

South Western Baptist.

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

W. CHAMBLISS, Editor, Publisher and Proprietor.

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

R. C. BURLESON, Corresponding Editor.

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TERMS.

The terms of our paper will henceforth stand thus: Single copy, \$2.50, if paid strictly in advance. Single copy, \$3.00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, paying \$5.00, for the two copies. Any number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for \$2.50, paid in advance. Advertisers will be done at the following rates, only observed. First insertion, fifty cents, per square, of ten lines. Each subsequent insertion, twenty-five cents, per square, of ten lines. Reasonable discounts will be made on yearly advertisements.

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Religious Miscellany.

Parental Obligations.

W. STATIONER.

Parents, the obligations by which you are bound to seek the present and everlasting welfare of your children, are firm and solemn. God has said, "Train up a child in the way he should go;" but what way? Should he go to the tents of wickedness, or to the house of God? Is the disgrace, or honor—the dilemma—the purity—the ruin, or felicity of thy child that thou art commanded to make thy aim? An answer need not be given; but we must affirm, that that parent deservably neglects his duty, who does not train up his children in the habit of attending the worship of Jehovah. Often, when the Saviour appears in his courts, the eyes of the young are opened, that they may behold his beauty, and their tongues are loosed, that they may sing psalms to his praise. Often, at a period much earlier than expected, a course of study and worship commences, for which the world and the church, the subject himself, and the happy parent, have ten thousand reasons to be thankful. And when this rare instance, in which a virtuous education is followed with a life devoted to piety, the remembrance of parental instruction, and of the instruction received in the house of God, will all your check, will often return, and will comfort you, through divine grace, effectively reclaim the prodigal. First impressions are always deepest, death will soon take us from our children; it becomes us, therefore, to endeavor that such sentiments may be rooted in their tender minds, as may be serviceable to them, and to our children's children, when we are sleeping with our fathers; that, when led by dusky remembrance to visit the lifeless that rises over our dust, the tears of affection and gratitude may flow together. Many parents, it is to be feared, by the indulgence of a sinful, because in unwise and injudicious fondness, suffer their children to continue at home, to visit the house of God, or to pursue almost any other course which puerile caprice may fancy. Very differently did the Psalmist train up young Solomon. He has recorded the remembrance among his prayers, to the immortal memory of his parent. "I was my father's son, tender and only beloved, the sight of my mother. He taught me also, and said unto me, let thine heart rest in my words."—Prov. iv. 3, 4. O beware, lest your indulgence indirectly prove the damnation of your children. How much they are dear, very dear to your hearts, by so much the more be concerned to instruct them. Say with the Psalmist, "Come, ye children, hearken unto me, I will show you the fear of the Lord." Complain not that you cannot compel your family to attend the temple of the Lord. God has clothed you with authority; he has commanded your children to honor you, and of this they are sensibly made conscious. Let but your righteous injunctions be early, affectionately and perseveringly imposed, and you may hope for continual obedience. If, however, after such deportment, a child should prove rebellious, you will be able to derive consolation from reflecting that your record is on high and your witness is in heaven.

Children are ever imitating and cleaving to those whom they love. If you are but door-keepers in the house of God, your little ones will take hold of the skirts of your garments; and if you enter the dwellings of sin, doubt not but they will follow you. Paul argues, in his epistle to the Romans, that "a teacher of babes" should be a consistent character. "Thou, therefore, that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?—thou that sayest a man should not commit adultery, dost thou commit adultery?" Admonition unenforced by example, will be unavailable. Conduct at night will unravel the texture that precept wove through the day.

Perhaps there are parents who never admonish their children—who forbid them from attending God's house, or if not, leave them to the operation of that native depravity, which will of itself prefer sabbath-breaking to devotion. Alas, what thousands of young children are there who are walking in the wicked ways of their fathers! How often are they heard practising artful conversation, and with all the impurities of the

tongue! O parents! where is your natural affection? O have pity, have pity upon them! Ahaz led his son to be burned to an idol in the valley of Hinom, but you are leading your children to a more fearful flame. If you will not train them up virtuously for their sakes, do it for your own. Think how degraded is your condition, when, if a child would obey God, he must be disobedient to you; when, if he would enter into heaven, he must look with horror on the behavior, and fly from the resorts of him that begat, and of her that bare him.

Without staying to portray the wretchedness of your offspring in future life, or the remorse which you will probably feel in the hour of death, suffer me to lift up the curtains of the invisible world. I cannot but believe, that there are degrees in the happiness of heaven. I cannot but conclude that the joys of pious parents will be heightened, when they witness in glory the triumphant arrival of those children, whom on earth they had so often led to the sanctuary, and commended to God in fervent prayer. I must believe also, that there are degrees in the anguish of hell. The rich man feared lost his five brethren should come to his place of torment, because he knew their miseries would increase his own. The parents that are now "drinking down iniquity," are on their way to the pit; but, O, how will their pains be increased, when they behold their children descend after them into the same hopeless regions. Bayan, in his "Progress," brings his pilgrims to a mountain, on the side of which was an opening into hell. Mercy is instructed to hearken; she hearkened, and heard one saying, "Cursed be my father, for holding back my feet from the way of life and peace." Much of the misery of humanity will, probably, consist in reproach. Some, says Daniel, will awake to shame and everlasting contempt. Tormented with the devil and his angels, how will your heart endure to hear the cries of your children for ever lost! "O cruel father, O unfeeling mother, you never taught us to love heaven—we listened to no prayers in our childhood—a holy hymn we never learned—you never offered a petition for us in the closet, or in the family—the Bible you never read to us, nor caused us to read it—you never led us to the house of God; but made a mock alike at sin and at religion. We saw you enter the tabernacles of transgression; unsuspectingly we followed; you handed to us the poisonous potion, and our corruptions relished it. We saw you draw iniquity with cords of vanity—we applied our hands also to the rope, and, as the fruit of those sins to which you have been accessory, we are, by a righteous God, tormented in this flame!" * * * I will not enlarge. Permit me to appeal to you all, to-day, whether King David be not justifiably asserting, he had rather be a door-keeper in the house of his God, than to dwell in the tents of wickedness.

Almost Discouraged.

Our minister is almost discouraged.—Since he has been settled here he has labored hard for the good of the church.—He has endeavored faithfully to discharge his duties, and "has not shunned to declare the whole counsel of God." In his pastoral visits and intercourse with the people, he has labored to do good, to heal dissensions, promote union, and win souls. But he is almost discouraged. True, the brethren are not able to give him a large salary. The church is small, and when they do all they can, the amount they raise is but little. But now they do not raise what they might.—Some are dissatisfied and will not do anything, and some pretend to be growing poorer, and in their retrenchment they must begin here, and end here, for aught I know,—and taking all the circumstances together, his salary will not support him even with the strictest economy.—But this is not what discourages him. If the brethren are not willing to pay him for his services, why, the worse is their own, and he will not leave them. He is willing to work with his hands, if need be, to make up the deficiency.

It is also true that there are infidels in his neighborhood, and some apostates. It is not strange that they are enemies of the church and religion, and take every opportunity to manifest their hostility.—That is expected. Neither is it a cause of dejection that sinners are not converted as an immediate result of his labors, for he believes that,

"Though seed be buried long in dust,
It shall not deceive the sower."

and having faith in God, he is willing to wait His time to bless his labors. These things do not discourage him.

It is this: He does not have the co-operation of his brethren. They do not sympathize with him in his efforts and trials as they should do, and he has not much reason to believe that they pray for him and for a blessing on his endeavors. After laboring hard to prepare himself for the duties of the Sabbath, he sometimes finds but few present. The very individuals that ought to receive the most benefit from his sermons do not hear them, and he feels that his labor is comparatively

lost. But it looked as though it might rain, or they were fatigued with the labors of the preceding week, and wanted rest, and so stayed at home. And then the prayer meetings are thinly attended, and if a church meeting is appointed, he cannot rely upon the attendance of half a dozen members. Business that is essential to the prosperity of the church is accordingly left undone. By their actions they say that a few hours' labor is of more importance than the prosperity of the church. "One to his farm, and another to his merchandise," and the interests of the church are neglected. And then again, some must make the minister the receptacle of their complaints. If they are grieved with their brethren, or dissatisfied with the action of the church at any time, or if they sympathize with excluded members, they must make their complaints and unburden themselves to him. And so he must bear burdens not his own, and which others have no right to impose upon him. As matters are, he does not wonder that there are infidels around him, and that the unconverted are hardening themselves in sin. It is not strange that he is almost discouraged.—The wonder is, rather, that he is not altogether discouraged.—Watchman & Reflector.

Authenticity of the Bible.

Every one knows that the Bible, as we now have it, is a collection of several distinct works; little books, or tracts, written on very different subjects, and by many different authors, and written at different periods, also, extending altogether, over a space of fourteen or fifteen hundred years, from Moses to John, the last of the Apostles. The writings of the New Testament can be satisfactorily traced, partly by venerable manuscripts, and early versions; and partly by references to them, or quotations from them, in writers of established reputation, up to a period not far removed from the time of the first planting of christian churches by the Apostles, and the immediate disciples of Christ. This has been clearly proved by many industrious writers, and especially by Dr. Lardner, in his great work, "The Credibility of the Gospel History," in which that learned and impartial author has shown that the principal facts of the New Testament are confirmed by passages in the writings of Ancient authors who were contemporary with our Saviour, or his Apostles; or who lived near their time. Indeed, so numerous are the passages, from different parts of the New Testament, quoted in writers of the earlier ages of christianity, that, were the New Testament lost, its contents could be almost fully recovered, by collating these several quotations from it.

