

estean



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

CHAMBLISS, Editor, Publisher and Proprietor.]

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH. "-I Corinthians, xiii, 6.

R. C. BURLESON, Corresponding Editor,

LUME III.

MARION, (PERRY COUNTY, ALABAMA,) MAY 28, 1851.

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TERMS.

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Religious Miscellann.

Danger of Nominal Christianity. T. ROBERTS.

in a neighborhood where the pure of God is faithfully dispensed? And ached? Truly your advantage is advantages have been multiplying; is given, much will be required.

s God blessed you with pious parents re consistent members of the Churth in the way that you should go ?as your privilege is in this parties it does not give you the least title y of the blessings of the covenant ace. If you are without personal in Christ, and holiness of heart, you stranger from the covenants of proand an alien from the common-Ith of Israel; without God and withnot a child of God.

hn the Baptist taithfully warned his hearers against trusting in the faith piety of parents. "Say not in your hearts, we have Abraham to our r: for I say unto you, that God is of these stones to raise up children Abraham. And now also, the axe d unto the root of the trees; therevery tree that bringeth not forth

fruit is hewn down and cast into the The rich man, who cried from the of hell for a drop of water to cool ngue, was a descendent of Abraham, the glorified patriarch recognized s such, but this availed him nothing. gulf was fixed, O, for ever, for ever They, and they only, that are of , are blessed with faithful Abraham. angerous in the extreme is that docwhich asserts that unconscious es have a right to membership in the ch of God, and that attaches holiness that is born of the flesh. Have they et heard that, "that which is born of esh, is flesh?" And then, to complete limax, they put into the mouths of oor deceived children, in answer to uestion, "Who gave you that name?" reply, "My godfathers and my gods rs, when I was baptized, and made ld of God, and a member of Christ, an inheritor of the kingdom of heav-

A more deadly dose of opiate nevvas administered to lull the conice in careless security, and to ushnmortal souls into the presence of final Judge with a lie in their right I speak, my brethren, in part from wn experience. I have swallowed lose, and for years have felt its deadg influence on my soul. But

O, to grace how great a debtor, Daily I'm constrained to be!

y heart bleeds for youth that are larly situated. O Spirit of our God! the veil from their hearts, and undee them; show them that except they born again, they cannot see the kings

> The Unbeliever's Creed. BY BISHOP HORNE.

believe that there is no God-but matter is God, and God is matter; that it is no matter whether there be

believe also that the world was not e-that the world made itself-that ill last forever, world without end.

or soul.

t all religion is unnatural.

I believe in Chubb, Collins, Toland, indal, Morgan, Mandevilles, Woolston, leve in the Koran-I believe not the quired at Drayton church.

Bible-I believe in Socrates-I believe in Copernicus-I believe in Sanchoniathan-I believe in Mahommed-I believe

Lastly I believe in all unbelief.

Moral Principle and Courage.

A great want of moral principle char-

actorizes the age:

What is moral principle? It is a determination to do right, because it is right to do right; it is a determination not do wrong, because it is wrong to do wrong .-Let it not be supposed that every action in itself is the result of correct moral principle. An action, considered apart from the motives which prompt it, may be a worthy action-an action fraught with good to many a soul. But that same action considered in connection with the motives that prompt it, may be wicked and exceedingly displeasing to God. For external privilege can entitle you to example ; a man contracts a debt of fifty ership in the church of God. Are dollars, and gives his note for its payment ny friend, placed by a kind provi- in three months, and when the three months are expired, upon presentation, he pays the note. He may, or he may not, u a constant attendant on the word act from moral principle in the matter. Does he pay the note because he loves to ; but if you remain impenitent and do right, and would on no account do belief, your condition is truly awful. wrong! If so, he acts from moral prinresponsibility has been swelling as ciple. But he may pay the note because, if he reluses, he is liable to a loss of repf you die in your sin, you will sure- utation; or because he foresees, if he eet a fearful reckoning. Where pays it, he may hereafter be successful in defrauding his creditor out of twice the sum now due to him. In such a case as either of these, he is as absolutely desirist, and who have prayed with you titute of moral principle, as if he should or you, and have taken pains to lead refuse peremtorily to pay the note.

A man may tell the truth, not because it is the truth which he utters, and still less because he loves the truth and hates falsehood; but because to tell the truth will promote his present interests. Were he placed in different circumstances, so as to deem a falsehood necessary to promote his present interest, he might give utterance to it, without hesitation.provided only hope in the world, a child of wrath that he has no fears of detection and

Now where this want of moral prins ciple exists in a professedly good man, what is the result? He becomes all things to all men," in a most wicked sense of these words of Paul. You will find him one thing to-day, and another thing tosmorrow, and never twice alike, unless indeed it suits his interest and con- into the pulpit, paused for a little, as was dorsing Doctors not long since, when we venience to appear twice in the same his usual manner a circumstance which garb. He will accommodate himself to excited Mr. Henderson's surprise; but it any thing and every thing, to all sorts of astonished him much more when he heard answer to please you, never saying yes but climbeth up some other way, the same is when you wish him to say no. never say- a THIEF and a ROBBER; which words, by If you apprise him of his contradictory statements, he will always have an ex- hold on him at that very instant, and left planation ready-an explanation which, ne will assert, fully justifies him for doing what is an outrage upon the commonest principles of reason and right. In one word he is a Jesuit, understanding intrigue and manœuvre and twistification, as well did the Spanish Loyola himself.

A great want of moral courage is characteristic of the age.

By moral courage we mean a braving of the dangers of doing right-a firmness and resolution which bear a man forward in the path that God has marked out for him to walk in, without regard to consequences. This is an element of character which was conspicuously exhibited in Daniel, and the three worthies at Babylon, and by Paul when he declars ed "none of these things move me." It has been exhibited by every man, more or less, who has lived to any good pur-

But what we now assert is, that this element of character is greatly wanting in multitudes, who appear to mean well .-They see what ought to be-what the word of God requires-what their own consciences approve. Still they are timorous-fearful-cannot do it. If some persons would go before them and lead the way, perhaps they would follow after. Let them be placed somewhere in the rear, where the weapons of the enemy could not reach them till the front ranks of the whole army should be destroyed, and then they might possibly nerve themselves up to the work of standing in opposition to a threatening foe,

BEGIN EARLY. - Sir Robert Peel's father determined to bring up his son expres-ly believe that man is a beast-that the for the House of Commons. When quite is the body, and the body is the soul, a child he would frequently set him on a that after death there is neither boy table, and promise him a cherry if he would make a speech. The applause I believe not in revelation—I believe opponent, and of answering his arguments tradition—I believe in the Talmud—I in correct succession, was originally acfrom his favorite connections. Light, some spirit had come and taken them and let me fall before he gets me half way of a charm: "O yes, I have known him

Scriptural Illustrations.

