor asked his daughter, then about six years old, what made every body love her, she replied, "I don't know indeed, papa, unless it is because I love every body." This reply struck Susan forcibly. "If that is all that is necessary to be loved," thought she, "I will soon make every body love me." Her father then mentioned a remark of the Rev. John Newton, that he considered the world to be divided into two great masses, one of happiness and the other of misery; and it was his daily

business to take as much as possible from the heap of misery, and add all he could to that of happiness. "Now," said Susan, "I will begin to-morrow to make every body happy. Instead of thinking all the time of myself, I will ask every minute what I can do for somebody else. Papa has often told me that this is the best way to be happy myself, and I am determined to try."—*American Messenger.*

Rev. John Pye Smith, D. D.

The last steamer brought the intelligence of the death of this venerable Christian scholar. To him and Dr. E. Henderson, the dissenting communities and the British churches generally are mainly indebted for the revived attention to sacred literature, and for the use of the use of the continental stores of learning, under the guidance of sound views of interpretation, and of enlarged Christian feeling. Dr. Henderson still lives, though in feeble health, greatly honored and beloved. Dr. Smith was, for many years, the theological tutor at the Dissenting Academy at Highbury, in the suburbs of London, established in 1780. He had one assistant, and the number of his pupils was generally between 20 and 30. About one year ago, this academy, together with the Coward College, (the continuation of Dr. Doddridge's school at Northampton), and the school at Highbury, were amalgamated into one, which is now commencing operations in St. John's Wood, in the North part of London. Dr. Smith's friends subscribed a liberal sum for his support, which now becomes the foundation of a scholarship in the new academy. Dr. Smith was a great reader and a very learned man. He had collected quite a large and valuable library, of which he was exceedingly fond. This was the more pardonable, as he had been for many years very deaf, and his books became his intimate friends. He had a large number of American books, some of them evidently much used. He was accustomed to speak in the highest terms of admiration of President Edwards.—His principal published works have been deservedly popular and very useful.

"The Scripture Testimony for the Messiah," has passed through several editions, and is one of the most valuable productions in English Theological literature. Of the same kind are the Four Discourses on the Sacrifice and Priesthood of Jesus Christ, 3d edition, 1847. In 1839, Dr. Smith delivered the lectures before the Congregational Library, on "The Relation between the Holy Scriptures and some parts of Geological Science." These lectures have passed through five editions in England, and one in this country. Each edition being enlarged by new notes from the author's multifarious reading, the volume has swollen to more than 500 pages. It is a very entertaining production, though some of the positions are rather more fanciful than biblical. Dr. Smith's personal appearance was very attractive. His countenance was one of singular sweetness, with indications of uncommon intelligence. In his habit he was quite active. He was accustomed to attend the weekly meeting of the Geological Society, though he rarely heard a word of the discussions. His Christian character was marked by noble traits, with firm religious convictions on the essentials of Christianity. He had a brother's heart for all of every land, who call on the name of our Lord Jesus Christ.—*Congregationalist.*

HEAR MY MOTHER KNEEL WITH ME.—The Rev. Mr. Kall, well known to the religious world in connection with Russia, was the child of a pious mother. Among his letters he gives the following interesting reminiscence:

"After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both of my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep.—I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught the spot where my sainted mother, forty years before, took my hand and said,—'Come, my dear, kneel down with me, and I will go to prayer.' This completely overcame me. I seemed to hear the very tones of her voice, recollected some of her expressions, and burst into tears, and rose from my bed, and fell on my knees, just where my mother knelt, and I thanked God that I had a praying mother. And oh! if every parent could feel as I did I am sure they would pray with their children as well as for them."

According to the tables made out from the schedules of the Assistant Marshals, there are in the commonwealth of Virginia nearly eighty three thousand white persons over the age of twenty one who cannot read and write. Large as this number of uneducated persons is, it is much smaller than in some of the western States.

TERMS:

The terms of our paper will be as follows:—
 A single number, \$3 00.
 Any person subscribing for a year, in advance, shall have two copies for one year.
 Those who subscribe during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50, strictly in advance, shall be received in payment for a new volume.
 If observed, that our terms are all and always in advance.

Magnificent Premiums.

We are anxious to complete our list of five thousand subscribers at an early season this year, a thing altogether practicable with a little more effort on the part of our present patrons. Our list of subscribers has more than doubled itself, each year since our connection with the office, and at no time in the prospect of rapid increase has so flattering a result. Without ever having heard a syllable to the prejudice of the paper, as an organ for South Western Baptists; and with the cordial recommendation and support of a large majority of Associations, Conventions, and prominent individuals in Alabama, Mississippi, Louisiana, Texas, and Arkansas, there is no reason why its circulation may not be extended indefinitely. And as an encouragement to all our brethren to engage in this good work, we propose the following magnificent premiums:

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unanimous approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five new cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deacons' Office. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with a copy of the Catechetical Instructor, and a copy of the Catechetical Instructor, and a copy of the Catechetical Instructor.
4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist literature in existence, being a reprint of more than 30 different productions. It would cost at least \$20 00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers, shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Cruden's History of the Baptists, 370 pages, or any other work of equal value.
7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 10 vols. making more than five thousand, double columned, pages. It is the best work of the sort in the world.

REMARK.—It will be observed that we have limited the time to three months, that all our brethren have full opportunity to see their friends, and make their arrangements, and because, especially subscribers on account of premiums after that time will not sustain a proportion of the expenses of the year, sufficient to justify the price at which they are obtained. Hope our brethren will bear this in mind, and do quickly what they can for the season. By a vigorous effort they can now do us, themselves, and their friends, a valuable service.

67. Much of our editorial matter has been crowded out this week. We regret especially that our compliments to the Texas Wesleyan Banner on the Deacons' Office, had to lie over till another issue.

68. The communication from brother Paschall shall receive attention next week.

REV. W. C. DUNCAN.—We are gratified to learn that brother Duncan, having been advised while in France that his pedestrian tour to Italy and other portions of Europe would be impracticable at the present season of the year, and that another sea voyage would probably be a more effectual remedy for his poor health, determined to adopt the latter course, and sailed for N. Orleans, where he arrived a week or two since, not entirely restored, but much improved in health. Our brother proposes now to travel a few months in this country, before entering on any business, in hope that by this means his impaired health may be fully re-established. We trust this may be so.

AND STILL THEY COME.—On Saturday the 15th ult., the Rev. David Butler, for eight years a minister of the Protestant Methodist church, went forward to the Ridgeville Baptist church, of Butler county, Ala., and made a public recantation of his Methodist errors, and on profession of his faith in Christ was baptized and received into the fellowship of said church the next day.

Brother Butler is represented as a good man, well read, and possessed of excellent gifts and qualifications for the ministry. He was, on the 16th ult., licensed to preach in the Baptist Convention.

69. We commend to a careful and serious reading, the article on Injustice to Ministers.—We have been acquainted with several instances, almost precisely such as is there referred to, and from our heart we hope never to see another.—We did intend accompanying the remarks of our brother with a few more burning words, but if what he says does not excite the crimson blush of shame on the cheek of those churches and individuals who by their abominable stinginess expose their ministry to such unmerited reproach, we know not what else we might add that would. God pity such churches, and church members. We trust our brother, from the fullness of his heart, will furnish a few more articles on the same subject.

Ordination.