Again; many proofs turn up incidentally, of the genuineness and truth of the New Testament writers; proofs found in allusion to men and events, to customs and to laws, peculiar to those times, which, may indeed, be supposed well known to the writers of the times, but which a forger of spurious documents at a later period, would be certain to have overlooked. This kind of evidence is presented with great force and beauty, by Dr. Paley, in his "Horae Paulinae." A similar, but more modern production, illustrative of the genuineness of the book of Moses, is "Blunt's Undiscovered Coincidences." N. Y. 1851. a book discovering great ingenuity and much research.

Of this kind of evidence, unlooked for and therefore the more forcible in favor of the genuineness of the books attributed to Luke, fresh examples have been recently adduced. It had been objected, by the celebrated German rationalist Dr. Strauss, and others, that, by the inaccuracy in some of their statements, the New Testament writers had betrayed themselves, and had furnished conclusive proof, that the books bearing the names of these writers, could not have been a product of the Apostolic age, but must have been written at a period considerably later; because the Apostles and their contemporaries could not have been ignorant of the real facts. To give but an instance or two. Luke calls Gallio "proconsul of Achaia." Acts 18 chap. v. 12. This is a designation we should hardly have looked for, because, though Achaia was originally a senatorial province, Tiberius had changed it into an imperial one, and the title of its governor was, therefore, procurator. (See Bloomfield & Robinson, also Kemeth's Rom. Antiq's.) But now, a passage in Suetonius informs us, that Claudius had restored the province to the Senate, and thus most unexpectedly, it turns out, that Luke has given the correct designation. Again; Luke calls Sergius Paulus, governor of Cyprus. (Acts 13: 4, 7.) yet, inasmuch as Cyprus was an imperial province, we might have expected to find in that island a praetor only. In this, also, (remarks the celebrated Dr. Tholuck,) the correctness of the historian has been remarkably attested; for coins, and later still, a passage in Dion Cassius, have been found giving proof that Augustus restored the province to the Senate; and thus, as if to vindicate

the author of the book of Acts, the old Roman historian adds, "thus proconsuls began to be sent into that island, also." Transla. from a Tholuck, pages 21, 22, see also Dr. S. T. Bloomfield's Note on Acts 13: 7. In the same way coins have been found proving that Luke is correct in some other passages of his writings, the accuracy of which had been called in question. Is it not fair, then, to suppose, that other apparent discrepancies of the same order, may be eventually removed, by similar evidence? See the Edinburgh Review, October, 1849, p. 180.

It has often been alleged by infidels, and the allegation is reiterated by Strauss, that in the several accounts of the resurrection of Christ, given by the evangelists, irreconcilable contradictions occur; contradictions absolutely fatal to the whole story. Gilbert West, in his little book on the resurrection, has triumphantly refuted these objections, and has clearly shown that the evidence, presented in the various testimonies, furnished by the evangelists, is full, harmonious and conclusive; establishing, in a manner that no enlightened court of justice could possibly fail to acknowledge, as perfectly satisfactory, the resurrection of Jesus of Nazareth from the dead, as a great historical fact; proved beyond the possibility of successful denial. An admirable treatise on this subject of the Resurrection, is to be found also in a more recent publication, entitled "Mitchell's Guide against Infidelity," p. 71, to p. 152.

As to the Old Testament, our copies correspond with those in possession of the Jews, and by them held in so great reverence, that many centuries since, the learned rabbins counted every word and every letter, in each book of which the Old Testament is composed. Nay, so careful were they in transcribing copies of their law, i. e. of the Old Testament scriptures, that it, in writing it out, the copyist omitted one letter, or introduced one letter too much; or if the parchment became blotted, it was put aside as useless, the whole copy was spoiled. With such care, employed from time immemorial, a mistake of any consequence, was almost impossible. Besides, Josephus, a learned Jewish writer, of the age immediately succeeding that of Christ, has given us a list of the books held sacred by his nation, the Jews. That list corresponds with the books of our Old Testament.

Josephus gave also a history of his nation from its origin, presenting an abstract of the contents of the Jewish scriptures of his day. That history corresponds, in all its leading facts, with the contents of the Old Testament, as we now have it. Furthermore, a Greek translation of the Old Testament had been extensively used, for above two centuries before Josephus, among the Jews scattered in different provinces of the Roman empire, in which the Greek language generally prevailed. Moreover, the prophetic and the historical books of the Old Testament mutually illustrate and corroborate each other; furnishing also, points of contact with the history of other nations of antiquity, and exhibiting a series of historical events, running back to the time of Joshua, and even of Moses. The circumstances of the case are such, that deception and mistake are both and alike, nearly impossible. For the authenticity of no ancient book extant there is evidence so abundant, varied and satisfactory, as there is for that of the Bible, and especially of the five books of Moses.

The Slothful Servant's Excuse.

"IT IS NOT MY PEOPLE'S BUSINESS AS MUCH AS MINE."

This may be a reason why other people should perform it as well as you, but it can be no reason why you should neglect it as well as other people. The unfaithfulness of others does not excuse, but it aggravates your neglect. It was as much the business of the other disciples as of Peter to remain faithful to their master in the time of his extremity. But they all forsook him and fled. Did their desertion of their Lord excuse Peter's act of denying him? Did it not rather make his guilt heavier? When the multitude prove false then, if we love our Saviour, is the time for us to manifest our love by adhering steadfast to his services. Faithfulness in the midst of unfaithfulness has ever been, with good reason, esteemed peculiarly excellent and glorious. How bright did the loyalty of Abdiel shine as he passed forth from among the serried ranks of the rebel angels, the only one of all that innumerable host who remained true to his Maker!

—"Faithful found"

Among the faithful, faithful only he,
Among many, faithful only he,
Unshaken, unswerving, unfeigned,
His loyalty kept, his love his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant
mind,
Though slight."

But let us take another view of this excuse. Can any thing be more absurd than to urge the fact that there are few to perform a common duty as a reason why you should stand aloof from it? Were others ready and prompt your labor might perhaps be dispensed with, at least the want

of it would be less missed. But now their neglect is the very thing which makes your service the more indispensable.—Your obligation then to fidelity, is increased, not diminished by the unfaithfulness of others.

The Four Gospels.

We can trace, I think, a peculiar vocation in each of the Evangelists for catching some distinct rays of the glory of Christ, which the others would not catch, and for reflecting them to the world—so that the terms, Gospel according to St. Matthew, according to St. Mark, and so on, are singularly happy, and imply much more than we, for whom the words are little more than a technical designation of the different gospels, are wont to find in them. The first is the Gospel according to St. Matthew—the Gospel as it appeared to him. This which he has portrayed is his Christ; under this aspect the Deliverer of men appeared to him, and in this he has presented Him to the world; and so also with others. For Christ, ever one and the same, does yet appear with different sides of his glory reflected by the different Evangelists. They were themselves men of various temperaments; they had each the special needs of some different classes of men in their eye when they wrote their Gospels; and as these classes, though under altered names, still subsist, they have in this respect also, as ministering to these various needs, an everlasting value.

Thus the first Gospel, that of St. Matthew, was evidently a Gospel designed for the pious Israelite, for him who was waiting theocratic King, the Son of Abraham, the Son of David, who desired to find in the New Testament the fulfilment of the prophecies of the Old, and in Christianity the perfect flower, of which Judaism was the root and stem. And as among the Epistles that of St. James, so among the Gospels, this of St. Matthew was to serve as the gentle and almost imperceptible transition for so many as clung to the forms of Old Testament piety; and desired to hold fast the historic connection of all God's dealings from the first.

But the second Gospel, written, as all Church tradition testifies, under the influence of St. Peter, and at Rome, bears marks of an evident fitness for the practical Roman world—for the men who, while others talked, had done; and would not at first crave to hear what Christ had spoken, but what He had wrought. It is eminently the Gospel of action. It is brief; it records comparatively few of our Lord's sayings, almost none of his longer discourses; it occupies itself mainly with his ministry, with the mighty power of his ministry, into which ministry it rushes almost without a preparatory note. Some deeper things it has not, but presents a soul-stirring picture of the conquering might and energy of Christ and of his Word.

But the third Gospel, that of St. Luke composed by the trusted companion of St. Paul, and itself the correlative of his Epistles, while it sets forth one and the same Christ as the two which went before, yet in some respects sets Him forth in another light. Not so much, with St. Matthew, "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers;" not so much, with St. Mark, Jesus Christ, "the Lion of the tribe of Judah," rushing as with lion springs from victory to victory; but Jesus Christ, the Saviour of all men, is the object of his portraiture.—This is what he loves to dwell on,—he dwells in which not Israel alone, but the whole heathen world, was destined to glorify. God for his mercy in Christ. Jesus, he describes Him as the loving physician, the gracious healer of all, the Good Samaritan that bound up the wounds of every stricken heart; in whom all the small and despised and crushed and down-trodden of the earth should find a gracious and ready helper. Therefore, and in accordance with this, his plan, has he gathered up for us much which no other has done; he sets the seventy disciples for the world over against St. Matthew's twelve Apostles for Israel; he breaks through narrow national distinctions; tells of that Samaritan, that alone showed kindness—of that other, who, of ten, alone remembered to be thankful; and but, too, and his only, the parable of the Prodigal Son, itself a gospel, within the Gospel.