John Chap, iii, ver. 16 .- For God so loved that whosoever believeth in him should not perish, that come unto God by him, but have everlasting life.

Mr. Nott, missionary in the South Sea Islands, was on one occasion reading a portion of the Gospel of John to a number of the natives. When he had finished the sixteenth verse of 'the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. Nott read again the verse, "God so loved," &c., when the native rose from his seat and said, "Is that true? Can that be true? God love the world, when the world not love him. God so love the might not die. Can that be true?" Mr. Nott again read the verse, "God so loved the world," &c., told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from ah respecting John, thereby fixing the the love of God shed abroad in his

Chap. x. ver, 1 .-- Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is

The celebrated Mr. Alexander Henderson, who lived in the seventeenth century, was presented by Archbishop Gladstanes to the parish of Leuchars in Fife. His settlement was so unpopular, that on the day of ordination, the church doors were shut and secured by the people, so that the ministers who attended, togethe er with the precentor, were obliged to go in by the window. Shortly after, having heard of a communion in the neighborhood, at which the excellent Mr. Bruce was to be an assistant, he went thither secretly; and fearful of attracting notice placed himself in a dark corner of the seen or known. Mr Bruce having come eople, good, bad, and indifferent. Ask him read as his text, these very striking him what you will, and he will always words, He that entereth not in by the door, ng no, when you wish him to say yes .- | the blessing of God, and the effectual such an impression on his heart afterhe retained a great affection for Mr. Bruce, and used to make mention of him with marks of the highest respect.

the way, and the truth, and the life; no man com-eth unto the Father, but by me.

Previous to his conversion, Mr. Cecil, one night lying in bed, was contemplating the case of his mother. "I see," said he within himself, "two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears cret spring of comfort, of which I know however, there is any such comfort in reand began to pray. But he was soon and can form no part of my prayers."-

gradually discovered that Jesus Christ, so | cover themselves a little, they went to the far from "standing in his way," was the missionary and asked him if he knew any the world, that he gave his only beggotten Son, only way, the truth, and the life, to all thing about their son. He said he did years ago, to visit a gentleman, one of my

John's Baptism.

A leading idea among our Pædobaptist brethren is, that John's baptism was not Christian. The precise position assigned to John by those who will not allow him to belong to the Christian dispensation, it is somewhat difficult to ascertain, for the reason that they are not agreed among themselves. They seem willing enough to admit that his baptism was from heaven, but where to locate it on earth in the history of men is a puzzle. Some contend that he was a prophet of the old dispensation, while others again insist that he occupied an itermediate state, on a world, as to give his Son to die, that man kind of no man's land, betwixt the old and the new. In a matter of this kind, where the doctors disagree, it is exceedingly gratifying to have our difficulties removed by the unerring testimony of God's own Word. "The faithful and true witness" says, Matthew xi. 12, 13, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force; for all the prophets and the law prophesied until John.'

The evangelist, Mark, says, i, 1: "The beginning of the gospel of Jesus Christ," And to sustain this declaration, he cites the predictions of Malachi and and Isaidate of the gospel dispensation at John's

Some of the ablest Pædobaptist commentators explain this assertion just as we understand it. Lightfoot says, "Mark calls the ministry and baptism of John the beginning of the gospel." Henry says: "In John's preaching and baptizing there was the beginning of gospel doctrines and ordinances, and the first fruits of them." Calvin, who ought to be no mean authority with our brethren, says "It is certain that the ministry of John was precisely the same as that which was afterwards committed to the apostles : the sameness of their doctrine shows their baptism to have been the same." Scott is very explicit, and holds the following : "This was in fact the beginning of the gospel, the introduction of the New Tess tament dispensation." We bring forward church, where he might not be readily but one more passage, the same as we had occasion to furnish one of these enfound him floundering in this very slough. Luke xvi. 16. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." We more than half suspect that this proof establishes our claim to John as a legitimate brother in the gospel. Those who contend that the working of the Holy Spirit, took such ministry of John was not under the Christian dispensation, usually hold that the present dispensation did not commence wards, that they proved the very first means until the death and resurrection of Christ; of his conversion unto Christ. Ever after the book before us claims that it began at Christ's death. But do these biblical savans know where this puts Christ's own ministry, and where too it puts the Chap. xiv, ver. 6.-Jesus said unto him, I am ordinance of the Supper? Where but back into the Jewish dispensation !-Enough said.

A Young Gideon. established by the missionaries in the South Seas, had heard so much of the appear to be mortered into the walls, - corresponds with the account given, in. sin and folly of idolatry that his confiup under all, by the support she derives dence in idols was shaken, and he longed establishments were likewise manifest .- vour was laid! "It is cut out of the rocks. from constantly retiring to her closet and to know for a certainty whether the imaher Bible. Secondly, that she has a se. ges he had been accustomed to worship which he brought with him as a memo way. The aperture of the doorway is, were really possessed of power or not .nothing; while I, who give an unbounded One day his father and mother went out, loose to my appetites, and seek pleasure and left him at home, alone. He had by every means, seldom or never find it. If, spent some time in reading his task, and 11th of February, 1849, and immediate- disk of stone, like a thin millstone set or thinking over what he had been taught ly after its installation, the Assembly sol- its edge in a groove cut behind the jamb, ligion; why may not I attain it as well at the school the day before. At last the as my mother? I will immediately seek idea came into his mind that it would be it of God." He instantly rose in his bed, a good thing to burn the idols. He was, however, afraid partly on account of his erecting a lofty column to commemorate there being a corresponding growe on damped in his attempt, by recollecting parents, and partly from the dread he had that much of his mother's comfort seem- of offending the gods, and bringing down that ever darkened the face of the earth, would be completely closed; and to roll ed to arise from her faith in Christ .- upon him swift destruction. In this difficul. But the scenes of this world change .-"Now," thought he, "this Christ I have ty he knelt down, and entreated the God ridiculed. He stands much in my way, of Christians to take care of him and help him. He then rose and taking up months, capitulated to the French, and In utter confusion of mind therefore, he one of the smallest idols; he put it on the in May, 1850, Pious IX., after an exile of Bishop Beveridge was on his death-bed, lay down again. Next day, however, he fire; the flames kindled about it and in a one year and six months, returned to his- he did not know any of his friends or continued to pray to the "Supreme Bes short time not a vestige of it remained .ing," he began to consult books, and to at- The terrified child looked on with aston- re-established the Inquisition in all its had been well acquainted, visited him. tend preachers. His difficulties were ishment; but no sooner was the first con- former power, gradually removed, and his objections sumed than he drew on another, and ananswered, and his course of life began to other, and another, till like Gideon of old, amend. He now listened to the pious he had thoroughly cleansed his father's admonitions of his mother, which he had house. When, however, the flames had unsettle the faith of a pious old lady, who he said that he did not know him. Ans before affected to receive with pride and subsided and all was over, the boy became was a firm believer in the perseverance scorn; yet they fixed themselves in his alarmed at his own temerity. He had of the saints. To his arguments she reheart like a barbed arrow : and, though | no more fear of the gods of wood and stone | plied, believe that there is no religion; that that followed his efforts stimulated exers the effects were at the time concealed but he trembled at the thought of what ural religion is the only religion, and tion, so that before he was ten years old from her observation, yet tears would fall his father might say and was half inclinhe could address company with some de- from his eyes as he passed along the ed to repent of his rashness. In this exbelieve not in Moses -I believe in the gree of eloquence. As he grew up his streets, from the impression she had left tremity he shut up the dwelling, and went st philosophy-I believe not the evan- father made him repeat every Sunday, as his mind. Now he would discourse with into the woods; and the best way he well as he could, the sermon which had her, and hear her without outrage; which could devoted himself to God, promising been preached, by which his habit of at- led her to hope that a gracious principle that if God would befriend him and be carry him to heaven?" tention grew powerful. It was little was forming in his heart, and more espe- his God, he would serve him all the days obbe, Shaftes bury. I believe in Lord known afterwards that his power of re- cially as he then attended the preaching of his life. While he was there his fath- at all likely he would." blingbroke-I believe not in St. Paul. membering accurately the speech of an of the word. Thus he made some progress; er and mother returned, and missing at