On 22d of March, 1851, Bro. J. N. Wright having been called to ordination by the Danville Baptist church, Montgomery county, Texas, was set apart to the full work of the gospel ministry by the imposition of hands and prayer. Elder J. W. D. Creath preached an appropriate sermon, from 2 Tim. 4:5; "Make full proof of thy ministry"—after which Elder J. Johnson examined the candidate in reference to his Christian experience, call to the ministry, and his views of doctrine, and Elder H. Garrett delivered the charge and presented the Bible; and after singing a suitable hymn the candidate pronounced the Benediction.

Brother W. is a young man of much promise in the ministry. May the Lord give him great success in the work whereunto he hath called him, is the fervent prayer of the writer.

ONE OF THE PRESBYTER.

P. S. Brother Wright will preach for the Danville, Montgomery, Laurel Hill and Bethel churches this year.

The Southern Baptist Convention and the Authorized Version of the Bible.

We are indebted to an intelligent correspondent for the following pertinent suggestions on the subject of a new version of the Scriptures—a theme which will probably command special attention at the approaching meeting of the S. B. Convention in Nashville. We commend them to the serious regards of all our readers. With us it has been from the first a settled doubt, whether the agitators of this question have fully apprehended the real difficulties at issue in the enterprise.

No scholar will indeed pretend that our present version of the Bible is perfect; but neither do the advocates of a new version presume that they will make, in all parts, a perfect translation of the sacred text. It were utterly impossible to do so, in the judgment of all, while the original is still viewed from every stand-point, and estimated under every shade of scholarship, religious faith, and mental idiosyncrasy. No one set of Christians can make a perfect version of the Scriptures, in the judgment of other sets—for the reason that a translator is only responsible for a faithful rendering of the original text as he understands it, and his understanding of it may be very different from that of others. For the same reason, the North cannot make a perfect version, in the judgment of the South. The education, the customs, the laws, the creed of different sections, of different countries, are too dissimilar to admit of it. These differences are not about baptism alone. This is the least part of it.—Nor are they about "what," "which," "let," "chide," and the like. They rise higher than "episcopos," "ecclesia," or "angelos," they affect the fundamental articles of all religious faith—the doctrine of the atonement, justification, perseverance of the saints, hell and heaven.

The Unitarian as little admires that part of our present version which teaches the divinity of Christ, as do the Baptist those which omit to translate *baptize* or *episcopos*. The Methodist has as little fellowship for the present rendering of such passages as describe unconditional, personal election to salvation, as we can possibly have for the phrase, "I do you to wit," for example. What then can be gained by attempting to upset our present version, not a word or letter of which but may be understood by the English reader? First we shall get another imperfect thing in the place of it; and next, we shall have no common standard of appeal.—Every man will have his own Bible and his own creed—one contradicting another, and referring to the Bible in proof of it. A universal skepticism may thus be introduced, as the inevitable result, and this merely for the sake of translating two or three words, more to the satisfaction of a few. That the Baptists alone should enter into this project at present, well admit of doubt, and those who anticipate being at the Convention should look at the subject in all its aspects, and determine to act wisely, discretely.

The relation which as a denomination we should sustain to a new Version, that we alone of all Christians attempted to circulate, would be very different from that which we sustain to the version of King James. So far as this is concerned it is not necessary for us to pretend that it has no inaccuracies nor is susceptible of improvement. It has existed for two hundred years, the best on the whole that has been produced, and as such we circulate it. But should we rashly adopt any new translation or amended version now, in preference—would we not, to a great degree, as a Convention, endorse every new error which it might make, or every old one suffered to remain? On the other hand, we ought to circulate that version of which we can have the best guarantees and certainty for the greatest accuracy as a whole. And whenever such a version shall appear equal to what might reasonably be expected, from the learning, Biblical criticism and piety of the present age, the Convention, it is granted, ought to be at liberty and ready to adopt it.

In saying this, however, the Convention ought carefully to guard against a principle that has been proposed, of continual amendments and alterations. Nothing will give so false and dangerous a conception of the Bible to the uneducated reader, as the continual making of petty alterations. The present version has stood 200 years, has been the admiration, as a whole, of all denominations of Christians speaking English. If a new version is to be made, it should so combine all the researches of the scholarship of the last 200 years, that it may be hoped to remain the same valuable standard for all Christians, which the present has thus far been as long as the English language remains.

A sufficiently wide view of what is necessary to make such a version has not been taken by many who have argued on all sides of this question. It has turned too often upon the proper mode of translating a single Greek word, about the true sense of which, by whatever term it may be thought best to render it, there is no difference of opinion in our own denomination, and very little among any Christians of candor and competent learning. To make so noble a translation, "an offender for a word," to make the whole question turn mainly upon that word, is obviously unjust and child-like. Unjust, because there would be questions opened up by the making of a new version, of chronology, and of vital Christian doctrine and practice, commensurate with the meaning of the term *baptize*, whether rendered immerse or baptize, would be as nothing to the English reader.—Some Greek particles as rendered by Mr. Campbell, are made to teach doctrines infinitely more divergent from orthodox Baptist views, of some vital doctrines, than the most earnest advocates of a New Version suppose *baptize* to be from immerse.

The settlement of this question belongs and ought safely be left to the men who should undertake the other parts of the translation, if undertaken at all.

The same arguments that demand a new translation, would demand that it should be in every respect the best that all the learning and piety of the age could make. That was the case with the version of King James. It must be, so with any version that shall supersede it.

It would be a work of great labor, and learning to settle the question of *Hebrew* and *Greek* texts from which to translate. Two instances, one in regard to the Hebrew and the other the Greek Text, may suffice to show this. It is well known that there is a difference of from 600 to near 1000 years between the date of the flood according to the present Hebrew Bible and what many learned and pious Christians believe that it was in the time of Christ. They think that the Jews altered the Hebrew text since, in order to prove Christianity false. In arguing with Infidels, this question of chronology becomes every year more important, in consequence of the supposed light thrown on this subject by the Egyptian hieroglyphics. To decide what was the original reading of the Hebrew text, as recorded by Moses, and as it was in the time when Christ bid the Jews to "search the Scriptures," would require much learning and investigation.

In the Greek New Testament, the question of the genuineness of 1st John, 5:7, if it could be once established, would forever set at rest what was the true Christian doctrine of the Trinity. If proved not genuine, it would do the cause of truth good and our cause no harm, that it should be dropped from the text. But investigations of this kind would need all the learning of the Christian world to settle properly. There are hundreds of places where immense research would be requisite to settle the original text.

A careful examination of early translations, would be absolutely necessary to a perfect translation. Its importance can be best made apparent by such a case as that of an important word occurring in the Hebrew text, once and only once. The modern Jew contends that it should be translated in one way, the Christian in another. Of course it can only be settled by the Septuagint or early versions. The citation of texts by the Fathers—a deep knowledge of Hebrew and Greek Archeology, even an accurate comparison of modern translations—all of these would be requisite before a new version of the Bible into English could be made upon the scale which the 19th century demands. We have no right to do less than our best in working for God. But such a work would demand and repay the labors of learned Christians all over the world. It would include the learning of all past ages; and represent the true spirit of the present age, when a world's exhibitions and palaces of glass are all forgotten.

First Sabbath Schools in Texas, 1829.

Dear Bro. Chambliss:—While absent in the West on my Agency, some weeks since, I learned the following facts from brother T. J. Pilgrim, a Deacon of the Gonzales Baptist church, in reference to the first organization of Sabbath Schools in this State.