But to hasten on from these characteristics of the earlier three, which might well detain us much longer, something was yet wanting—a Gospel in which the higher speculative tendencies, which were given to men not to be crushed or crippled, should find their adequate satisfaction—a Gospel which should link itself on with whatever had occupied the philosophic mind of heathen or of Jew—the correction of all which in this was false—the complement of all which was deficient. And such he gave us, for whom the Church has ever found the soaring eagle as the fittest emblem—he who begins with declaring that the Word of God, whereof men had already learned to speak so much, was also the Son of God,

and had been made flesh; and had dwelt among us, full of grace and truth—who, too, has brought out the inner, and, so to speak, the mystical relations of the faithful with their Lord, as none other before him had done.

Christ and Sinners.

BY B. HARVEY.
(Delivered in New York, 1846, the preacher being in his 111th year. He died in 1847.)

Who of this congregation has reason to rejoice and give honor to Christ? It is all his servants; all who love him. No matter whether rich or poor, young or old, black or white, God delights in having all his servants rejoice and be glad, for this gives honor to him. Whenever a congregation, or class, or people is called upon to give honor to him, what is it? "The marriage of the Lamb is come, and his wife hath made herself ready." And what does this suppose? Why, that there was a time when she was not ready.—What is necessary? Why, to put off the clothes of sin and shame, with all the beggarly elements that belong to a state of nature; and it shall be granted to her to be clothed in fine linen, clean and white; for the fine linen is the righteousness of the saints.

A deceitful, wicked man is not fit to serve either God, man, or the devil. I'll tell you why. He is not fit to serve God, because he is unholiness; he is not fit to serve man, because he is deceitful; and he is not fit to serve the devil, because he is not content with his wages. I once saw a rogue of a soldier, for some crime that he had done, tied up and flogged with forty lashes, well laid on; and while he was taking his wages, he made all sorts of noises, but he never once said that he liked it. No, no, my friends, the sinner is not satisfied with the wages which the devil gives, and he never will be—for "the wages of sin is death!"

Behold the Lamb of God! And where shall we behold him? Shall we behold him, when he pushed space apart, and dropped into this little system? when the morning stars sang together, and all the sons of God shouted for joy? Shall we behold him when he takes from his bride her robes of shame and sin? "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "The word was made flesh!" O, there was life in that nature! God and man! Jesus was as much man, as if he had not been God. O, there was the Mediator, the man, Christ Jesus! That human nature he laid down as the purchase of his bride. So any one who has human nature has a right to plead the promises and love of God. O the love of God and of Christ! The Son came as a volunteer. What does he say? "In the volume of the book, it is written of me, I delight to do thy will, O God!"

Who am I inviting? Why, the poor sinner—the poor prodigal. O return, return to your father's house! And when the poor prodigal returned, what did he do? O, he fell upon his neck and kissed him. And what then? O, he tells the servants to bring the best robe and put it on him. Return then, prodigal, you shall have the best robe there is in the kingdom of heaven. O, the good will of God! O, I cannot get words to express it just as I could wish, but it shall be a durable covenant. Jesus shall say at last, "Well done, good and faithful servant." O what an applause that will be! O, if my soul can only hear that applause! All that have done good shall come forth to the resurrection of life; but O, they that have done evil—shall I speak the word?—"to the resurrection of damnation!"

AN ITALICISED THEOLOGY.—Mrs. Isabel La Graham once expressed her preference of Owen and Howe and other old divines to modern theologians, because the former used so many italics in their works. Being asked what religion there could be in italics, she replied—"Quotations of Scripture are always printed in italics; and these abound in the writings of old divines." We need more of such italicised theology in our day. Not that a sermon or theological treatise should be overlaid with proof-texts after the manner of the catechism—texts which often serve to make the reader doubt whether the doctrine of the catechism is really contained in the Scriptures, since the "proofs" are so foreign to the subject—but that the text of Scripture should be so interwoven with the text of the discourse that it shall be apparent that the sermon is not merely sugared by the word of God, but grows out of it at every point, and is only an unfolding of the life and power of that Word in its application to human life and duty. The great deficiency of theological students is in Biblical knowledge, a familiar acquaintance with the Scriptures and an aptness in unfolding their meaning. Theological systems may be studied to the neglect of the Word of God. A church can be fed only by a Biblical theology and a Biblical preaching. Those sermons which are best remembered and most blessed are of the italicised sort which Mrs. Graham so much admired—apt expositions of the sacred text.

THE BAPTIST.

WEDNESDAY, MAY 7, 1851.

THE MISSISSIPPI BAPTIST EDUCATION SOCIETY, will hold its third annual meeting with the Baptist church at Canton, on Friday before the fifth Lord's day in June next. Introductory sermon by Rev. D.L. Russell, of Vicksburg.

S. J. CALDWELL, Cor. Sec.
Canton, Miss., April 22nd, '51.

REV. JOHN CALDER is our authorized Agent at St. Louis, Mo., and will receive money and forward names of subscribers to our paper.

ALL MISCELLANEOUS ASSOCIATIONS are authorized to receive money and obtain subscribers for our paper. We hope they will, without further solicitation, favor us with their services in this matter.

See letters and receipts in our next issue. Meanwhile, thanks to the good brethren who have sent us a goodly number of new names this week. That is right, brethren. Let us have a place beside every hearthstone—let every family take a religious paper.

THE NEW VERSION.—The article under this head is from an esteemed correspondent in Mississippi. We commend it to attention, though of course we dissent in toto from the main view of the writer. Our own opinion on this subject has been frequently expressed, and we have seen nothing since to shake our first judgment of the measure—that it is unnecessary, inexpedient, and fraught with bad consequences to the cause of Christ.

AN OLD MAN.—We have received an obituary notice (which will appear next week) of a Revolutionary Soldier, Wm. Sanders. He died, at his residence in Jefferson county, of this State, March 13th, 1851, aged 90 years and 9 months.

REV. J. B. STIFELER.—Our brethren will be much gratified in recognizing our excellent brother Stifeler, of Galveston, among the contributors to their edification the present week. Having now got his matters a little straight in his new home, he promises us more frequent communications. Referring to the state of the church, he says: "Our cause is progressing in this place. My congregations are improving. Two weeks ago I baptized two who had been Presbyterians for several years. Others are investigating the subject of baptism. Truth will ultimately triumph."

We are glad to receive the following from our brother, in relation to our paper. He says: "Your paper pleases me more and more. It is just what we want. I am sorry that another attempt is being made in Mississippi to publish a Baptist paper. It will fail. Your paper is much esteemed in Texas."

NEW PAPER IN MISSISSIPPI.—We are glad to learn that there is strong probability, that the new paper spoken of in the Northern part of Mississippi some weeks since, will be abandoned, if it has not been already. Sure we are, the enterprise, if persisted in, will meet the disapproval of the great mass of the denomination in the State and out of it—and the knowledge of this fact, should be sufficient, as we are satisfied it will be, to determine the course of the excellent brethren who are interested in getting it up. They do not desire to divide the ranks of the denomination, but to ascertain the public mind on the subject, and when this is seen to be unfavorable to the scheme, it will doubtless be forsaken. That the Baptists of Mississippi are opposed to its being commenced, we are assured by almost every mail from that State. The views of two of the most prominent and distinguished members of the denomination in the State, have been given in former numbers of our paper, and perhaps fifty others of the same sort have been received by us since. This position is not confined to Mississippi, but extends into Louisiana, Texas and Florida. There are letters now lying before us from intelligent brethren in each of those States, also expressing the deepest regret that anything of the kind should at present be thought of. From the one of sentiment given thus far, we doubt if there can be three hundred persons in the whole South West, out of the immediate vicinity whence it is originated, that would not disapprove it, if a fair representation of facts were placed before them, and surely this should lead our good brethren to give it up at once. We hope they will do so, that the public mind may be at rest on the subject. As a denomination, we are not prepared to sustain more papers than we have at present, and there is certainly no need of any more.

TE-KEGER FEMALE COLLEGE.—We learn from the Magna Republic, that the contracts for the erection of the East Alabama Female College have all been let out by the Building Committee, and that the respective contractors, who are very efficient and responsible men, are making all needful preparations for the speedy completion of the work. It is now pretty certain that the walls of this large building will be up by the middle of November next, and perhaps before that time. This edifice will add greatly to the interest of the beautiful village of Tuskegee, and every citizen should feel called upon to contribute whatever is in his power, to forward an enterprise calculated to dispense the blessings of education broadcast through the land, and to make it a seat of learning for East Alabama.

STILL THEY COME.—The Rev. Samuel Bee, for many years a minister of the Methodist Episcopal church, was baptized into the fellowship of the Charles St. Baptist church of Boston, on the 13th ult. Verily, it was enough to cause the laity of the Methodist church to doubt the validity of their baptism, when they see so many of their old ministers breaking it.

Heresy of the Baptists—Got it at last.