not; but, suspecting what had been done, congregation, who was apparently in a he offered to accompany them and find dying state. Not having heard of his illhim out. After going in various directness before, but knowing his previous histions, they bent their steps to the wood, tory, I felt startled and greatly distressed; and there at some distance, under the for he was one who had trifled with relishadow of a large tree, they saw the lad gious convictions, and had so far stifled kneeling before God. The parents were them, as greatly to abandon his religious so thankful to see him again and to find connections: satisfying his conscience by that not a hair of his head had been hurt, that they forgot their rebukes, were per- frequently absenting himself altogether suaded to renounce their heathenish cus- and seeking, in worldly associations and toms, and henceforth gave themselves up amusements, to silence the voice-within, to the study of the Holy Scriptures. The boy encouraged by the Divine goodness, past religious impressions. On entering was confirmed in his resolution be to the his dying chamber, with a look of unut; Lord's, and afterwards became a zealous terable anguish, he exclaimed, "O sir, I teacher in schools, and a preacher of the am lost! Your very presence condemns gospel among his brethren.

The Inquisition.

nal of Commerce, writing from Italy, gives | soul-my poor, neglected soul? I have the following thrilling description of a just been told I cannot live! my hours are few horrors of the Inquisition:

ly Inquisition at Rome, is situated near come unto him, the Porta Cavalligeri, and under the very pers. Here were piled all the proceed- tor pity me! pray for me! my thoughts. gates of Tartarus—"Abandon hope, all power of slumber from which he would ye that enter here." That chamber was the solemn Hall of Judgment, or Doom been dwelling on the texts suggested, and judgement, sterped from time into eter- lace .- Life of Rev. Dr. Fletcher.

The well or pit beneath had been built in the ordinary cylindrical form, and was the oldest missionaries in Burmah, and at least eighty feet deep, and so ingeni- their future residence will be Maulmain, ously provided with projecting knives and We presume that Mr. Wade to some excutlasses, that the bodies of the victims tent will occupy the field so long cultivamust have been dreadfully mangled in ted by the lamented Judson. May his. the descent. At the bottom of this abyss mantle fall on him, and his prayers be ant. quantities of hair and beds of moulder- swered in the conversion of many heathing bones remained. Not only at the en to Christ. bottom of the pit, but also in several of A boy belonging to one of the schools the lower chambers of the building were found human bones. In some places they tomb, found on the bank of the Euprates, The usual instruments of torture in such | the Gospels, of the one in which our Sa-The Consul presented me with a bone A sloping descent leads down to the doors morial of his visit. The Pope fled from about three feet high, so that to look into-Rome on the 24th of November, 1848 .- the tomb one must stoop. The door Roman republic was proclaimed on the which closed this aperture was a circular emnly declared the abolishment of the of the doorway. The bottom of this Holy Inquistion, and by a special decree groove inclined slightly, so that the stone charged the Triumvirate with the duty of the overthrow of one of the greatest evils | the opposite side, the entrance of the tomb On the first of July 1849, the Roman Re- ble strength." public, after a brief existence of five capital, proscribed the Triumvirate, and connections. A minister, with whom he

gyman in Vermont was once trying to op. Being told who the minister was,

"God has undertaken to save my soul, and I expect him to finish his work.' "Ah," said he, "but what if he should

leave you to fall away and perish?" "And," said she, "what if God had left Elijah to fall after he had taken him up to you ?" said he. Being told that it was

"Oh," replied the minister, "it was not

"Well, no more likely is it that God

however, broke into his mind, till he away together. As soon as they could to there."

The Doubtful Hope. I was called upon one day, now many

attending one service on the Sabbath, and bury in oblivion the remembrance of me! The sermons you have preached, your faithful warnings from the pulpit, your private expostulations, all condema-A correspondent of the New York Jour- me! O, sir, what is to become of my numbered! I have no pain now; but In Turin I met the American consul to that is the precursor of death," (he was Rome, who had passed through the entire | dying of inflamation of the bowels) "and revolution in the Eternal City, and who I shall soon be in eternity! O! stifled was present when the doors and dun- convictions-a neglected Bible-mis-imgeons of the Inquisition were opened by proved Sabbaths-how will ye rise up in the decree of the Triumvirs, its prisoners judgment to condemn me!" . I endeavorreleased, and the building converted into ed to calm his mind, and told him he must an asylum for the poor. It was inter- not add unbelief to his catalogue of sine, esting to hear from the lips of an intelli- that the gospel was a revelation of mercy; gent eye-witness the most ample confir- that the blood of Christ cleanseth from mation of the published statements rela- all sin; that whosever cometh unto him, tive to the condition and appearance of he will in no wise cast out, that he is this inquisitous establishment. The Ho- able to save unto the uttermost all that