In the early part of the year 1829, a Sabbath School was opened at San Felipe de Austin, the Capital of Austin Colony, by brother Pilgrim, with thirty-two scholars. Brother P. was engaged as a Teacher in that place, at the time; and acted, also, as Interpreter of the Spanish language. As long as he remained here, which was about nine months, the School flourished finely; but after he left, it was discontinued for the want of a suitable person to conduct it.—Protestant Worship was maintained, likewise, during the continuance of the School, when individuals would come from ten to fifteen miles to hear the Word of Divine truth, as set forth by brother P., (who was a licensed minister from New York, but had to give up preaching on account of an affection of the Lungs)—the congregation was always orderly, manifesting great desire to hear the gospel. The attendance averaged from two hundred to three hundred, including Officers of the Government.

A Sabbath School was also established at Matagorda the same year, and the succeeding year one was started at the mouth of Old Caney. All of these were organized by Baptists who emigrated from the State of New York.

Brother Pilgrim is considered the father of Sabbath Schools in Texas, and as such, the Colorado Association, at its last session, requested him to prepare a short sketch of the "Rise and progress of Sabbath Schools in the State," which will, I have no doubt, be an interesting as well as an important document in the future history of Sabbath Schools in this growing State.

Yours in Christ,

J. W. D. CREATH.

P. S. During the present quarter, commencing the first of January, 1851, I have travelled 600 miles; visited 40 families; preached 20 sermons, and raised in cash and subscriptions \$242 for the Convention. Organized one Sabbath School; aided in the ordination of three Deacons for the Huntsville Baptist church, and assisted, also, in the Ordination of Dr. J. V. Wright to the ministry. J. W. D. C.

67. Tennessee Baptist please copy.

Honor to whom Honor is Due.

It has been reported in various periodicals, that the late Mr. Cornelius Paulding of New Orleans, at his death, left the Baptist church of that city, some thirty thousand dollars, for the purpose of erecting a suitable house of worship. By some, this action has been highly lauded, and that gentleman's name greatly praised;—but, it would seem that no credit is reflected upon the donor, when the facts, as they are currently reported to be, come to light. Now remarks, that a certain Scotchman deposited funds with the person in question, some thirty years ago, which were to be so applied, when such a building was required. Owing to

the peculiar circumstances of the case, however, this could not be legally proved; so, as Mr. P. always contended, "the proper time had not arrived," the church had to remain satisfied with a simple lecture room. This being true, then, nothing more is willed to the church than is justly her due, and, instead of extolling the holder, we should render "honor to whom honor is due." My desire is that the truth may be known, if mistaken in this, it will afford the pleasure to be rightly informed.

JUSTICE.

Board of Domestic Missions.

No. 3.

Having in former communications explained the plans of the Board, permit us now to offer a few reasons for continued and increased contributions for the support and enlargement of our operations by all Southern Baptist churches and individuals.

In the first place, it is in these new countries that the gospel is most scarce, most desired, and, therefore most useful. Where does the enterprising merchant prefer to send his goods?—Where they are most scarce and most needed; and thus he benefits not only himself but all mankind. Thus, what he has to dispense, goes where it is most desired, most useful and yields the largest return. In diffusing that heavenly wisdom, the merchandise of which is better than the merchandise of silver, a wisdom at least equal should guide us.

In many places in the older States, it would almost seem as if the inhabitants were surfeited with gospel privileges, so little comparatively speaking is the appetite for the ordinary means of grace, so dainty has that appetite become. If the means of grace cost more sacrifices, they would be more highly prized. Certain it is that many who have been religiously trained, and who, when the means of grace abounded on every side, knew not their value, now in their far off settlements, literally hunger and thirst for the bread of life. They will go miles on miles to hear a poor sermon, and it will do them good. Like the stray sheep in the wilderness, they long for the green pastures and still waters of the Christian church, and will prize the good shepherd who seeks them out in their desolate condition.

Many are the private letters continually received from all our western frontiers, from men, often young men, who in former times cared little for sermons, now bitterly deploring that they have no Pastor and cannot obtain religious privileges.

Those of our brethren and sisters who have children or friends in Texas or other parts of the great West, for whose salvation they pray, will at least feel a great sympathy, and aid by their contributions and prayers, the operations of the Board. God may have suffered those friends perhaps, "to depart for a season" under trying and unhelpful circumstances, that they might, through the labors of our missionaries, be received again for ever, not now as friends or children merely in this world—but as brethren and fellow heirs of eternal life.—God can cause a message of mercy to reach them in the wilderness, who fled from it in the crowded city—to reach them at a time when that message will be welcomed. Send the gospel to newly settled States and Territories, for there it is most scarce, most desired, most welcomed and honored.

Another reason that we would urge in favor of planting the gospel, through our Domestic Mission Board, in new Territories and States is, that it is the most natural and successful way of diffusing our principles. As to the comparative ease of gathering churches in new and old settled communities, there is all the difference that there would be between planting acorns and removing oaks. If any one desired to create a forest of oaks, he would select cleared land and there plant out his saplings, and his acorns well assured that in due time his whole broad acres would be covered with their overspreading branches. So if we would mould society we must begin with it in its infancy.

A stagnant church is a far more unpromising field of labor than the most rough, boisterous and disorderly body of Christians that can be gathered under the same roof. And a community all still, lifeless and decaying—quietly settling down like a deserted village or an old house on its rotten sills, is harder to be changed and moved from vice to virtue, from pride to spiritual-mindedness, than the most heterogeneous but energetic population of newest city in the far west. They are harder to be moved. You cannot steer a vessel in a stagnant sea. But it is amid perils and crested billows, wild waves and howling winds that the helm turns the ship about whithersoever the governor listeth. A community agitated and bustling with young life, is easily affected by the great truths of the gospel. But in a community palsied and motionless with the decrepitude of old age, it will take centuries to effect a reformation. If then we would be truly successful, we must commence with a society in its infancy; commence at the bottom, not the top. If to borrow the illustration of a distinguished writer, we would make water boil, we must put the fire underneath, not above. You can never heat society downward.

In closing this appeal to the Baptist churches of the Southern States, in favor of enlarged Domestic Missionary operations, we request our brethren to consider how much religious opinions are divided off territorially.

That religious denomination which first obtains the supremacy in a particular tract of country, will hold its sway over it for centuries. Compare Mexico and Massachusetts. The one was colonized by Roman Catholics, and it is Catholic now. The other by Congregationalists, and it is Congregational now. Episcopacy cannot flourish in Scotland, nor Presbyterianism in England to this day. As the Reformation left these opinions, so they continue.—

But far back of the Reformation, in the year 565, when from the Island of Iona, Columbia began to send his missionaries throughout Scotland, did the religious character of that country begin to be formed in all its present distinctive features. And in 600, when Augustin landed at Canterbury, the foundations of the present Church of England were laid. For more than twelve hundred years, have the seeds of Episcopacy and Presbyterianism, then sown, continued to reproduce themselves.

To a very remarkable extent, religious principles, like seeds become indigenous to a soil. The soldier of the Cross, who takes possession of an unoccupied region of country in the name of Jesus, and uplifts over it the banner of Immanuel, holds it by a more secure and permanent title, than he who seizes it by the sword, battles for it with "confused noise, and garments rolled in blood." He who like the great Apostle, goes where Christ has not been named, and builds, not upon another man's foundation; who sows the gospel in a new and spiritually uncultivated country, may expect that the fruit of his labors will be widely extended, and covering the whole surface of the region he has occupied, so that the seed will reproduce itself larger than the oaks and cypresses that remain on the same spot. If Infidelity or Roman Catholicism be permitted to take undisturbed possession of these new countries, they never can be rooted out.—Let evangelical truth be planted there now, let it have the decided supremacy among the few settlers scattered over these extensive territories, and as the population increases, it will embrace sound religious principles, and the effects will remain generation after generation. The future religious character of the whole length and breadth of countries which will one day, and ere very long swarm with a population 100,000,000 of people, will, in a great measure, be determined within the next thirty or forty years, and that through the instrumentality of Domestic Missionary operations.