The former part of this caption is the title of a Tract of 34 pages, which has been clandestinely circulated, by a certain Puseyite ecclesiastic, in this town for the last three years or more, and which after various efforts we were never able to obtain a copy of, until within a few days since. It is a sweet morsel, and that our friends, who know as much about the faith and manners of Baptists as he, may well understand the claims of the Rev. Mr. Stickle on their confidence as a Christian, and a gentleman of veracity, we propose to furnish them with the following bits of information distributed by him in this community.—They are either true of the Baptists of this place, or they are not. If they are, we challenge the Rev. Gentleman to the proof; if they are not, he will stand convicted before the public of perpetrating a deliberate slander on more than 500 citizens of this place. Nor will he plead in abatement of this slander, that he was not the author of the Tract, and that he did not say they were true of the Baptists of Marion; for in reply, it may be said he circulated it, as though it were original, and circulated it in this community as containing heresies of the Baptists generally, without respect to times, places, or parties. We copy from pages 10-12th, that the Baptists believe and teach:

1. That Christ did not receive His human nature from the Virgin Mary, but from Heaven.
2. That Christ is not God, but a mere man, or a creature, and therefore not to be worshiped.
3. That the soul sleeps between the hour of death and the day of the Resurrection and Judgment.
4. That those who die in infancy cannot be saved.
5. That the soul of an infant perishes with its body, never to be revived.
6. That the soul is material, or the result of physical organization.
7. That the Old Testament is abolished, and the New is the only Rule of Faith.
8. That the Gospels alone are the Rule of Faith, the rest of the Bible to be rejected.
9. That men can live without any sin.
10. That there is no original sin or inherited depravity of nature.
11. The Millennium doctrine, that the Second Advent of Christ to reign personally on the earth, is very near—that it will take place next year, or within a short and definite period.
12. That laymen have authority to preach and administer the Sacraments.
13. That Baptism may be administered either in the name of the Trinity, or only in the name of Jesus Christ.
14. That Christians are under obligation to observe Saturday as their Sabbath.
15. That all days are alike, and no day is to be observed as peculiarly holy.
16. That human learning is hostile to religion, and ignorance is most favorable to immediate reception of the dictates of the Spirit.
17. That among Christians all human governments and institutions are unnecessary and unlawful; and obedience to any other Ruler than Christ is wicked.
18. That it is unlawful to hold civil office, and that magistrates are to be excluded from the Church.
19. That oaths are unlawful.
20. That war is unlawful.
21. That capital punishment is wrong.
22. That all men are equal and should have all things in common.
23. That polygamy is lawful.

Such are a few of the allegations put forth on the pages of this Puseyite Tract. We shall not attempt a refutation of any of them—leaving it to the public to judge of their truth or falsity, and leaving the public to judge also of the moral principle of that man who in the robes of the Church and in the face of heaven, can have the audacity to circulate such things as truths in the town of Marion. That he puts them forth here, is presumptive proof that he regards them applicable to the Baptists of this place and elsewhere generally. As we said this he knows to be so, or he does not. If he does, we demand the proof; if he does not, we demand an unequivocal, public retraction of the malicious calumny.

But we shall notice more of this Tract anon.

THE BAPTIST PREACHER.—We have received several numbers of this valuable monthly periodical, which we intended to have noticed earlier, but for their sudden disappearance from our sanctum—for you must know, kind reader, that we have many visitors who feel no less interest in important documents, than ourselves.

The February number contained two discourses:—(1) Consecration to Christ, Urged, by Rev. Cornelius Tyree, of Va.; and, (2) The Power of Man to Obey the Gospel, by Rev. Edward Baptist, of Ala.; with and addendum on Amusements, by the Editor. The views of brother Baptist on this difficult and abstruse question are known to many. He is an able reasoner, and on this subject thought much. His sermon will be read with pleasure and profit. We marked the Editor's judicious and timely remarks on amusements for publication in our paper.

The contents of the March number, are, The duty of Individual Christian Effort, for the Salvation of Souls, by Rev. T. B. Ripley, of Tenn.; and Seed-time and Harvest, Rev. A. McDowell, of North Carolina.

The April number, contains an able discourse by Rev. T. F. Curtis, Prof. of Theology, in Howard College, on The certainty of the Divine Purpose and the Contingency of Second Causes. This discourse we shall probably transfer entire to our columns.

We commend this work, the Baptist Preacher, to all who want some of the best original sermons in the English language, and at a price which all are able to pay—\$1.00 per year. Address Rev. H. Keeling, Richmond, Va.

Dr. Bernland has discovered a mode of making liquid leather, which may be cast into the form of boots and shoes.

Texas Correspondence.

Pleasant Season.—Rev. R. C. Burleson an Associate Editor—Sunday School Cause—Rev. Noah Hill.

Bro. Chambliss:—We are favored by Divine Providence with just such a spring season as is desirable for agricultural operations, and I am pleased to find that our planters are duly improving their advantages. The crop looks well, prospects flattering.

I was much pleased to notice the announcement in your paper of a Texas Department in anticipation, and am glad that its management has been committed to such judicious and able hands. Rev. R. C. Burleson enjoys in such an eminent degree, the confidence of his own denomination, as well as that of the citizens generally, that he will be able to secure the co-operation of many valuable correspondents in different parts of our State. I have often wondered why you do not give more Texas matter in your paper. Intelligence from this country would, doubtless, be quite acceptable to most of your readers in, as well as out of Texas. Many in the region of country in which your paper circulates are looking to this country as their future home. Others have friends and relatives here, and, of course, feel deeply interested in whatever pertains to the well or woe of Texas. I know not how many subscribers you have in the State, but from the number of communicants in your denomination in this country, and their general intelligence and enterprise, I should hope you had, at least, one thousand paying subscribers. I am confident you ought to have more than that number. Among them you should have many regular correspondents. With your Texas Department you will, doubtless, be enabled to give much additional information in regard to this country.

I am now in the sixth year of my Agency for the A. S. S. Union. The whole of Texas is my field. Of course I have met with a considerable share of success, or the Union would not have continued the agency a long time, as such a favor has not, I believe, been granted to any other South Western State. The agency has thus far been sustained, mainly, by the liberality of our northern friends, though the citizens of Texas are now beginning to contribute quite liberally. Therefore they have felt themselves unable to do much in that way. I have uniformly experienced much courtesy and kindness from my fellow citizens of all denominations, as well as from those unconnected with any ecclesiastical organization, for which I desire to be grateful.

Rev. Noah Hill, of Matagorda, has accepted the appointment of missionary, to the Colored Population, on the lower Colorado and Brazos—a most important and hopeful field of labor, and one which could not have been entrusted to a more able, judicious and prudent laborer. You are aware that brother Hill is generally regarded as one of the most useful and efficient ministers in Texas. He enjoys, in an eminent degree, the confidence of all denominations. His talents would qualify him to be an acceptable Pastor of any of our city churches. He has for some years sustained this relation to the Baptist churches at Matagorda.

Yours truly,

Great Disposition of Ministers—Business and Educational Prospects of the Country.—The Wants of Mexico—State of Religion at Home.

Dear Bro. Chambliss:—In former communications, I have spoken of the wide spread and lamentable destitution that exists in this portion of our Lord's vineyard, and I regret now to state that it is even greater than it was previously. We have had a rapid influx of population ever since the beginning of December last, among them we hail many useful, pious members of the church. But we regret to say, not a proportionate share of ministers, and even of those few, some have been compelled to resort to other vocations for a support and cannot devote themselves wholly as to these things the Apostle commands.

The enterprise of the country is evidently on the advance. Business in every department is driving forward at a rapid rate. An intense interest on the subject of education, seems to be manifest throughout the State. The liberal provision of the Legislature in setting apart a school fund, and the abiding interest manifested by the inhabitants, will set our State in advance of most of the new States, on this important subject. The Sunday School is spreading, and through its instrumentality, the word of life is being scattered broadcast through the land.—It is to be regretted that this institution has been too much neglected by professing Christians, and even opposed by some that bear this hallowed name. The circulation of religious tracts, books, &c., would do much for the advancement of the Redeemer's cause.—these can exert an influence beyond the reach of the ministry and Sunday School cause.

Several thousands of tracts, &c., would aid very much the introduction of the gospel into Mexico. This suffering and degraded people may justly charge upon us the neglect of their immortal interest. What multitudes are here at our doors, blinded by superstition and hardened in iniquity, that are crowding the broadway to endless ruin. Few, feeble and faltering have been the efforts made to send the gospel into Mexico. Truly, may the perishing thousands, sinking down to eternal woe, exclaim, "no man cared for my soul." And shall it continue to be so? God forbid, let their conditions be made a subject of prayer, let their necessities be set before our congregations, and let every Christian make the prayerful search, in our hearts, have we done what we could in this matter? Are there not some among us who are willing to go and carry the gospel to them?

What if some should suffer in being leaders in this glorious work, and be sent to the rack, the stake or the dungeon, as witnesses for the

truth. Do we not owe all this and more, to Him who gave his life for us, and should we not like the Apostles, rejoice that we are counted worthy to suffer such things? We hope the time is not far distant when these people shall hear the gospel's joyful sound, and the heaven of truth spread through the minds of that ignorant and degenerate race.

It is a source of regret that the state of piety is not such as it should be among us. There are, however, some cheering indications; good attention is given to the word preached, an inquiring state of mind is manifest among many, and we fervently pray that a gracious outpouring of the Holy Spirit may we witness in our midst.

Your Brother in Christ,
J. H. STIFELER.
Victoria, Texas, April 20, 1851.