"Uttermost!" the dying man exclaim shadow of the sublime dome of St. Peter's ed; "uttermost! then there is a gleam of Cathedral, and capable, in case of emer- hope even for me, if I had time; but, even gency, of accommodating three thousand now I feel that stage approaching which prisoners. The Consul was particularly will absorb my faculties, and terminate struck with the imposing dimensions of my sad life. O! what would I give for the "chamber of Archives," filled with one week! one day! O precious time! voluminious documents, records and pa- how have I wasted it! O my dear pasings and decisions of the Holy office from grow confused-I, cannot pray for mythe very birth of the Inquisition, inclus self.", I knelt down and prayed with him, ding the correspondence with its collates in which he most fervently joined, sumral branches in both hemispheres. Upon moning all his strength to keep awake. the third floor, over a certain door, was I shall never forget the grasp of his hand, an inscription to this effect-"Speak to when I alluded to the fulness and suffithe first inquisitor." Over another-"No- ciency of Divine grace. I left him, with. body enters this chamber, except on pain feelings which it is impossible for me to. of excommunication." They might as describe, and returned according to prowell have placed over the door the well- mise, in a few hours. I found him stillremembered inscription of Dante over the sensible, but evidently sinking under the Room, where the fates of thousands have when he saw me, he feebly but smilingly: been sealed in death. Over a door di- said, "Able to save to the uttermost! rectly opposite, another inscription read, there I must rest my hope." After again Speak to the second Inquisitor. Upon commending this dying man to the riches opening the door of that department, a of divine mercy, I left him, not without trap-door was exposed, from which the hope, but such hope as I would not, for condemned, after they left the Hall of ten thousand worlds, risk as my dying so-

MR. AND MRS. WADE .- These are now

AN EASTERN TOMB .- How exactly the if left free, would roll down of itself, and back the stone would require considera-

KNOWLEDGE OF JESUS .- When the pious and when conducted into his room, he said, "Bishop Beveridge, do you know PERSEVERANCE OF THE SAINTS .- A cler me?" "Who are you?" said the Bish. other friend came, who had been equally well known, and accosted him in a sim-, ilar manner, "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate. friends, he said he did not know him,-His wife then came to the bed-side, and asked him if he knew her. "Who are his wife, he said that he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Lord Jesus Christ!" said he, reviving these forty years.

WEDNESDAY, MAY 28 1851.

NOTICE .- The fourth annual session of the TEXAS BAPTIST STATE CONVENTION WILL be held, according to adjournment, with the church at Independence, Washington county, commencing, on Saturday before the third Lord's day in June :- Introductory Sermon to be delivered by the Rev. J. W. D. Creath, brother Talialerro being absent from the State; Conventional Sermon, Rev. G. W. Baines,-Rev. R. C. Burleson, alternate. This will be an important meeting, and it is to be hoped as many brethren and friends will be in attendance as possible; due preparations will be made for their accommodation.

BAYLOR UNIVERSITY .- As the regular Examination of this Institution takes place in the early part of the same week, it is earnestly desired that all who can, will endeavor to make it convenient to attend this also. The exercises, probably beginning on Monday, will be of an interesting nature; we would, therefore, bespeak a large audience.

17 A large amount of editorial matter and a number of communications, we were compelled to lay over this week.

ORIGIN OF THE BAPTISTS .- Just at the moment when our reply to the communication of the Rev. Mr. Stickney, in the Alabama Commonwealth of last week, was going into the hands of the compositor, we were placed in receipt of Prof. Curtis' note, under this head, in another place. We had not previously seen the Prof. since his return from Charleston, S. C., and were not aware of his desire to discuss with Mr. Stickney the points specified: nevertheless, at his request, we cheerfully yield our columns for the discussion, and hereby invite Mr. S. to bring forth his strong reasons.

OF We have been requested to state, that the Masonic Fraternity of this place will celebrate the approaching anniversary of St. John the Baptist, (24th June,) by a public procession, &c. An Address will be delivered on the occasion by Dr. B. F. HENDON, of Newbern. The public are respectfully invited to be present.

The Origin of the Baptists.

To the Editor of the South Western Baptist. DEAR SIR :- A friend has this moment put into my hand the last number of "The Commonwealth," in which the Rev. W. A. Stickney of this place, says that he " stands ready to publicly establish as soon as you offer a public vehicle, that the Baptist denomination (1.) "was not founded by our blessed Savior Christ; but by John Buccold and John Matthias, A. D. 1534 -(2.) that the "Bride of Christ," His Church, reared her stately, immutable walls, fifteen hundred years before. (3.) Consequently, it is no part of the Church of Christ which he founded -a mere religious society of man's making, having no valid ministry, (4.) and consequently having no sacraments, except in "form with. Baptists in this country at the present time, it is out the power" -- at best, a clumsy counterfeit on the real."

I am averse to controversy as a general rule; but it is time these arrogant assumptions, as I must be allowed to call them, until proved, historical untruths and baseless inferences, were exposed and silenced. I would, therefore, respectfully propose that you allow the Rev. Mr. denied. It is affirmed that they are Baptists, and Stickney and myself the use of your columns from now till the middle of July, in no one number to occupy more than three columns of the inside of your paper. If you grant this, I call upon the Rev. Mr. Stickney to produce his proofs of each of the four distinct charges he has made, beginning with the first,

I could have wished if such a controversy were to take place, it might be under circumstances more decisive of the merits of the questions at issue, but such erroneous statements cannot pass unnoticed.

I only apprehend some little difficulty as to the terms by which we shall address each other, as I perceive that it wars with his conscience to term you the Rev. Mr. Chambliss. For my own part, from a pleasant, personal, and I trust, christian acquaintance with him for some years, and from the high esteem and veneration in which I have ever held very many of the ministers of the Episcopal church, before its character was so radically changed by the modern infusion of Puseyism, I could very heartily, notwithstanding what he has said, address him as "my dear Brother." This he perhaps can hardly reciprocate. But in that, as in all other points, of forms he shall have his own choice. By whatever style he is pleased to address me, whether as a gentleman, a fellow-christian, or minister of the gospel, I shall be very happy to address him.

Respectfully. T. F. CURTIS.

Another Voice from Mississippi.—Just as we are going to press we have received another long, well written and judicious letter from an intelligent Baptist minister in Mississippi, protesting against the starting of a new paper in the northern part of that State. It breathes an excellent spirit, and takes a very enlightened view of the whole subject. The position of the writer is that which has been expressed by all, that the enterprise is needless and impracticable, and in the end sure to result in a failure of the measure Aself, and prove a detriment to the cause of benevolence in the State. We wish we had room for the letter entire; but as at was kindly submitted to our discretion, we lay it aside for the present,

We understand that Mr. Highly, a driver on one of the Stage Coaches running through this place, was thrown from his seat on Sunday morning, some twelve miles South of Marion and killed almost immediately. Mr. Highly had been driving on this route for several years, and was a steady and accommodating man-but we fear he has gone territory of New Mexico, has issued a proclamation, into eternity without God and without hope. Pain- calling upon the people to take up arms against the Indians.