But let us look forward for a moment, beyond the confines of the present world. If these newly settled lands can all be taken possession of in the name of Jesus, by evangelized Christians, then as age after age rolls on, it will send up to the mansions of eternal glory from thousands of our churches, tens of thousands of souls washed and made white in the blood of the Lamb. Can we conceive of a more exalted and animating prospect, of a nobler enterprise?

Permit us, in conclusion, to urge the attendance of a full delegation at the next meeting of the Biennial Convention in the city of Nashville, Tenn., on the second Friday in May next.

R. HOLMAN, Cor. Sec.

Injustice to the Ministry.

Brother Chambliss.—Will you allow me to give church members a few hints of the injustice often practised towards poor preachers. I wish it understood my only object is good to the cause, and should there seem to be severity, I pray every good reader before he sits in judgment to decide against my feeble pen, first, to ascertain whether or not he is a competent judge in the case. If he be interested, of course he should try to be impartial. And most evidently, if he be the party on trial, he is not to be the judge too. In order, however, that all parties should have exact justice in this case, neither ministers nor members shall be either judges or jury.

The case I bring up is very common, and is as follows: Brother T. went a few days ago into a store, in company with brethren C. and D. Brother L. was a poor minister, had just passed out with a very sad countenance, any the merchant (A.) was quite wrathly when the following ensued:

Merchant. Ah! Mr. T. why is it that you will have a dishonest man for your preacher? Mr. L. came to me last January, was a year, and told me your church had called him for the year; that you had professed great regard for him and family, and he had no doubt would do a good part by him. That the churches he last served had not paid him up, hence he would have to ask credit; which I was unwilling to deny. And now you see this is March of a succeeding year, and think the long faced hypocrite did not come to me just now, in much apparent distress, and beg longer indulgence? I came right out and told him he was a dishonest man, and I would have the Sheriff upon him before night. What think you? Is it not perplexing to think that even preachers will tell lies to get credit, and thus cheat honest Merchants? I will never hear him again. No, nor that man K. neither, who was at your protracted meetings, who lost his saddle blanket at your house, and sent your boy Jim with a note to me for another. He went off with the pitiful tale that he expected a collection would have been taken up for him and the other preachers but was disappointed, and could not then pay me. What am I to do with such fellows?

T. (With a very gratified countenance.) Mr. A., I am very sorry to tell you we are all getting out with brother L. ourselves, and I have not any thought he can get one half the votes next year. He did tolerably well the first year, but at our last meeting he came right out against us because we had not made him up a salary, and said if we did not do something for him by the Spring, he would stay at home and work to make a crop. Well now his wife and two daughters can come to our meetings dressed out well. And there are his little boys, as trim as Squire H's. The truth is Mr. A., a preacher, who will not preach, pay or no pay, I've but little use for. What do you say brother C?

C. (With strong gestures.) Did I not tell you brother T., at the January meeting, when brother L. hinted it was time for a subscription to be started to raise him some money, that I was greatly distressed and mighty afraid he was a hireling? You remember it, don't you? In-

deed, I have had my doubts about him some time. I went to his house soon after he moved, with Polly and the children, to stay all night with him. And aunt Sally and uncle Dabney was there, and he gave some mighty plain hints that it would take a heap to pay all his expenses; and aunt Sally told me and uncle Dabney, while he was gone to feed our horses, and Sister L. and the girls were out getting breakfast, that every thing looked too nice for her; she was almost certain brother L. had a very extravagant wife, and would soon be head and ears in debt. And now my advice to you, Mr. A., is to collect your money, and never give him time to take away his goods until you get your pay.

A. (With an arch smile.) I begin to see Sir, how it is. A pause ensued.

D. Gentlemen, I have listened with painful interest to the slanders heaped upon my Pastor and his lovely family. I do not so much blame you, Mr. A. It is all right you should have pay for your goods. True you might have been more respectful in your den, and spared his feelings about the Sheriff, for you well know, he has not as much property as the law allows him; having last summer to sell his best horse, and his wife, some of her neatly manufactured bed covers, to get provisions for our annual protracted meeting, as well as to pay off an old debt that came against him from his merchant where he moved from. And it is to me no mark of either correct moral, or gentlemanly feelings, thus uselessly to afflict a good man's mind. As to your alleged hypocrisy, had he more he would fare the better with some. But he preaches the truth; flatters none. And the consequence is, he gets but little; and Sir, let me inform you I came in with my brethren here, that they might bear your abuse, not to side with you as they have done, and I heap further abuse, but to induce them to be honest men, and use with me their influence to establish honest principles in the church.

T. (Quite indignant.) Brother C., can you stand that? we not honest? I don't owe but one debt in the world, and that for the land I got last year; and every body knows it is worth double what I gave for it, and then I am worth \$20,000 all clear.

C. I never did go in debt; but last August, at the Sheriff's sale, when Mr. O.'s negroes had to be sold for security money, equine H. told me he didn't need them all, and that if I would not run him up, I should take half of them, and pay him when I sold my cotton. And I paid him every dollar.

D. And now I ask you both, brethren, to tell me before Mr. A., how much you owe our preacher?

C. The Bible says, "let not your right hand know what your left hand doeth;" and will you brother D. have us publish here in a store, to this crowd, (for several had joined the little circle.) our deeds of charity to brother L.?

D. In all candor, I must tell you, I feel mortified and ashamed, that in such a place or any where else, you should have so abused the upright heart, to gain favor with a man who would tell you, were he to speak the truth, that while his tongue re-proached brother L., his heart loathed an avaricious church, which did him the injustice to receive his labour, but withheld his pay. And further, I tell you, the Bible enjoins no secrecy in the payments of just debts. Its language is, on this very subject, "the laborer is worthy of his hire;" they that preach the gospel shall live of the gospel." Who goeth a warfare at his own charges. I now ask Mr. A. to exercise his good judgment, and decide who the epithets of "hypocrite" and dishonest apply to in the case, from the facts that have leaked out in this highly impious and unpardonable talk! The reader, whether a Yankee or not, can easily guess the decision of Mr. A.

IMPROMPTU.

Howard College.

Bro. Chambliss.—I have just received the following communication from brother Spencer, of Sumter county, the well known and substantial friend of Howard College. Please give it an insertion in your paper.

Could a few of our brethren be induced to give and act, in proportion to their ability, as this "Father in Israel" has done, the College would soon be thoroughly and amply endowed.

He has, from his small means, given \$1500. His heart is so filled with the importance of the work, that he has volunteered his services in a gratuitous agency, and is determined to devote his remaining strength in establishing an institution which shall be an ornament to the denomination of which he is a member, and a blessing to the world in which he lives.

R. HOLMAN.

To the Baptists and all Others Friendly to Education.