What is Repentance?
BY REV. J. B. STIFELER.

This is a question of great importance. Repentance is one of those graces without which there can be no salvation. It is an essential pre-requisite to spiritual peace on earth, and eternal happiness in heaven. Without it, none can possess happiness here or bliss hereafter.—That must indeed be very important which is so inseparably linked with present spiritual peace and future felicity. An error on a subject so important, cannot be harmless. Every person who desires to become an heir of bliss, should understand what is required of him, when he is commanded to repent. The object of this article is, to present the characteristics of evangelical or genuine repentance.

In attempting to answer the question, "What is true Repentance," we shall be assisted a great deal by an examination of the terms used in the original to express it. The word *metanoia* and *metamelia*, translated repentance in the sacred Scriptures, are by no means synonymous, although they are occasionally reciprocated both in the sacred and secular writings. The term *metamelia* literally signifies that painful apprehension which arises from a sense of preceding guilt. It may be regarded simply as the fruit of a guilty conscience. It is simply a regret for what has been done. In this sense any person even an infidel, may repent of having acted criminally, when he finds that his deeds will bring upon him consequences fatal to his interests and happiness. Such is not genuine evangelical repentance. But *metanoia* is very different. The definition given by approved lexicons, is—a change of mind, or purpose, on subsequent reflection or experience.

Genuine repentance (*metanoia*) then is a change of mind, or regeneration truly so termed. It is that new birth which is the gift of God, by the effectual work of His Spirit. The internal principle of this repentance that needeth not to be repeated, is regenerating grace, infused by the Spirit of God.

Let this distinction be borne in mind; *metamelia* is simply distress for the calamities of sin, while *metanoia* is a change of mind. Judas is said in Matt. 27: 3, to have repented (*metamelia*) i. e. he regretted what he had done against an innocent Being. His was not that repentance which attends salvation. True repentance (*metanoia*) was the burden of John the Baptist's preaching—Matt. 3: 2. "Repent ye (*metanote*); for the kingdom of heaven is at hand." So also did Peter preach to the people. Acts 3: 19. "Repent ye (*metanote*) therefore and be converted, that your sins may be blotted out, &c." Here genuine repentance is directly joined with "conversion" and also with the "blotting out of sins." This contrast between the two words in question, is plainly shown by a reference to the language of Paul, 24 Cor. 7: 10. "For godly sorrow worketh repentance to salvation not to be repeated; but the sorrow of the world worketh death." Here Paul speaks of genuine repentance, and uses *metanoia* to express what he styles a "repentance to salvation" (*eis thetaron*) into salvation. The distinction is still more evident from Paul's using *metamelia* "not to be repeated" or *not to be regretted*, as referring to the nature of genuine repentance or the salvation with which it is connected. I know not how better to express my views of this verse, than by quoting the language of that eminent expositor of God's Word, Thomas Scott. He says on this passage, "For that 'sorrow' which was the effect of divine grace, and the fear of God, was suited directly to work repentance in the heart, and to render it humble, contrite, submissive, afraid of punishment, dependent on mercy, disposed to renounce and mortify every sin and to walk in newness of life. So that this was 'repentance unto salvation' as always connected with faith in Christ and an interest in his atonement; and no man would ever repent of this sorrowing and repenting." We conclude, then, in the language of another, that genuine repentance is "A godly sorrow for sin, on account of its malignant nature, and offensiveness to God, which is accompanied with a hatred of sin, and a love of holiness."

Galveston, April 22.

An Agent Wanted.

The Board of Mississippi Baptist College, Hinds county, are anxious to secure the services of an Agent to canvass the State of Mississippi, adjoining Parishes of Louisiana and border counties of Alabama, for the purpose of laying the claims of the College before the people of those States, and securing the co-operation of all who wish well to the enterprise.

Letters (post paid) addressed to Rev. Benj. Whitfield, Meridian Springs, Hinds county, Miss., President of the Board of Trustees, or the subscriber at Clinton, will be attended to.

N. B. Southern Baptist papers and all others friendly to the cause of education will please copy.

By order of the Board.
Geo. Stokes, Sec.
April 12, 1851.

To the Baptists of Mississippi.

The Mississippi Baptist Education Society at its last annual meeting adjourned to meet again on Friday before the fourth Lord's day in June next, at Canton, but by mistake, we presume of the printers, the minutes of that meeting say it is to convene on Friday before the first Lord's day in June. The time as it reads in the minutes would have been decided upon as that time, were it not so near the time of the meeting of the Southern Convention in Nashville, in May. Many of our ministering brethren wish to attend both. At a meeting of the Board of the Society recently held at Raymond, the subject was fully discussed and it was resolved that we cannot hold our annual meeting on Friday before the first Lord's day in June, as published in the minutes, but that as there are five Sabbaths in that month, we meet on Friday before the fifth Lord's day in June next, so that those who wish to attend the Southern Convention may have ample time to return home, visit their churches, and meet with the Education Society. Again, the fifth Sabbath is a more convenient time for ministers to leave their churches, as they usually have no fixed engagements for that day. We hope all our ministering brethren will lay the claims of this Society before their churches, and will make a direct call upon them for funds for the education of the rising ministry, and send them up to the annual meeting. There is no enterprise of higher importance than this, none whose claims are so palpable and urgent. The harvest is ripe and the laborers are few. How are our vacant churches, and destitute regions to be supplied? Shall we depend upon other States to supply us? We welcome godly self-denying ministers coming among us from any part of the world, but we object to doing nothing, and depending upon churches in other States to do for us what we ought to do for ourselves. The present condition of our denomination in this State demands prompt action upon this subject. Our congregations need a ministry from their midst to teach them the way of life.—The sons of our own churches are ready to enter the ministry, and they can exert greater influence over those with whom they have lived than strangers possibly can, and many of them need your sympathies and aid.

We are pleased to say to our brethren that there is an increasing interest upon this subject throughout the State, and that we have already effected much, and the prospect is we shall do much more. The introductory sermon will be preached by Rev. D.L. Russell, of Vicksburg, at 11 o'clock A. M. The Baptist church at this place tenders her hospitality, and cordially invites the friends of ministerial education to attend.

S. J. CALDWELL, Cor. Sec.
Canton, Miss., April 22nd, 1851.

Rev. A. B. Cabanis.

Bro. Chambliss:—This brother has been among us and cheered our hearts by his presence, and his very highly esteemed lectures. He has met with better success, perhaps, than any other agent that has visited us. Our brethren here, I am happy to say, it is always glad to see a pious and efficient agent. Many of them, determine before, what they will give to the cause of God, and hence are ready for the messengers of the churches to carry their contributions to the poor saints. But there is something peculiar in his manner of lecturing—so edifying, and so convincing to those who may have entertained a different sentiment, while it leaves them in a good state of feeling towards him, and the cause he advocates. I would not indulge in this sketch, were it not that most of the readers of the "Baptist" will not have the pleasure of seeing him. He is now on his way to Nashville, Tenn., to the Convention, where he will, with three other missionaries, be publicly set apart, for the missionary labor in Shanghai. It is to be much regretted that he cannot remain in the States longer, and stir up the pure minds of the brethren, on the missionary subject.

He has with him a large map, on which he first points out the land of Israel, which is very small, and shows from the Scriptures, from such passages as Gal. 2: 9, that before Israel was half converted to the Christian faith, and while the number of preachers was very small, that out of that small number, Paul and Barnabas were sent among the heathen. This point was to answer those who say, "We need preachers at home—we have heathen at home." He then showed from Acts 13, that Barnabas and Saul were separated, by direction of the Holy Spirit, at Antioch, and were sent to Seleucia, where they took ship on the Mediterranean, and from that moment they were, all the time, among idolatrous heathen, such as are now in China.

He gave additional interest to his lecture by reading from the Scriptures, some of the sayings and doings of Paul, while in Athens, Acts 17: 22-23, and other heathen cities. We are often asked by our brethren who hold different views on the missionary subject, to show some analogy from the scriptures, between the primitive mode of missionary labor and our present plan of supporting preachers in heathen cities. This point he dwelt on with particular care, and with the most respectful language. There were present several intelligent anti-missionary brethren. For the analogy he showed from 1st Cor. 16: 2, 3, that the Apostle Paul recommended a contribution to be taken up for the saints, and messengers,—whom we now call agents—to be appointed to carry their contributions unto Jerusalem. But Jerusalem was not a heathen city, and some say that these poor saints were not ministers, but such poor as should always be supported by the church, and hence, if a mission, more like a Domestic than Foreign, and differs a little from the case of one Gentile church supporting the ministry in a heathen idolatrous city. He then cited Phil. 4: 15, 16, where Paul acknowledges that the church at Philippi, being among the oldest of the Gentile churches, sent contributions "once and again" to him while he was preaching in the heathen and idolatrous city of Thessalonica. He cited also from 2d Cor. 11: 8, that other churches had assisted Paul in his "service" in the heathen city of Corinth.

But what pleased us much, was his very modest expression about Diotrephes. He had traced the messengers—or agents—of the churches, in their labors of love, and noticed St. John's commendation of them, 3rd Jno. 8 ver., and after reading the conduct of Diotrephes, ver. 1 and 10, who it appears, was opposed to missionary operations, in that he would not receive the brethren—the messengers—himself, and even forbid those that would help them, and cast them out of the church. He did not say that the conduct of Diotrephes, in casting out those messengers who were disposed to assist the messengers of the churches, was exactly analogous to excluding a member from the church now, for assisting in the same work. This, however true, might have given offence. He allowed everyone to draw the analogy himself, but modestly said, "I think Diotrephes was wrong, if he did not dis-posed to help himself, I do not think he ought to have prevented others from helping."