Heresy of the Baptists-Jesultism.

We have seldom had our attention called to any thing more jesuitical than the mode of reasoning employed in the Tract put in circulation and defended in this community by the Rev. Mr. Stickney, titled "Heresy of the Baptists." The truth is, one of two things is palpably certain to our mind, either that both Mr. Stickney and the author of this Tract are ignorant of the entire discussion on the points involved in it, or they are mere disingenuous triflers-laboring to mislead the unsuspecting and unsophisticated, by an improper use of words and phrases. Nothing is more common, than to find leading technicalities employed in this Tract, in senses wholly unauthorized by universal custom. Take, for example, the term "Baptist," the term "Sect," the term "liberty," "human government" and the like.

Professedly, the term "Baptist" is taken in its ordinary sense, to denote a class of persons holdng immersion, &c.; but, in fact, it is made to mean, at one time, nothing more than anti-infantbaptism, at another, a class of re-baptizers, at another, those who practice "affusion, pouring or sprinkling"-(p. 9-10) significations, by the way, the most remote from its true import. The term "Sect" is used to denote a church, a congregation, or a collection of churches-" Each separate congregation may become a sect or the neucleus of a sect." (p. 9.) In the same indefinite, occult manner, "human government," "magistrates," "liberty," and the like, of the 16th century, are confounded with these terms in the 19th century; and those who struggled for liberty of conscience against the oppressive rule of popery and the mermidons of papal power in the Reformation, are branded with the "damnable heresy" of denouncing governments, resisting magistrates, &c., generally, Why did not the gentlemen tell us what the gov-

ment was, which the revolutionists of Germany resisted? When they enumerate a "legion" of Baptist Sects," why did they not tell us, that by this term was only meant a legion of Baptist churches or congregations? When Mr. Stickney says, in his letter to the Alabama Commonwealth, Sect, why did he not tell us, that he was only the head of a Baptist congregation? Why did he not explain to us, when he spoke of Baptists, whether ne referred to " those Baptists that immersed," or those that "sprinkled or poured?" Had he done this, he might have expected some form of reply; but this had been foreign from his design. With a skill more "clumsy" than ingenuous he preferred to hold all latitude, that if unsustained by historic facts in one sense of his terms, he might slide into another, and another, in a perpetual circle. We have an example of this dodging in his letter, to the Commonwealth, taken from the Tract, With a distinct understanding that there is but one class of Baptists, generally recognized in this country, he puts forth a batch of calumnies under the broad title of "Heresies of the Baptists;" and when pressed to prove or retract them, he flies off at a tangent, and says: "Some of the above mentioned heresies large numbers; some have been abandoned by part of them, and retained by part; some have been greatly modified, and some universally rejected .-Which of these characterize the majority of the needless to designate."

Verily, this mends the matter much! For aught hold the majority of these heresies; but whether this or that, the reader may infer for himself:--they may denounce all civil governments; have a community of goods, and a community of wives! This is not indeed affirmed of them specially, but neither is it mere quibling, to attempt an evasion of the responsibility of this calumny under the pretext, that it is not alleged of the Baptists of this place particularly. Whether Mr. Stickney believed these heresies true of the Baptists of this country or not, the fact that he circulated them as Baptist heresies generally, carries the conviction that he intended to make the impression on the public mind that they were true, of the Baptists here and elsewhere, and it is on this account we denounce them as vile slanders. He that intentionally makes a false, slanderous impression, is guilty of falsehood and slander, in every moral

But as Mr. Curtis will hence hold the gentleman to account, we dismiss him from farther notice, so body. far as we are concerned.

HUMBLENESS OF MIND .- The sacred oracles contain all things needful to the life of the soul. and that these be studied profitably, they must be studied with feelings of deep humility. "See a man wise in his own conceit, and there is more hope of a fool than of him." Worldly wisdom is unequal to the mysteries of God. He that hopes to comprehend the deep things of the Infinite in the narrow limits of a vain imagination, lamentably misapprehends the nature of deity, and the capacities of his own soul. Yet an open profession of ignorance is not all that is requisite to a useful study of the divine mind and will. This is often made in the midst of real pride. Men are apt enough to proclaim their ignorance, when it is most evident they are wiser in their own esteem than seven others that can give a reason. Even exemplary christians, in whom many virtues reside, may need the caution "let no man think of himself above that which he ought to think."-It was thus in the age of gold, and in that church of which it was said-"your faith is spoken of throughout the whole world;" and it may be thus with us. Let us then study the Bible in the spirit of little children-willing to learn, and willing to do what we are taught.

IJ A serious disturbance has occurred at the University of Virginia, between some of the students and the civil authorities, which has caused considerable excitement. The quarrel commenced with the Professor of Modern Languages, and he handed over the belligerents to the Magistrates .-One account says that the students rescued one of their number who had been committed to jail for his bad conduct. The Professor had been treated

John S. Calhoun, the new Governor of the

Southern Baptist Convention.

This Body convened at the First Baptist Church, in Nashville, Tenn., the 9th inst., at 10 o'clock, A. M.

The President, Dr. Johnson, of South Carolina, being absent, Dr. Howell, of Va., 1st Vice President, took the chair and opened the Services by reading the 35th chapter of Isaiah. The 912th hymn of the Psalmist was sung :

"The morning light is breaking, The darkness disappears," &c.

Rev. I. L. Brooks, of South Carolina, offered

Rev. Dr. Reynolds, of Ky. and Rev. W. C. Crane, of Miss., were appointed Secretaries

The States were then called for delegates, and churches, associations, and conventions in the following were ascertained to be represented: -Virginia, South Carolina, Georgia, Alabama, Texas, Arkansas, Missouri, Kentucky, Missis. Farrar, Miss. sippi and Tennessee. Delegates were also stated to be on their way from Maryland.

The Convention, on motion of Rev. Dr. Jeter, proceeded to the election, of officers of the Convention, by ballot, viz: one President, four Vice Presidents, one Treasurer, and two

The tellers reported that, for President, there had been 89 votes cast; of which the Rev. Dr. Howell, had received 52, and was elected. Dr. Howell briefly addressed the Convention on the result; and then.