Sirs:—The Scriptures tell us that "there is a time for every purpose under heaven," and that we should "provoke one another to love and good works." Believing that it is a proper time and a good work to add funds to the Howard College, for the purpose of endowing a Presidency and increasing the Library of said Institution, I have consented to act as Agent, and shall set out soon (God willing), to collect funds for the same; and in order to meet the views of the liberal of all classes, both rich and poor, I have set my marks at, from five dollars to one hundred, and from one hundred to five hundred, and from five hundred to five thousand. Do not expect to find many who will give five thousand; but I know there are some who can do so without injury to themselves or families, provided they possess a willing mind. Will the Baptists content themselves to be behind other denominations in education, love and good works? I hope not. We have wealth, numbers, and talent in our denomination. Let us improve them to the best advantage, and remember that God loves a cheerful giver.

Yours in love,

SHEPHERD SPENCER, SEN.

April 4, 1851.

Soul-Prosperity.—No. III.

BY C. D. MALLORY, D. D.

Am I one of the regenerate?

"Even as his soul prospereth."—3 John 8.

I have said that the foundation of soul-prosperity is laid in regeneration. I would not too deeply strain you, kind reader, from my main design, and might not be amiss for you and me to pause a while at this very point, and endeavor solemnly to consider the question "Am I one of the regenerate?" I trust we have often endeavored to investigate this matter in the light of God's word; yet as it is often profitable for scholars to review important passages in literature and science, so it is beneficial to the simple school of Christ, frequently to re-consider the good they have gone over, and especially to deal thoroughly with the vital question now before us. What if after all, we should be mistaken? What if after all our professions and hopes, we should at last be found amongst those to whom the Redeemer shall say, "I never knew you?" O, what a mistake! O, what an irretrievable oversight! Is it possible that the eye of some professor of religion may trace these lines, who from the time he was first received into the church has taken for granted his saving interest in the promises of the gospel, and by the pressure of worldly cares, spiritual indolence, or some other cause, has been prevented for months, perhaps for years, from taking a serious review of the evidences of his acceptance with God. Can such negligence be too severely reprehended? Come, my brother, let us examine together for a little season? What do you honestly suppose is your true condition? Do not water, and sugar, and stumble here. Say, my friend, have you passed from death to life?—Have you been delivered from the power of darkness, and translated into the kingdom of God's dear Son? Has the morn of soul-prosperity dawned upon your bosom? Have you a solid, scriptural hope of salvation, through the merits of a crucified Redeemer? I hold you to a speedy and honest settlement of this question. Do you fly from it? Do you say, to-morrow? Stay, stay, then, reflect once; I cannot, I will not, let thee fly. It is for your profit, your peace, perhaps for your eternal well-being, that you now grapple faithfully with this task, if you have not done before. To go rightly about this vital and solemn work, prosecute yourself humbly and meekly before the heart-searching Jehovah, and cry out to him, "Search me O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Take hold of some of the obvious scriptural tests, and lay them down fairly and carefully by the side of your heart and life, and consider what discourses they hold with each other. Shall I aid you somewhat in this investigation by a few plain and simple suggestions? Cheerfully will I do so.

1. "Whosoever believeth that Jesus is the Christ, the Son of God, 1 John 5: 1. Does this testimony forward to assert some gracious change, and contain some hope of heaven? If you are conscious of a sincere and lasting reliance upon the merits of Christ, for acceptance with God, you may know that you are a child of God. "For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. But we must be careful that we do not mistake as to the nature of that faith which indicates the spiritual relationship. It must be hearty, cordial, and approving faith. "With the heart man believeth unto righteousness." Rom. 10: 10. "Thou believest with all thine heart thou hast loved." Acts 8: 37. How stands the case with us? With cheerful consenting heart do we embrace the truth that Jesus is the Christ, and renouncing all other grounds of acceptance with Jehovah, do we rest upon the precious merits of the Redeemer with a sincere and affectionate reliance? But, perhaps, you may say, "I think I am a believer; yet I find it difficult to analyze my faith that I believe satisfactorily, determine as to its true character. O, that I knew whether or not, I do really and scripturally believe in the Saviour of Sinners!" Let me then carry you a little further.

2. "Ye are my friends if ye do whatsoever I command you." John 15: 14. A spirit of obedience makes the child of God—the true believer in the Lord Jesus Christ. He desires to know and do the will of his Heavenly Father, and would that he might be able to do so in the duty known command. That faith that unites us to Christ, commands us to work for Christ. We read of the work of faith, but not of the absence of faith. "Faith without works is dead," and a dead faith is not a saving faith. Faith is inseparably connected with that love which is "the fulfilling of the law." Rom. 13: 10; Gal. 3: 12. "The end of the commandment is love." 1 John 5: 3. The obedience therefore to which it prompts is not the obedience of selfishness or terror, but that of a ready, childlike, and affectionate choice. With more or less brightness of energy, the law of God is written in the heart; and the prevailing desire of the bosom is, "O that my ways were directed to keep thy statutes!" Ps. 119: 3. Now, my brother, does your heart respond to this inspired text?

3. "We know that we have passed from death unto life because we love the brethren." 1 John 3: 14. Have you tried yourself carefully by this precious criterion? This one of the land marks that the Holy Ghost has laid down for our guidance and benefit. David could honestly say, "I am a companion of all them that fear thee, and of them that keep thy precepts." Ps. 119: 63. This proved that he was a child of God. Has your heart, my friend, joined itself in sweet fellowship with those that fear and obey God? Do you love them, not simply because they may be amiable, and honest, and respectable, and because they may have bestowed on you some personal favors, but chiefly, because they love the Redeemer, and reflect something of his heavenly image? How is it?—There is an apartment, we will suppose, filled with worldly individuals, amiable, we will say, and in earthly prospects decent and respectable; but they fear not God, they love not the precious Redeemer. And here is another apartment, occupied by those who have learned the language of Canaan, and delight to speak and sing of redeeming love. Now, it so happens, we will further suppose, that you must spend a thousand years in one of the other of the apartments. To which apartment do you honestly believe the present tastes and attachment of your heart would naturally incline you, and where would you find your sweetest life, your most peaceful entertainment?

4. Paul declared, "I delight in the law of God after the inward man." Rom. 7: 22; and David exclaimed, "O how love I thy law!" Ps. 119: 97. These declarations are sincere and true, and consequently proved the gracious state of those who uttered them. This is not the language of the

carried mind; the unregenerate may pay their intellectual homage to the word of God, they may wonder at its doctrines, and eulogize its morality, but they do not let it light in after the inward man. It is not their food, their solace, and their salvation. The regenerate man has fallen into harmony with God; of course has fallen into harmony with his word; he loves its doctrines, delights in its precepts, and sweetly and joyfully leans upon its everlasting promises.

5. "Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. A Christian is one that has the mind, the temper, the Spirit of Christ. Perfect conformity to the image of the Redeemer is not to be looked for in this sinful world; but the outlines of that divine image are engraven upon the heart of every child of God. Christ was meek and lowly; the believer possesses something of this blessed spirit, and habitually desires to possess it in a more abundant measure. Christ had a supreme regard to his Father's will and glory; this spirit characterizes, in a degree more or less perceptible, all his sincere followers. He loved the souls of men, and those that love not the souls of men, can be none of his. He denied himself for the salvation of men; he that makes no kind and affectionate efforts for the salvation of perishing sinners, has yet to learn the first lesson of Christianity. Christ had a heart perpetually burdened with the interests of his cause and kingdom; his people love that precious cause, delight in its triumphs and pray for the peace of Jerusalem. He loved and pitied his malignant enemies; his disciples have a spirit of forgiveness, can pray for their enemies, and sincerely desire their everlasting happiness. Consider these things, my brother, and then honestly inquire, do I possess the mind that was in my Lord and Saviour?