GIRALDI.

Sumter, Ala.

China Correspondence.

Voyage from N. O., to Canton—Painful Surprises—Mission and Missionaries—Female Meetings—Flattering Prospects.

Dear Bro. Chambliss:—I have been promising myself the pleasure of writing, at least a few lines for the columns of your widely circulated and excellent paper. And as the journal of this day is rather extraordinary, I will now, with your permission, fulfill my intention. The first let me say, that after I left New Orleans, in February last, we made tolerably direct progress to China, where we arrived on the 7th of August. To my surprise, on our arrival, we found that our dear sister Whilden, had departed this life; and her dear husband had left for the United States, and that the concerns of the Canton Mission were kindly conducted by one of our Pado-baptist brethren. While we were so much indebted to him for his kindness, still it teaches us the lesson that it is important to have more than one missionary at our station. Indeed, at such a station as this—would it not be right to have five or six? And who are to do and act on this subject? Are not your readers as well as the Board? I soon, however, lay charge of the Mission and got under full way again. We have two chapels, three native assistants, myself and two missionary Ladies—Mrs. R.—and Miss Baker. The services since I entered upon the duties of the Mission have been kept up; two public preaching services during the week and two on Sunday, at the Lein Hong Ki chapel; and one every day the week at 12 o'clock, at the Wei Tung chapel and two on Sunday. But these chapels are ten miles apart, and hence you may easily perceive that it is impossible for me to attend the Sunday appointments; and hence for want of more help from our denomination, I have to lay the aid again of our Pado-baptist friends. I do not this too hard? Only one baptist preaches to the whole city of Canton, estimated at a million of inhabitants!!! But to make the most of my means and strength, I am keeping one but protracted meeting at the Wei Tung chapel, in order to make at least, one sound impression and to test the power of the gospel upon the heathen people, and also to make full proof of my ministry. We labor, preach, pray, and distribute books as tho' the work were ours; while we long, and hope, and look for the blessing of God in the outpouring of the Holy Spirit and the conversion of souls, as knowing that all our help must come from Him. O, for refreshing seasons from the presence of the Lord!

But, in addition to the services named, we have started female meetings, at which our missionary females may make themselves useful. We have already had several meetings of the kind at the residence of one of the assistants; but we have had our first public meeting of the kind to day in the chapel. In the morning we had quite a full male meeting—more than a hundred hearers, to whom Chow Seen Shap preached from Matt. 28th chap., upon the resurrection of Christ; and then an able native assistant from Hong Kong, preached a good sermon for us on the ten commandments. I spoke myself upon the resurrection of Christ the sure pledge of our resurrection when every man shall receive a just reward as his wage shall be. Achun, the servant boy, who with me in America, also spoke and gave the some account of his visit to the United States and how the money is procured there for the support of Missionaries, and the distribution of books. This was interesting to the congregation, as many of them supposed we were here and supported by the President!

In the afternoon an adjoining room was opened for females and a different door for them to come in at. Mrs. Roberts attended to receive them. About twenty or thirty women and girls came into her and listened to the gospel; while about eighty men heard the same in the other room. After the meeting was over the partition door was closed, and Mrs. R., at a length, spoke the gospel to the females, through an interpreter; to which they listened with great attention. Never since our return have so many people, under such promising circumstances, in any one day, heard the gospel at either of our chapels here! There seemed to be something encouraging in their attention; and noticed at least one old gentleman, who has attended almost every day for the last two months. I trust this with similar cases, foretells good.

Yours in Christ,
I. J. ROBERTS.

November 24, 1850.

Letters from Rome state that the presence there of the French army is regarded as necessary to the maintenance of order, that the foreigners in Rome who have taken houses or apartments, have had it inserted in their leases, that in case the French army should leave Rome their engagements should be null and void.

Soul-Prosperity.—No. VI.

BY C. D. MALLARY, D. D.

All established religious comfort another item in Soul-Prosperity.

As they soul prospereth." 3 John 2.

My last number, I took occasion to speak of a vigorous faith is the parent of vigorous healthful joy; and well established comfort is an important part of Soul-Prosperity.—The joy of the Lord is our strength." Ne. 8: 10. Much of the useful, efficient, beautiful strength of children of God consists in holy, established, and to be spiritual strong is to be spiritual prosperous. Were we to judge of religion that would seem to be the common experience of great numbers of its professors, we might conclude that it is a meagre and joyless religion. We might suppose, that whilst it has the power to bruise and lacerate the conscience, it has every little balm to assuage the sorrows, which it inflicts; that whilst it takes off the edge of our afflictions for earthly satisfactions, it is unable to impart any very comfortable relief for spiritual distress and heavenly delights. At most, it might be regarded as a protection against present dangers, and a cold pledge of future enjoyment, without the ability to cheer the heart from day to day with any agreeable, positive and solid felicity. It is thus that it advocates have often done it a vast disservice, and greatly dishonored its divine author. The sweet and lovely attractions of piety have not been felt as they should have been by the ungodly; official thinkers and the lovers of sinful delights have been thereby persuaded to identify religion with sadness, the embracing of the cross of Christ, with the surrendering up, at least for the present, of everything truly engaging, and substantially joyful. Even professors of religion themselves, for the lack of settled comfort, have greatly undervalued their own spiritual heritage; and without the cheering stimulus of holy joy, have uniformly lagged in duty, and have failed to urge upon sinners with zeal and power and a winningunction, the claims of the Son of God. O thou precious religion of Jesus, how hast thou been mingled in the house of thy friends!

Some one, I think, has said that "spiritual joy is the crown upon the wreath of our obedience."—And is it not truly so? Duty is not to be neglected at any time on account of our uncomfortable frames; yet how much easier is it to guard against this neglect when aided with the comfort of the Holy Ghost. How sweetly does this holy joy carry us through the varied round of God's commandments. How pleasantly does it draw us to the closet, to the Bible, to the sanctuary, to the church, to the prayer meeting, to the society of the saints; and how delightfully does it smooth down the roughness connected with our more severe and self-denying duties. It does not allow us to neglect the devotional duties. "The joy of the Lord," says Henry, "will arm us against the assaults of our spiritual enemies, and put our mouths out of taste for those pleasures with which the tempter baits his hooks." It spreads a sweet and refreshing order over the general tenor of our lives; inspires cheerfulness, suppresses peevishness and discontent, and through us, as the happy participants of its precious treasures, it says perpetually to all around, religion for your present benefit, and for your future happiness. And how does it enable us to forget the many sorrows of our pilgrimage, and prompt to be patient and self-ministering contemplations—on the everlasting joy of that other world, where all our sorrows are wiped from every face. Does not then the soul prosper when abounding in the joy of God's salvation?

Religious comfort is a matter of spiritual command. "Rejoice in the Lord ye righteous." Ps. 32: 1. "Rejoice evermore." 1 Thes. 5: 16.—"Rejoice in the Lord always, and again I say rejoice." Phil. 4: 4. It is therefore a relation to, or ever sad—rejoice to be habitually destitute of positive religious consolation. And is not obedience to the injunctions a thing, which is, in some good degree attainable by the saints? Surely we cannot doubt it, if we will well consider what ample provision has been made by the Redeemer for the consolation of his people. Peace was one of the last great legacies that he left for his afflicted disciples. "Peace leave with you; my peace I give unto you, not as the world giveth, give I unto you." John 14: 27. And as the executor of this great bequest, he promised and he gave the Almighty Comforter to abide with his flock forever. Joy is one of the essential ingredients of God's spiritual kingdom. "The kingdom of God is not meat and drink; but righteousness, peace and joy in the Holy Ghost." Rom. 14: 17. Faith is an abiding characteristic of the Saints, and its legitimate fruit, as we have already had occasion to suggest, is joy. "Now the God of Hope fill you with all joy and peace in believing." Rom. 15: 13. We read of the "comfort of the scriptures," Rom. 15: 4. The doctrines and promises of the Bible are unfathomable mines of joy, and that professor who is ever sad with such a resource at hand can by no means be regarded as a very prosperous disciple. How can it be that God's immutable promises should not inspire holy joy in the bosom of the Saint? To those he adds his immutable oath, "that by two immutable things wherein it is impossible for God to lie, we might have strong consolation." Heb. 6: 17, 18. The primitive disciples wrought successfully in the precious names of Gospel truth. Note the record transmitted to us of post-crescent times. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2: 46. Vigorous, hearty piety, not only derives comfort from those things which are ordained as the more direct and conspicuous means of grace, but find occasions of gladness in the participation of the most common and humble blessing of life. Note the memorable record of Zion's prosperity at a somewhat later date, "Then had the churches rest, throughout all Judea, and Galilee, and Samaria, and were edited; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." 9: 31. The Thessalonians "received the word in much affliction," yet with "joy of the Holy Ghost." 1 Thes. 1: 6. Paul was a man of many sorrows, yet was he "always rejoicing," 2 Cor. 6: 10; "for as the sufferings of Christ," says he, "abound in us; so our consolation also aboundeth by Christ;" 2 Cor. 1: 5.