The Convention proceeded to vote for four Vice Presidents.

had been voted for; that Rev. Dr. Jeter had received a majority of all the votes, and was elected; and that for the other three, there was no choice. It was then moved that the three persons having the next highest number of votes be that John Buccold was the founder of the Baptist declared elected Vice Presidents, which motion prevailed; and the Rev. Messrs. Buck, Fuller and Reynolds, were declared elected.

Dr. Mendenhall, of S. C., was elected Treas. er, Ky. urer-receiving 67 votes.

Jas. C. Crane, Esq., of Va. and Rev. W. C. Crane, of Miss., were elected Secretaries.

wo o'clock, P. M.

AFTERNOON SESSION .-- Dr. Sherwood, of Ill., become a member of the Body by the payment

Among others, Dr. A. McClay's name was mentioned. Whereupon, objection was made to his occupying a seat in the convention on the ground of his identity with abolition associaand peculiarities, (and the number might be increas tions, and as the agent of the Am. Bible Union. ed) were exhibited by one class of the Baptists, and This gave rise to a spirited and somewhat prosome by another; some by very few, and others by tracted debate. He disclaimed having, or ever having had, any connection with any abolition society, or in any way sympathized with the ly invited to a seat as a visiting brother, but not as the agent of the Bible Union.

that appears then, the Baptists of this country may preach the sermon on Domestic Missions in the wood, Ill.; Rev. Geo. W. Baines, Texas. absence of both the principal and alternate appointed for that purpose by the previous convention. Some other small items to complete the Ga. organization of the convention, closed the evening session; making the Report of the Board of Foreign Missions the order of the forence and the Report of the Board of Domestic Missions the order of the afternoon of the next day,

At night Rev. Dr. Jeter, of St. Louis, preach. ed the convention sermon on Foreign Missions. We took no notes of the discourse, and at this time cannot call to mind an analysis of it. It was a good discourse, well calculated to awaken an interest in behalf the universal diffusion of the

Saturday, May 10th.

Convention met at 9 o'clock. After devotional exercises and reading the minutes of the preceding day, other ministers were invited to seats to take part in the deliberations of the

Rev. J. B. Taylor, Cor. Sec'ry, of the Foreign Board read an abstract of the Report of the Board. We state a few of its leading points, sketched by us during the reading.

There was a balance in the Treasury, at the close of last year, of \$4,181 39

Collected since, \$25,960-40

Expended during the year, \$14,100 05

Balance in the Treasury, \$11,870 25 The most of the balance, however, will be required within a short time for new missions in

Africa, and the mission at Shang Hai. The receipts have diminished as compared with the last year, and amount to an average of only about five cents for each Baptist in the South. An opinion was expressed that at least ten cents could, by proper efforts, be secured. and the operations of the Board 12 doubled

The Board has employed but three regular agents: Rev. Eli Ball, in Georgia and Alabama; Rev. W. M. Farrar, in Miss; and Rev. Mr. Kimbrough, in Tennessee. Effective agents in each State, if to be procured, are recommended.

The present periodicals of the Board-the Missionary Journal, and the Commission-will be discontinued, and a new work, the "Home and Foreign Missionary Journal," will take report the sentiments and arguments of the Con-

Fifty-two thousand copies of Scriptures and tracts have been distributed at Canton, and 20,000 at Shang Hai. A large edition of the Revised copy of the New Testament will be is. sued in July. Up to this time, the receipts for Bible operations have been amply sufficient; but the contemplated extension of these operations will require additional means,

The review of the condition of the Foreign

an intelligible abstract of it would exceed the limits we are able to devote to it.

The report was unanimously approved, accepted, and ordered to be printed with the minutes of the Board.

The report of the Treasurer was then read: showing the total receipts for the two years, from 4th April, 1849, to the 4th of April, 1851, been made as the Board deemed necessary .received during the last year.

The report was referred to the Committee on

The following Committees were then ap-

Rev. R. Furman, S. C.; B. W. Whelden, S. C.; Rev. J. Crawford, Tenn.; A. B. Cabiniss, Va. On African Mission .- Rev. R. Fuller, Md.; Rev. O. J. Fisk, Tenn.; Rev. J. Culpepper, S. C.; Rev. H. Talbird, Ala.; Rev. W. M.

Bro. Wm. Crane, Md.; Rev. P. S. Gayle. Tenn.; Rev. T. S. N. King, Ark.; Rev. G. W. Baines, Texas.

On ORGANS OF PUBLICATION.—Rev. P. H. Mell, Ga.; Rev. R. Holman, Ala.; Rev. E. Ball, Va.; Rev. D. R. Campbell, Ky.; Rev. B. Kimbrough, Ten.

ON FINANCE.-Bro. T. P. Lyde, S. C.; Rev. Wm. H. Gwathmey, Va.; Bro. A. N. Jones, Miss.; Rev. J. R. Graves, Tenn.; Bro. J. H. Foster, Ala.

To Nominate New Boards .-- Rev. S. Henderson, Ala.; Rev. M. Hillsman, Tenn.; Rev. The tellers reported that thirty-six persons J. O. B. Dargan, S. C.; Rev. S. Dyer, Ky.; H. Foster, S. Halliburton. Rev. J. B. Taylor, Virginia.

To PROPOSE A PLACE TO HOLD THE NEXT MEETING, AND ALSO BRETHREN TO PREACH .--Rev. V. R. Thornton, Ga.; Rev. A. D. Kelly, Md.; Rev. I. L. Brooks, S. C.; Rev. J. M. Peudleton, Ky.; Rev. E. B. Teague, Ala. ON SOUTH AMERICA .- Bro. Wm. Crane,

Md.; Rev. J. T. Russell, Miss.; Rev. S. Dy-

Mr. Crane, of Baltimore, moved that a speeial committee on new fields of labor in the Catholic countries of South America be constitu-The convention then adjourned till half past ted, and supported the motion in a speech of some length and much interest. After considerable debate, the motion was adopted.

Rev. Dr. Jeter moved, that a committee of two from each State represented in the Conven-An opportunity was offered for the presenta- tion be appointed to devise the most efficient tion of corresponding and visiting members. plan to promote the circulation of the Scriptures; which motion prevailed.

The following gentlemen compose said Com-

Rev's. J. B. Jeter, Mo. ; J. L. Reynold, Ky. ; as the place of the next meeting. C. C. Cowen, Ten.; Rev. R. Jones, Va.; Rev. abolitionists in their movements. He was final. Rev's. T. S. N. King, Ark.; J. H. DeVotie, S. Hednerson, Ala; Rev. R. Furman, S. C; Rev. P. H. Mell, Ga.; Rev. W. H. Holcombe, Miss.; day morning. Rev. Dr. Reynolds, of Ky., was appointed to Rev. D. L. Russell, Miss.; Rev. A. D. Sher-

> AFTERNOON SESSION,-The Convention opened with prayer, by the Rev. Mr. Dawson, of

The Secretary of the Board of Domestic Missions read the annual report of the Board, for the year ending April 1, 1851.