6. "I hate every false way." Ps. 119: 104. "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51: 10. Here is unfolded the experience of one that has truly fallen out with sin, and hunger and thirst after righteousness. This I suppose to be one of the evidences of a gracious state. When in is hated for its own inherent loathsomeness, and holiness is loved and sought for its own inherent sweetness and beauty, we trace the footsteps of God's saving power, and the basis of a scriptural hope of everlasting life.

7. "If any man come not to me and hate his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." Luke 14: 26. Is there no way in which you can bring this test to bear on your spiritual condition? Christ does not here require an absolute hatred of friends and life; but he requires a paramount, supreme love to himself. That regard for the Saviour which would prompt us to value his favor and approbation above all earthly things, is that which identifies us with the people of God, and justifies the hope of heaven. "All these things," said the amiable young man in the gospel, "have I kept from my youth up; what lack I yet?" Alas, one thing did he lack, supreme love to the Saviour; and in lacking that, he lacked every thing. When bidden to sell all and follow Christ, he turned his back upon the Saviour, and upon heaven; "he went away sorrowful for he had great possessions." This literal command does not fall upon us—yet in a sense Christ requires us to sell all. Our supreme affection must let go of earth, and cling to him; friends, possessions, comforts, ease, and even life itself must hold a subordinate position, and sooner or later we give them all up than renounce our allegiance to him, and be willingly estranged from a sincere, a child, soul-controlling preference for an interest in his favor. Thousands of the professed followers of Christ, though for a season, visibly hopeful, have not been able in the final issue to abide this searching test—instead of saying with Peter, to whom shall we go? than hast the words of eternal life? they stumbled at their trying to let go of earth, and walked no more with him. Would you, my brother, prefer to join this company of mis-rather apostates, rather than suffer the loss of all earthly good? May your faith never be subjected to this fiery test; yet, if you are a child of God, it is your sincere desire, that should the time come, you may be effectually sustained, and enabled amidst the deepest peril, and want and suffering, to maintain your grasp upon the cross of Christ.

8. But must not needlessly enlarge. Gather up these plain and hasty hints, with others which the perusal of the word of God, and your own prayerful reflections may suggest, and follow them out in your private meditations. Be careful that you do not embarrass the matter under consideration with foreign and unessential questions. Perhaps you have sometimes said, "I might venture to hope, if I could recollect the precise time when a change was wrought by the Spirit of God." And suppose you cannot; thousands of the most eminent and godly believers have occupied the same position. It is far more important to know that we love the Saviour, than to fix upon the precise moment when that love was first kindled in our bosom. But I have not felt those deep convictions for sin, and that profound sense of my need of a Saviour, which others profess to have felt, and which appears to me to be absolutely essential. Have you felt that conviction of the helplessness of sin which has made you willing to abandon it, that sense of your need of Christ, and at the same time of his suitableness and excellency, which has drawn you forth to his feet, and gained your cordial consent to commit the interests of your soul to his almighty care? This is the point to be considered. "But I do not love him as I should," Ah, child, who will love him as he should, till he fully arrives in heaven? "But I have heard no voice, speaking my sins forgiven; I have had no deep and sudden impressions on my mind that I was a child of God." And suppose you had heard a voice or imagined that were so, and felt those deep and sudden impressions, and yet the inward tempers of your bosom, and the outward tempers of your life did not correspond with what the scriptures declare to be essential to Christian character, would these remarkable signs make you still a Christian? Far from it. The imagination is often an impetuous and deceptive thing, and the devil often assumes the garb of an angel of light and whispers miserable delusions to the unsuspecting soul. The testimony of God's word is not to give place to the voice of excited fancy—nor is any impression as to our good estate however strong and overpowering to be accounted as evidence in the absence of an humble, prayerful, believing, and obedient frame. Lay all these things aside as a needless embarrassment of the question, and then ask yourself in the fear of God, do I now really and heartily confide in the Son of God, do I delight to know and to do his ever blessed will, and can I trace in my bosom the lineaments of his character? Do I delight in his people, and delight in his word? Do I hate sin for its hatefulness, and love holiness for its beauty? and of the Redeemer can I truly say, "Whom have I in heaven but thee, and there is none on earth that desire beside thee?"

Mississippi Correspondence.

As previously stated, the Big Black river had been exceedingly high, the bottoms being entirely covered with water, and crossing, if at all possible, extremely difficult. Nevertheless, finding good company, off we put for Con's Ferry, though the roads were rough and heavy, and the weather rather too warm for comfort. It was not long before we might have been seen descending the hill which borders the swamp, being on horseback. Soon the water is reached—splash, splash—on we press; at times the liquid element extends far up the skirts of our saddles, occasionally coming in contact with our feet, convincing them beyond a doubt of its penetrating propensity. At length, however, after wading about half a mile in this manner, we espy the Ferry-boat, moored within the river banks; so making our way to it, we soon gain the eastern shore—nearly all obstacles being now surmounted.

Over hill, through dale, we trudge, till dismounting for a while at Long Creek, in order to partake of divers refreshments, kindly furnished us in the morning, for that purpose. A short distance from us is the Baptist House of Worship, which, though simply a frame building, answers well its designs. The Rev. Amos Lee occupies the pulpit, and the church appears to enjoy the Divine protection, although no accessions of consequence are reported.

Having finished our snack, we pursue a somewhat zig zag route, over a broken and mostly barren country, passing a Cumberland Meeting House, and noticing a fine brick residence in course of erection—the only one in this part of the country. "Ere darkness draws her sable curtains o'er the Earth," we approach Kosciusko, the county-seat of Attala—a place affirmed to be not more than two miles from the geographical centre of the State. Notwithstanding its inland position, the town has greatly improved both in fact and appearance, within two years past. Until lately, no Edifices dedicated to the Worship of the only true and living God, were to be seen here—now, behold there are two—neither of these are of Denominational From what I can learn, it would seem that the citizens, generally, are not a church going people.

Being much hurried, no opportunity was allowed for ascertaining the true situation and prospects of the church; though, I understand it is still a small body, but regularly supplied by our esteemed and devoted brother, Rev. W. W. Nash, whose labors may the Lord in his infinite mercy grant to own and bless. But the Good Shepherd has not forgotten his people, even in this quarter, for one of the churches in this county, attended by Brother Nash, added many to the fold during a revival season in the Fall.

Yockanookanee Creek, another dread to travelers at this period of the year, was now to cross; but, as the water had fallen considerably, I had not half the trouble anticipated. After calling on some old acquaintances, hard by, and spending the night, proceeded towards Concord. We were soon at the old Camp Ground—but sad changes had been wrought in matters since the time of my first visit: the tents, which were then teeming with life, so to speak, are now deserted, and in a dilapidated condition; every thing looks lonely and dreary; even the good old Spring seems not to furnish such excellent water as it did in former days. Peace, harmony and good feeling prevail in the church; it is supplied once a month by Rev. W. H. Head, and Rev. John Micou, the Pastor, gives one fourth of his time to their ministering. There is nothing of unusual interest to communicate in regard to them. They have been somewhat weakened by removals, but we trust many more true followers of our Lord Jesus will join their noble band ere long, that the name of our glorious Saviour may be greatly praised.