It is not to be expected, may I not say, by no means to be desired, that Christians should ever be in a state of spiritual ecstasy. The ravishing delights which some experience at the commencement of their religious course must give place to more calm and Christianed enjoyments in their subsequent progress, their highest delights are generally reserved for their gracious and all wise Father for special emergencies—perhaps for some extraordinary trials. But a solid, scriptural, gradually increasing joy is greatly to be valued by all the saints of God. If rightly sought it may by the grace of God be generally found. Some are by nature of a wonderfully sluggish temperament, it is public in general of any great emotion—in such we do not look for a striking manifestation of religious joy. Providential griefs, sudden insights into the deep corruptions of the heart, sharp and terrible onsets from the great enemy of our souls, will sometimes break in for a season upon the joys even of the eminently pious; and it sometimes happens that persons of a timid and sensitive nature, and others afflicted with peculiar physical maladies, though exhibiting many decided marks of a gracious state, are proof for years, perhaps, for their whole lives, against the higher consolations of piety. But with all these exceptions, and abatements, the position we think is still scriptural, that a calm, settled, solid religious joy is in general attainable, and that something like this is essential to true soul-prosperity. Is not a substantial faith attainable? A steady faith as we have seen gives steady quiet. "Thou wilt keep him in perfect peace whose mind is stayed on thee," Isa. 26: 3. Is not a state of humble, prayerful affectionate, steady, obedience attainable? Such a state has been given us daily and joyful reward. "If ye be willing and obedient, ye shall eat of the good of the land." Isa. 1: 19. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32: 17. "If ye keep my commandments ye shall abide in my love;" (and is there not comfort here?) even as I have kept my Father's commandments and abide in his love." John 15: 10. In general, when we hear the professed followers of Christ complaining of an habitual and long protracted want of positive, divine consolation, if their representation is honest and faithful, we may write them down as unthrifty disciples, deserving not a name and a memorial amongst the truly prosperous. If all such were sifted from the churches, how many would there be left behind to glorify God by their substantial, abounding consolations. And is the time never to arrive when the saints shall be thoroughly baptized in the Holy Comforter? when the waste places of Jerusalem shall "break forth into joy, and sing together?"—when Zion's address to her gracious Monarch shall be, "Thine anger is turned away and thou comfortest me," and the promise shall be fulfilled in all her borders, "with joy shall ye draw water out of the wells of salvation."

What is my position, (let this be the honest inquiry of every Christian reader) in relation to this matter? Do I realize the comforting power of godliness? Am I suitably impressed with the conviction that it is not less my privilege than my duty to be a rejoicing Christian—to draw substantial comfort from the scriptures, from the ordinances, from humble and prayerful obedience, from communion with the God of peace and consolation? Have I not been an unfaithful representative of the consoling religion of the Saviour? Perhaps my joyless life has bled my professed hope, pained the face of my example, afflicted my brethren, discouraged some seeking soul, and beckoned away my thoughtless worldly friends from the great Fountain of joy. O my soul, how long wilt thou cleave to thy joyless poverty? Crush, crush once more I cried to mine own peace, cruel to the best good of others, cruel to thy gracious Redeemer in whom there are infinite stores of peace, and who is ever honored by the humble, holy consolation of his people. Ad a careful Father, casting not away from thy presence—hide thy face from my numberless and aggravated sins, and restore unto me the joy of thy salvation."

Techabachee, Creek Nation.

Bro. Chambliss.—After an absence of 16 months I am again with the Creek Indians.—Never have I found a return to a former location more pleasant. Two years spent here as missionary has endeared me to this people. There are many devoted Christians. I have now spent a Sabbath with them, and find most the brethren truly engaged, their prayers are as fervent, and I believe God hears them with acceptance. Here are a band of devoted native preachers. Brother Chilly McIntosh exerting an extensive influence.

Though I am not now a missionary, I will be as much engaged in meetings with them as my present situation will allow. I am conducting a National school, surrounded by the full bloods. They manifest much interest in the school, and are making my present location very agreeable. I found a letter from you, asking me, occasionally to give you intelligence from the Creeks. The denomination in Alabama shall hear from the Creeks through your paper.

Yours truly, A. L. HAY.
April 7, 1851.

AFFLICTIVE PROVIDENCE.—The Western Watchman announces the death of Mrs. Boyakim, wife of the Rev. W. F. Boyakim, Associate Editor of that paper, under most painful circumstances. Mrs. Boyakim had been ill for several days, and on Sabbath evening while brother Boyakim, with most of his family were at church, laid down on a pallet near the fire with two of her small children, where she fell asleep. She had, however, lain in that position but a few minutes when an unfortunate spark fell on her clothing, and when she awoke they were in a fierce blaze.—She ran for relief, first into different rooms of the house, but finding none she next rushed into the street, where two gentlemen, either attracted by her cries for help or casually passing, saw her danger and ran to the rescue: but it was too late. They succeeded, indeed, in extinguishing the flame, but not until it had inflicted a death pang on the unfortunate sufferer. Mrs. Boyakim lingered 15 hours in excruciating agony and expired. She was an eminently pious woman, and died in full hope of a blissful immortality.

D. McEwing's Estate.

MANUFACTURES. Gauze Nettings, Foundations, Musquito Bars, Cotton Buckrams, Book Makers, Crown Bindings, Cotton Yarns, of all descriptions.

Address J. D. McEwing.—156 Pearl, corner of Wall St., 2d floor, or 157 West 15th Street, New York. Apr. 6-4.

The New Version.

Dear Bro. Chambliss—I am not inclined to polemic warfare, yet, I will finger the tools though I may get a sound drubbing for my temerity. "T. in your number for March 12th, comes out on the New Version of the English Scriptures and says he takes the negative side. Certainly he comes bluff to the work, I would like to see the affirmative. He makes his own issues, chooses his own side, and then lays to, right and left.—Your readers will of course know all he has said. I do not affirm that the present version is incorrect, because the labor to prove it would fall upon me, but should it do so, I would only quote from T. to prove it.

T. says—"if the present political quiet shall last"—quiet? where? in his study perhaps. I say political quiet! A quiet that precedes the bursting storm. A breeze that springs up from the North, blows into a still breeze, after a time of almost a calm, and while the hopeful sea-farer is but just congratulating himself—the storm has blown over—floods the hurricane is at hand, twisting the giant oak as a mere rush. And so with the favored brain, the fever has raged until at its highest, pain is obtained—quietness is seen, but it is only nature struggling for the mastery, and life or death is on the venture.—Quiet! with the fire-brand cast into the powder magazine! Quiet! yes, he who looks on the forging shackles for the free, by his equals with no throbbing of the temples, can talk of quiet. But cry not peace, when there is no peace. I have given you, and all interested, these ten lines that they may be warned.

Brother T. makes two questions, and asks,— "Can a better version than the one now in use be made? He says no, and goes on to prove that there is no difficulty in it, only showing the one thousand error as it were, when he alludes to "let," "prevent," and "which."

It appears to me that bro. T. as indeed every other negative man—pardon me, I did not thus mean to connect the words; I mean any one on the negative side of the question, writes to make the affirmative side stronger, I have, I assure you, been more convinced by the negative, than by the affirmative—because I saw the more need of a *correct version*—no new version; that is a mere way of the negative side to cast odium. Bro. T. admits errors. That is enough. I ask him, and ask any Baptist, can you hand to your child, to your neighbor, a book, and tell him it is the Word of God, when you know it is not?

Tell me not of "a few false readings," there should be none, if we could correct them, and we have no right to say, we cannot until we try. "Immaterial to any doctrine or precept!" immaterial, and a Baptist say so? Take that back I beseech thee. What have we been doing these last 1500 or 1800 years? Yes, sir, I am not afraid of inferring the issue. If Baptists means immerse and nothing else, then is the present version needing correction, and if it was the only error, I say, as Baptists, we should correct it.

Bro. T. admits the opinion of Biblical critics, as to advancement in the science of interpretation;—but yet gets out of it by depressing American advancement. I presume there is no need of this, as no one has selected American critics. There is no need of taking this exception to the undertaking. I cannot for the life of me, understand why the Baptists should object. I can see abundant reasons why even the Baptists, single handed should undertake it. And I go farther: the Baptists of America ought to do it, rather than let it go undone.

It would be greatly desired that all denominations, the talented and learned of all, should assist. But let it be our aim to give the word of God as pure as our first fathers, will admit, and then we will have done our duty, and that if it were correct, feel satisfied. I admit that the Bible is plain enough for me, but at present it gives a lever to infidels, which if corrected, would not be the case—at least to so great an extent.

I do not like the sort of patriotism that consults policy, prior to taking a stand. Nor do I approve that honesty of purpose, that hesitates action, because it may be unpopular. I have heard Baptists say, that it was bad policy to amend the version, that there were errors, and we had grown strong under them, &c. What logic! As good reasoning might be given by all sorts of men. If we have grown to 900,000 strong in the United States, in 60 years, with the present version, how large would we have been, had the correct version been in use for only 39 years? As to the cost. This is no business of ours. We profess to be only stewards let us be faithful and use our Lord's means in his cause. It may be that I am tainted with Unitarianism—but I truly believe the new version question is the Lord's doing, and that its opponents, in spite of themselves, use language to prove the necessity of action.

Don't let us wait for any better time. Let us go to work while it is to-day, and leave for others to finish.