The report states that fifty persons have been employed by the Board as preachers and agents. There are 125 stations supplied with preaching, During the past year 4,150 discourses were delivered at these stations. During the year 450 persons have been converted and baptized: 160 others professed religion; 15 new churches organized, 10 meeting houses completed, and nine others commenced.

The receipts for the year ending the 1st of April last, were \$12,176 16 last year,

Total \$13,922 85 Expended 10,916 85

Balance on hand,

ceeding year, are \$2,058. The Board recommended a separate Southern

Bible Society, independent of any other organlation was argued at some length, and disapof the present authorised version, until a version which shall be recognised by Protestant Christians as a better one, shall make its appear-On the motion to receive and print the report

an animated discussion arose in relation to that portion referring to the Bible question. It was objected to on three points:-1. If printed by the order of the Convention that body would become responsible for the sentiments and arguments contained in it. 2. The Board had transcended the line of its duty in the introduction of this subject into their report; or at all events they had no right to argue the question. 3. It was calculated to forestall a question which would probably occupy the attention of the Con. vention during its deliberations.

On the other hand it was argued that the reception of, and printing a report of a Board did not make the sentiments or arguments of the vention, but of the Board from which the report emanated. The several portions of said reports were referred to select Committees, who reported upon these distinct points, and the action of the Convention upon these specific reports would express the sentiments of the Convention in regard to reports of the Boards. As to the right of the Board to introduce this

subject into their report, it was maintained that the Convention had made it the duty of the Board Missions of the Board formed the principal por. to do it by their act in 1846, which constitutes

Every year since it had been made the duty of the Board to distribute Bibles, such reports had to be \$44,805 65; of which \$21,789 01, was The Foreign Board had done the same. Never, before, has this objection been urged or intimated. Other objects and interests, no more the legitimate duties of the Board than the Bible question, have been presented and argued at length. Yet no one ever charged the Board of Ox CHINA MISSION .- Rev. J. B. Jeter, Mo.; transcending the line of its duty. It was further contended that this unusual course now proposed would be in the highest degree disrespectful, both to the Board and to the Convention. During the discussion several motions were

made for the disposal of the question. 1. That this portion of the report be rejected. 2. That On New Fields. -Rev. S. W. Lynd, Ky. : it be referred to the Committee just appointed on the Bible question. 3. That it be laid on the table. 4. That the whole report be received and printed with the Minutes. This motion passed by an overwhelming majority.

The following Committees were appointed: On Agencies .- Rev's. A. D. Sears. J. H.

Eaton, G. W. Baines, J. O. B. Dargan, A. D. On LIFE MEMBERSHIP. - Rev's. J. E. Daw.

son, C. K. Winston, Jos. Gresham, J. Seal, I. T, Tichenor.

On Basis of Representation .- Rev's. J. L. Waller, W. H. Gwathmey, W. Hillsman, J.

ON INSTRUCTION OF COLORED POPULATION. -Rev's, Wm. C. Buck, Wm. Crane, E. Ball, J. B. Bealer, G. L. Sandige.

ON THE IMPORTANCE OF DOMESTIC MISSIONS. -Rev's. J. L. Reynolds, G. Lewis, A. W. Meacham, T. S. N. King, L. L. Fox.

The Report of the Treasurer was then read, showing the receipts for the two years as follows: \$22,868.28. Expenditures for the same period \$19,439,65.

Rev. Dr. Fuller from the Committee on African Missions, made a report, which was received and adopted.

Rev. Mr. Dargan moved that the Convention return to the plan of triennial conventions; which motion was laid on the table.

A debate occurred on the place of meeting of the next Convention : Baltimore, Md., Marion, Ala., and Covington, Ky., being proposed. By vote of the Convention, Baltimore was selected

The Committee on religious services made re-L. Hickson, S. C.; Rev. J. E. Dawson, Ga.; port, which we omit, it being of little interest to Rev. J. L. Waller, Ky.; Rev. T. C. Harris, the readers of this paper. All the churches in Mo.; Rev. R. Fuller, Md.; Rev. A. D. Kelly, the city except the Roman Catholic, Episcopal supplied by the Convention.

[To be Continued.] A Slow Disciple.

A slow disciple! What a misnomer ! Stop, gentle reader, and don't decide too hastily ; fo there are such disciples in the church of Christ, Think for a moment and you can bring one beor your mind. But to aid you a little in you

researches, I will attempt a brief description.

1. He is slow in his attendance at the house of God. When the bell rings he is slow in preparation, and is the last man taking his seat in the pew. Frequently singing and prayer is over, and the text announced before his feet stand within the gates of Jerusalem. And then he walks so tardily to his seat that the congregation sympathize with him, supposing he is in bad health. When seated, he casts his eyes slowly up to the preacher, and wonders what is the text. Being too late, he never enters into the spirit of the sermon; and the last man leaving

the house, he goes home but little edified. 2. He is slow in his attendance at prayer meetings. Usually the chapter is read, the first 3,006 00 hymn sung, and the first prayer offered before The increased receipts over those of the pre- his feet enter the sanctuary. And as the meeting is begun, he dertermines not to obtrude himself at that late hour, and seats himself at the back part of the house in the "sinners corner." ization. The question of a new English trans. Having a good heart and feeling some pangs of conscience for not being in time, he apologises proved; the Board recommending the circulation to his pastor and slowly retires. Poor man he was too late.

3. He is slow in his family worship. His industrious wife makes early preparations for prayer; but he is so slow, his children become to defer it till a more convenient season. And in the morning he is so late in rising his family have commenced their daily business, and are so far advanced in it that it is too late.

4. He is slow in paying his pastor, and in acts of benevolence. All the members of the church subscribe before he puts pen to paper. He has to "think about it." And he always thinks slowly, such is the constitution of his mind. But at last he slowly puts it down, and judge. He is equally slow in paying his subscription. The patience of the collector is extowards his pastor, so he does towards the cause of missions and other benevolent objects.