It being my intention to visit this part of the country again, as soon as possible, I must be more brief with my notices, for the present. At Louisville, matters glide smoothly along; prosperity attends them; their strength was much increased in a revival last Summer; the Pastor is employed for two Lord's Days in each month, and the whole church endeavors to perform its duties as taught in the Scriptures. This town is the county-site of Winston—and has lately been improved by the addition, or rather erection, of a new brick Court House—something never before built, though it is a pretty old county.

My stay was so short at Meshulville that I received no information in relation to Elm church, except that Rev. Wm. B. Lloyd remained pastor. Passing Shiloh, I came on to Wahalak, where it was my privilege to spend Lord's Day—having the pleasure, once more, of hearing a sermon from our good brother, Rev. W. M. Farrar; who happened to be there at that time, on his mission as Agent of the Foreign and Domestic Boards of the So. Bap. Convention. Rev. W. D. Boyd is pastor of this church—filling two appointments per month. May our Heavenly Father strengthen him in the inner man, give unto him Wisdom from on high, and enable him so to "administer unto each his portion in due season," that they may all live Godly lives, and shed a radiant light upon the surrounding community.

More anon, L. A. D.

Wahalak, Miss., March 26, 1851.

European Correspondence.

The summits of the Sierra Nevada—An Artists' First Attempt—The Spanish Coast—City of Carthage—Alcázar and Cape St. Antonio—The Cabin Boy's Penicill Sketch—Supposed arrival—Heating about the Gulf of Lyons—Lacomb's observations—First view of Marseilles Bay—Entrance into the Harbor and Speedy Reception.

At an early hour the morning after we passed Gibraltar, my companion d'Arny and myself made our appearance upon deck. The wind was still blowing freshly, though greatly moderated in violence; and the sky was still in some measure overclouded. The land was faintly visible away to the northwest. In a few hours the vapory clouds were almost wholly dissipated, and we could distinctly discern the snowy range of the Sierra Nevada. As we advanced, our course brought us nearer and nearer to the shore, which became more and more picturesque as the mountains in the background lighted up with the rays of the declining sun. We were now directly south of the far famed Granada; and the snow-capped summits, full in view, were the peaks of the mountain range which bounds that city of romance, on the south and east, a range no longer, as of yore, pressed by the feet of Moorish corsairs, eager to rush in combat on the christian chivalry of Spain; but lonely and silent, inhabited only by the roving shepherd and the solitary monk. I contented myself with gazing on in calm and inactive admiration; but my friend, more industrious, perhaps, or more practical, attempted a pencil-sketch of the mountains' outlines. He had already essayed to prepare himself for the execution of such a task, by studying a treatise on drawing; reducing his theoretic knowledge to practice by attempting copies of the ship's cabin, the booby hatch, the fore-castle, etc. To be sure, the picture bore little more likeness, at first, to the originals than they did to a corn-cob, hog-pen, or stable; but after repeated efforts the unwearied artist succeeded in producing representations sufficiently correct for all the purposes which he contemplated in their execution. You may imagine his feelings, therefore, on obtaining an opportunity of sketching directly from nature, and transferring her fair features to his "paper canvass." Not more delighted is the Barber's apprentice, when with his master's leave he ceases practising the art of hair-curling on the housemaid's mop, and frizzes for the first time a customer's locks; not more extravagant is the joy of the young surgeon-dentist, when he forsakes the extracting of teeth from dead calves' heads, and betakes himself to relieving the aches of the "human face divine."

On the following morning at day-dawn, we were distant some fifteen miles from the Spanish coast, which, as seen through the mist, presented at that point the appearance of a barren headland, falling abruptly into the sea. When the sun rose and melted the thin misty veil which enwrapped the shore, the land came more distinctly into view, exhibiting, when observed through the telescope, a black, rocky, aspect, destitute of any sign of vegetation. Some miles away to the south, was seen, curling upward, the smoke of a Mediterranean steam-packet which was threading its way onward, coastwise, from Malaga to Marseilles. As the day advanced our breeze died gradually away, and the steamer passing us by, was soon hidden from sight, behind cape Palos. We, meanwhile, lay quite becalmed opposite Carthage, whiling away the time in making telescopic observations of the harbor and the towers erected on eminences commanding the entrance of the city. Just here the land lying back from the sea exhibited evidence of careful cultivation, forming a slight far more cheering than the aspect of the shore, as presented early in the morning. The city Carthage possesses the finest harbor in the Mediterranean; and is a place of considerable commercial importance. While floating slowly past its harbor, we noticed numerous small sailing craft coming in and out, dotting the intervening waters, and helping to complete the rich sight of a sunset on the Mediterranean. It was the first we had beheld since entering the straits, and it fully answered our preconceptions, high as they had been raised by the perusal of many an eloquent description.

During the night the wind freshened, and was blowing away cheerily next morning when we came out to make our usual sunrise observations. The weather was clear, and the green waves sparkled gaily in the sunlight. Some distance to the westward the shore near the port of Alicante could be discerned. Throughout the day we moved on with unabated progress, and at five in the afternoon had arrived off cape St. Antonio, the most remarkable promontory on the Spanish coast. It is steep and high running almost perpendicularly into the sea. On its summit is seen a tower large in dimensions, and to appearance fortified. Near it, in strange contrast, as regards the uses of each building, stands a chapel dedicated to him who came to preach "peace on earth and good-will towards men." Leaving the cape to the west on the approach of evening, our ship stood out to sea. At night my companion occupied himself with putting the finishing touch to a sketch of the promontory which he had taken while passing; while Sammy, the Cabin-boy, fired with imitative zeal, betook himself to the same artistic employment. His drawing, when completed, bore a striking resemblance to the picture of a cow lying on her back. The legs represented sundry towers which the sketcher had perceived on the summit of the headland; and tail, erect with singular stiffness, branched forth at the top into an imaginary likeness of a windmill's arms, occupying by itself a space in the drawing far exceeding that covered by all the remaining representations.

To be Concluded.

Mortuary.

DIED—In Dallas county, on the 27th of February, Mr. E. J. Underwood, Sr., in the eighty second year of his age.

The deceased was a native of North Carolina, but at an early age removed to South Carolina, where the greater portion of his useful life was spent. There he made a profession of religion and united with the Baptist church, and ever after adorned the profession he had made. The Bible was his manual, and the great object of his life was to glorify God. For about 40 years he discharged the duties of Deacon to the satisfaction of his brethren. For the last 12 or 14 years he was a citizen of the county in which he died; appreciated and esteemed by all who knew him. Though age and disease had worn down the body, his mind remained unimpaired to the end. The religion of Jesus was his theme, even to the last. The aged partner of his joys, many children and friends remain to mourn his loss—but they mourn not as those who have no hope. They know in whom he trusted, and feel assured that the power which sustained him in the vigor of manhood, which cheered him in old age, will not desert in eternity, but crown him with immortal honors. May the Lord guide all who mourn his loss to the same heavenly inheritance.

FRIEND,

—The Greenville Mountaineer please copy.

DIED—On the 1st of March, 1851, at the residence of her husband, Elijah Tabor, sister SUSAN TABOR, Sister T. was a consistent member of the Baptist church for twenty years. After giving each member of her family a parting admonition, she died shouting and praising God. Her bereaved family knows their loss is her eternal gain.