Yours in gospel bonds, * * *

Notice This.

Bro. Chambliss.—Please publish the following notice:— Having, sometime since, resigned the pastoral charge of the Selma Baptist church, and also my agency for the collection of funds for said church, I respectfully request all who have subscribed to me, towards the payment for, and completion of their house of worship, and have not paid, to remit the amount of their subscriptions direct to Mr. R. Furman, the Clerk of the church, as my connection with the church and agency has been dissolved.

C. M. BRADKER.

Selma, April, 1851.

Mortuary.

DEPARTED this life, at the residence of her husband, in the county of Lafayette, Mo., on the morning of the 31st inst., M. A. ANN BAYLOR STARKES, consort of Parwell Starks, Esq., and eldest daughter of Elder Wm. Hatchers, of Hanover county Virginia.

The subject of this notice was born in King William county, Va., on the 5th day of October, 1818, and was permitted, in the good providence of God, to be reared under the instruction of pious parents. She was early in life, induced to give her heart to God, her Saviour; and, on a profession of faith in Christ, by her father, in the year 1830; since which time her life has been marked by perfect Christian consistency deep toned piety, and a humility of soul, which none but those who have tasted that the Lord is gracious, could have possessed. In the closing scene of her mortal existence, the writer is happy to say, not only for the comfort of surviving friends at a distance, but for that of Christians generally, that the power of God by his sustaining grace was particularly and very clearly manifested in her case. Her disease was of a pulmonary character, of short duration, comparatively speaking, and consequently attended with considerable pain; but her suffering was less than of body, yet never, during her illness, did a murmur escape her lips. She bore it with much, much more than ordinary, Christian fortitude and resignation—frequently exclaiming, Thy will, O Lord! not mine, be done. A few moments before her death, (it may be called death) she said to her disconsolate husband, who was leaning over her bed, I am dying—reached out her hand, and with it wiped the falling tear from his eyes, bidding him not weep for her, but meet her in heaven; she requested her five little children to be called to her bedside, embraced and kissed them all, saying, be good children, and meet your mother in heaven; and all present, her servants and acquaintances, were exhorted to do likewise. In a very few moments after which, she breathed her last, without a struggle, groan, or even the distortion of a muscle. Thus lived, and thus died, that soul who had made Christ Jesus, the Saviour of sinners, her righteousness. "Blessed are the dead who die in the Lord from henceforth: Yes, with the Spirit that they may rest from their labors; and their works do follow them." S.

Will the Religious Herald please insert this Obituary?

DIED.—In Woodford county, Ky., on the 27th February, Mrs. AMANDA M., the wife of Elder John L. Waller, Senior Editor of the *Baptist Banner*, and Editor and Publisher of the *Western Baptist Review*.

Sister Waller was a woman of peculiarly excellent character, and an exemplary Christian. Her bereaved husband needs the condolence, sympathies, and prayers of all his brethren.

J. M. P.

Special Notices.

Magnificent Premiums.

We are anxious to complete our list of five thousand subscribers at an early season this year, a thing altogether practicable within 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 has the prospect of rapid increase been so flattering as now. Without ever having heard a syllable to the prejudice of the paper, as an agent 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 most liberal approval of almost every distinguished Baptist minister in the South. Nearly 4000 copies were sold the first year.

2. Every brother furnishing us *five cash* subscribers, shall be presented with *Crowell's Church Member's Manual*, Fuller on Baptism and Communion, and Howell on the Discipleship. These are all solid works, of permanent interest.

3. Every brother furnishing us with *ten cash* subscribers, shall be presented, with *Carson on Baptism*, Howell on Communion, and Jackson on Synagogue on the Sabbath. These are all works of rare merit. 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 39 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 us *thirty cash* subscribers, shall have a copy of the *Baptist Library*, 1327 quarto pages, with a copy of Bonner's History of the Baptists, 970 pages, or any other works 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 6 vols., making one fine five thousand, doubly columned, pages. It is the best work of the sort in the world.

REMARK.—It will be observed that we have limited the terms of these months, that at 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, and thus tend to the price of the smallest in our list. Hence our brethren with a view to this, and do quickly what they can for the season. By a vigorous effort they can now do so, their selves, and their friends, a valuable service.

By Rev. ELIAS GEORGE, of our authorized agent in Louisiana; he will receive money and to be a name of subscribers for our paper.

NEW ARRANGEMENT.

E. F. KING HOUSE;

Marion, Ala.

AFTER retaining my sincere thanks to the patrons of the Marion Hotel, I have the pleasure to inform them that I have sold my interest in that establishment, as a Hotel, and leased the E. F. King House, where I am prepared with increased facilities, to render travellers and others comfortable when visiting Marion. My charges shall be satisfactory.

J. F. COFFE.

May 6, 1851.

ANTRION, Chambers Co. Ala.;

October 18th, 1850.

THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been studying but fifteen days, appeared to have a most superior knowledge of Grammar.

They corrected his Grammar with great readiness, and the sentences regarded by the prevailing system, as *idiotic, anomalous, and defective*, were passed by the students in the class, with surprising fluency and accuracy. Many of the class had never studied Grammar before, and some were less than twelve years of age.

HENRY M. LUMKIN,

M. W. MATTHEWS,

Teachers.

Nov. 27, '50.

DRUGS & MEDICINES.

New Store and New Goods!

J. C. HUCKLEBERRY, 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, Paints, Oils, Candles, Dye-stuffs, Brushes, Window-glass, Stationery, Pottery, &c., &c., selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, 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 sending us the amount due, immediately. We can be found at 61 Gravier Street, New Orleans.

DUNCAN, HURLBUTT & CO.

March 6th, 1851.

Admiral's Notice.

NOTICE is hereby given, that letters of Administration were this day granted to the undersigned, on 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.

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 & SAMUEL W. JOHN.

April 5-30.

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 its merits. Mr. Morris is the son of a Baptist clergyman in Alabama, and a graduate of the University of Georgia. 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 degree of the proficiency. We wish him all the success which the merits of his new version deserve.—*Madison Family Visitor*. March 19 '51.

Works Just Published by

GUILD, & LINCOLN,

59 Washington Street, Boston.

THE FOOT-PRINTS OF THE CREATOR, or, The Attributes of Strength, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," etc. From the third London Edition. With a Memoir of the author, by Louis Agassiz. Twelve mo. cloth, \$1.25.

MOTHERS OF THE WISE AND GOOD.—By James B. D. D., author of "Pulpit Cyclopedia." 16mo. cloth, 75 cents.

RELIGIOUS PROGRESS: Discourses on the Development of the Christian Character. By William R. Williams, D. D., 12mo. cloth, 55 cents.

LECTURES ON THE LORDS PRAYER, by William R. Williams, D. D., 12mo. 85 cents.

THE MARRIAGE RING; or How to make Home Happy. From the writings of John Angel James. Beautifully Illustrated. 18mo. cloth, gilt, \$1.25.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Frye, with notices of Mr. Foster, as a Preacher and a Companion. By Jno. Sheppard. A new edition, two volumes in one, 700 pages, 12mo. cloth, \$1.25.

THE PSALMIST, [Pulpit Edition.] A new collection of Hymns, for the use of Baptist Churches, by Barrow Stow, and S. P. Smith, with and without Supplement. 12mo. large type, fine paper, in various handsome covers, \$1.25.

THE HEAVENLY FOOTMAN: or a description of the man who is to be with us, together with direct hints as to how to secure his aid. By JOHN BUNYAN. 32mo., cloth, gilt, 31 cts. Nov. 1, 1850.

Fletcher's Late Publications.

JOHN FOSTER ON MISSIONS, with an Essay on the Dispensation of the Church, by Rev. Joseph F. Thompson. This work is now published in any of the following of book-storings published in this country, which is unquestionably one of its greatest productions. Nov. 1, 1850.

A CONVERSATIONAL COMMENTARY on the Acts of the Apostles, combining the question each and answered, by William Hays, D. D.

THE LIFE OF ALEXANDER CARSON, LL. D., by Rev. George C. Moore.

THE BAPTIST PULPIT, No. 3. Eight parts will complete the work. Subscription \$1.25.

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A discount of 25 per cent. made to Churches, or individuals, purchasing 20 at a time.

THE WAY OF SALVATION. Second edition. By Rev. R. C. Howell.

The favor with which the first edition of this work has been received, has induced the Board of Publication to re-estimate it. The present edition is printed from stereotype plates, upon white paper and clear type. The price has been reduced from \$1.25 to 80c. Pages 32.

THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION: Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Mills, of Furman Institute. Pages 81. Paper covers. Price 10c.

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A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own proof texts. By Rev. John L. Dietz. Second edition. Pages 32. Paper covers. Price 10c.

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

Agents S. B. P. Society, Charleston, S. C.

March 5th.

To those yet in arrears to the late Alabama Baptist.

Dear Brethren and Friends:—Circumstances will not justify us in keeping open our office longer. Our accounts have been due two years—some portions of them a much longer time. We very much regret the money due us from you; and this is to urgently request you, dear friends, to satisfy our claims without further delay. It is high time they were settled, if they are ever to be paid. Please to forward by mail to the undersigned, a full and complete statement of the amount due, and a full obligation, affectionately.

J. J. BRADFORD, Marion, Ala. In 5th of the concern.

A Teacher Wanted.

A LADY of undoubted qualifications and experience may