J. A.

DIED—March 22d, in this place, in the 44th year of his age, Col. EDWARD T. FOWLER. He was born in Lunenburg Co. Virginia. In 1832 he married, in N. Carolina, Miss Mary Foster, who now, with eight children, mourns her sad bereavement. About a year ago, he removed to this State, and soon became extensively known as the landlord of the King House in Marion. He suffered much and long, alternating between hope and despondency, under the affliction which at length brought him to his grave. With the Psalmist he could have said, "Before I was afflicted I went astray, but now have I kept thy word." During a visit to the springs, for his health, in June last, it pleased the Father of mercies, who had been long suffering toward him, while neglecting "the great salvation," to quicken him through faith in the blood of Christ, into the consciousness of a change of heart. Of his conversion at this time, however, he was not entirely satisfied; the fullness of the Spirit's testimony, seems to have been withheld until disease pressed him sore, and he stood upon the brink of eternity, when in January last, that good Spirit, doubtless in answer to his earnest cries, brought salvation to him in blessed light and love, peace, joy and heart-reposing confidence in the all-sufficiency of the atonement—the new song of praise was put into his mouth—he was a child of God. He now delighted in the sincere milk of the word, in pious conversation and prayer, and thereafter manifested a healthful tendency of conscience—reproaching himself for wandering thoughts or want of spiritual fervor, and would again hasten back to the cross for pardon. As he drew his life's end, his experience was not distinguished by high joys, but simply by a steady trust in his Redeemer, and a desire for religious exercises, and the prayers of the godly, expressed almost to his very last. A few hours before his death, he sank suddenly into unconsciousness, and further testimony could not be obtained from him; nevertheless, his friends feel fully assured, they need "sorrow not even as others which have no hope." In all the relations of life, the warm affection of his family, and the respect evinced for him by the entire community, testify to his kind and gentlemanly deportment. He was a member of the Masonic fraternity, expressed his devoted attachment to the Order, and desired burial according to their mystic rites. His funeral sermon was preached on Sabbath, the day after his death, by the writer, in the Baptist church in Marion, to an immense congregation, composed of well-nigh all the ministers and members of the several churches in the place. May the God of all consolation comfort his sorrowing relatives.

E. J. H.

to graduate his son in Howard College. His inquiries on divers subjects relating thereto, shall have an early response. Baps bro. M. you will be one of a hundred to furnish fifteen names, each, to our list by the first of July.

Rev. J. P. Thomson allows us to record his zeal, among others, in the dissemination of religious knowledge, extending the sphere of our usefulness in this vicinity. Thank you, bro. T., and hope you will make up the balance requisite to command the Baptist Library. Will you, too, be one of the hundred to furnish us with fifteen names?

Rev. N. L. Clark has obliged us with an increase of strength in his part of Miss, for which many thanks are hereby tendered him. By reference to our receipt list, he will perceive to what number of our paper, he had paid in advance for the S. W. B. C.—remarking that we have now extended his credit just one year. We allow our agents for collecting 10 per cent., and thank our brother for his proposition to collect in his region, gratuitously.

Rev. J. W. D. Creath has obliged us by remittance. Corrections are made, and thank him. He will find that the phraseology of his communication has been changed in a few instances; for the reason that his letter had been so saturated and defaced by water on the way, that we could not decipher the original verbatim. The sense, however, is retained, and a valuable sense it is.

RECEIPT LIST.

Receipts for the South Western Baptist.

| NAMES. | AMOUNT. | Vol. | No. |
|--------------------|---------|------|-----|
| W O Bridges. | \$2 50 | 4 | 5 |
| S R Hamner. | 2 50 | 4 | 5 |
| Mrs E A Bailey. | 2 50 | 4 | 5 |
| Rev L L Dewitt. | 2 50 | 3 | 52 |
| Parson Davis. | 2 50 | 4 | 6 |
| Joseph Morgan, Jr. | 2 50 | 4 | 6 |
| C R Marshall. | 2 50 | 4 | 6 |
| Mrs A Harper. | 2 50 | 1 | 4 |
| Wm Dorroh. | 2 50 | 3 | 35 |
| W J Dorroh. | 2 50 | 3 | 35 |
| Rev Wm Manning. | 2 50 | 3 | 13 |
| Jas M Lyles. | 2 50 | 4 | 6 |
| E L Carpenter. | 2 50 | 4 | 6 |
| T J Bridges. | 2 50 | 4 | 6 |
| Richard Rockett. | 2 50 | 4 | 12 |
| Col John Martin. | 2 50 | 4 | 6 |
| G B Pagan. | 2 50 | 3 | 45 |
| Rev L H Millikin. | 2 50 | 4 | 4 |
| Benj Brack. | 2 50 | 4 | 1 |
| John Pannell. | 2 50 | 4 | 6 |
| J P Lelr. | 2 50 | 4 | 13 |
| Seaborn Aycock. | 2 50 | 3 | 52 |
| Jos A Blakey. | 2 50 | 3 | 52 |
| Jos Gresham. | 2 50 | 4 | 20 |
| Rev N L Clark. | 2 50 | 3 | 39 |
| David L Kennedy. | 2 50 | 4 | 6 |
| Thos Curh. | 2 50 | 4 | 6 |
| Mrs A H Panklin. | 2 50 | 2 | 52 |
| W B Sullivan. | 2 50 | 1 | 44 |

Latest Issues from the So. Bap. Publication Society.

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Five of each of the last three will be sent by mail when one dollar is remitted.

GEORGE PARKS & Co., Agents S. B. P. Society, Charleston, S. C. March 5th.

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Plants, Oils, Varinols, Dry-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planners, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th.

Notice.

The South Western Baptist Chronicle.

By the recent fire on Magazine Street, on the morning of the 4th inst., we have lost nearly all of the books, accounts, letters, and files of papers, relating to the late Chronicle; besides the whole of the books contained in the depository.

Those who are indebted to us by subscription or otherwise, will confer a favor by remitting to us the amount due, immediately. We can be found at 61 Gravier Street, New Orleans.

DUNCAN, HURLETT & CO., March 6th, 1851.

Administrator's Notice.

NOTICE is hereby given, that letters of Administration were this day granted to the undersigned, of the Estate of Leonard Butler deceased by the Judge of the Probate Court of Perry county. All persons indebted to said Estate, are notified to make payment; and those having claims against said Estate, will present them duly authenticated within the time prescribed by law or they will be barred.

C. C. SMITH, Adm'r. March 5th 1851.

Notice.

THE undersigned have appointed JOHN MOORE, Esq., their authorized agent during their absence, and have placed all their notes and accounts in his hands for collection. All persons indebted to the firm of Billingsley & John, or to either of them individually, will please call and settle immediately.

CLEMENT BILLINGSLEY & JOHN. SAMUEL W. JOHN. April 5-3t.

A New and Philosophical Grammar.

OF THE ENGLISH LANGUAGE, rendered intelligible and practical, in which words are explained according to their meaning and use. By J. J. Morris, A. M., late Principal of the Montgomery High School, Ala. Such is the title of a little of a text book which the author has recently sent to us. We have looked through its pages with some care, and from this examination, together with what we know personally of Mr. M., as a gentleman and scholar, we are disposed to judge very favorably of his merits. Mr. Morris is the son of a Baptist clergyman in Alabama, and a graduate of the Tusculum University. He has taught school in Montgomery and Salem, and has established the reputation, we believe, of a careful and devoted instructor. Recently, he has been giving lessons in Grammar, to large classes, both in Alabama and Georgia. Those who have had the pleasure of examining his pupils, speak in high terms of a logic of the probability. We wish him all the success which the merits of his new system deserve.—*Montgomery Family Visitor.* March 19 '51.