5. He is slow in paying for religious newspapers. He is slow to subscribe in the first place -takes him a long time to make up his mind, and then it is a good while before he "forks over" the money to the printer, who has furnished him with such heavenly intelligence. It has been said, by those of old, that there were some disciples so slow they never paid the prinhonest disciple, but unfortunately a little too slow to be very useful.

disburse funds for Bible distribution. It was settling a difficulty between contending brethmaintained that the objection that the Board had ren, he is so slow that weeks and months pass no right to present any arguments designed, in away before he gets the parties together, and the judgment of the Board, to secure more duited looses many opportunities of making the "ad. and efficient aid in Bible operations was novel. versaries agree quickly while they are in the way." When he meets his church he has to apologize and ask further indulgence. And so

of every duty he is appointed to discharge. Other evidences might be pointed out, but it is thought the above will suffice to prove that there is such an order in our churches as slow disciples. Now, after all, it will not do to cast them out of our affections. They compose a part of that building erected by Christ; and though they are not as "lively stones" as some; yet the Architect has need of them-they supplyla place in his house. They should rather be admonished not to be "slothful in business, but fervent spirit, serving the Lord." JOAB.

To Wrangling Christians.

Bro. Chambliss :- I wish this communication published in the columns of your paper, for the special benefit of all christians whom it may concern-for I know it will apply to not a few. In the bounds of my acquaintance, there is at this time an instance of the greatest difficulty I ever knew in an Association, between prominent brethren, both of the ministry and the laity, and the community at large. It bids fair to split the Association, and even, almost, to prostrate the cause of Christ in that section of country;

Dear Christian Brethren : If you should think me officious in this communication, I hope you will forgive me. I am prompted by the deep. est anxiety of mind for your prosperity and the prosperity of our Master's cause upon earth. I have thought and prayed over the matters I speak of for months, and have come to the conclusion that the most successful way of reaching all with my thoughts and views is to publish them in the South Western Baptist.

On mature reflection, and on prayerful consideration of the whole subject, I am made to exclaim with the prophet, "Lord what is man?" what a poor, blind, weak, and miserable creature is The Report was referred to the Committee on man? God declared him nothing but vanity and dust, in all his glory. We are proud of self and of self aggrandizement; ambitious, quick to resent either a positive or supposed insult or injury, slow to humble ourselves or to confess our faults; at the same time knowing that God has said "vengeance is mine, I will repay," and requires us to humble ourselves and to forgive one another, with an assurance if we do not, we shall not be forgiven. How vain then must our conduct appear to him who knows our frames and remembers that we are dust!

The prompter to all our strifes is the devil, who has often, I fear, driven the pendulum of our temper far beyond its proper point of rest. and will, I also fear, continue to push it from one extreme to another, and, finally, prevent a Md; Rev. E. Ball, Va; Rev. J. R. Graves, Ten; and anti-mission Baptist were tendered to and proper adjustment of our difficulties. I know this will be the case while we continue to act with-The Convention adjourned till 9 o'clock, Mon- out the spirit and direction of God; "for without me, says He, ye can do nothing." The devil is too subtle for our strength or our wisdom, How prone are we to go astray, how easily drawn aside into innumerable snares! Yet we are bold and confident, and doubt not we are right and safe ! O my brethren, we are foolish sheep in the midst of wolves, and know not how unfit it is that we should be left to ourselves, and how much we need the wisdom, the power, the condescending patience, forgiveness and gentleness of our good Shepherd,

My humble conviction is, that the first thing necessary in the adjustment of all difficulties is, to get the beam out of our own eye: that is, as the apostle has it, "if we would not be judged, let us judge ourselves," and "try ourselves," and "prove ourselves whether we be in that faith," that works by love. This is what God calls "removing the stambling blocks" in order that He may set up his kingdom, first in our own hearts, and then in the world. In Isaiah he proclaims, "Prepare ye the way of the Lord;" and again " cast ye up, cast ye up, take up tho stumbling blocks out of the way of my people, prepare ye the way of the people, cast up the nighway, gather out the stones;" and in order to do this effectually there must be a great deal done, in the way of humbling our hearts and confessing our faults: for doubtless many have been the faults committed on all sides. I know there is no demand more repugnant to flesh and blood than humility and confession; but we should not confer with flesh and blood if we would obey God, which we must do or perish .-Then, my brethren, let us be up and at our work; or be sure confusion and hatred will remain; and drowsy and go to bed, and then he thinks it best as the members of Christ we shall fail to take out of the way, the stumbling blocks and stenes, and fail to prepare the highway for the people.

If God actually requires repentance and forgiveness at our hands, and we fail to give suitable manifestations of it, what must the people say who make no profession of the religion of Jesus? I think our nearest and dearest friends must rise up and condemn us. Heaven and earth will be called upon to witness against us : -hear, O heavens, and give ear, O earth, for some have thought reluctantly. But we must not the Lord has spoken. I have nourished and raised up children and they have rebeled against me," But, my brethren, I am persuaded better hausted before he gets the last cent. As he acts things of you. I hope those who have transgressed the will of God in this matter, cannot feel excused in his sight, without fully and freely confessing their faults, especially, if they be Ministers. If they have directly or indirectly infringed the will of God, or have in any thing so demeaned themselves, in public or private, in conversation or otherwise, as to prejudice the minds of the people against religion and thereby cause them to stumble and fall, I do pray that such may feel it their duty to confess their faults,ter; but not so with our hero. He is a good, rather than try to excuse themselves on the ground of what others may have said or done. I' think if we would frankly confess our faults 6. He is slow in discharging any duty as- when guilty, it would be far more honorabletion of the report. It was very interesting, but its Boards of Missions, its agents to collect and signed him by his brethren. If he is to aid in laying the commands of God aside—than to try

to justify them on the score that others have done as bad, or worse, than we. If such a course could be justified, on such grounds, we might justify every crime committed on earth. Perhaps some brother may say, "I don't feel like humbling myself and confessing my faults."-Well, this is just as bad a reason as the former for upon the principle that we will do only what we feel like, every duty on earth may be evaded. Piety does not ask whether we feel like doing hight or not; it requires us to do our duty, regardtess of feeling. Indeed feeling is no criterion in duty. Every wilful crime that was ever committed has this plea, that the perpetrator thike doing as he did. If we would be chrisrians we must often do what we do not feel like, when truth, honor and God require it to be done. Those who have been zealous for the mainminance of good order, but in their zeal have one that which has wounded religion, should be the first to confess it, and to humble themselves as they would gather out the stones and stumbling blocks, and so prepare the way of God for the people." As they who have laid stones and stumbling blocks in the way of others, either by open transgression or otherwise, they are bound to remove them by open repentance and confession, or "be beaten with many stripes." For christians to act like christians in openly humbling themselves and confessing their faults, when guilty, is the sure way to have God appear for them, and this brings the greatest honor to God and to themselves. At such a time as this, God especially calls his people to the exercise of extraordinary meekness and mutual forbearance. Let, says he, "your moderation be known unto all men, the Lord is at hand." Now, I think, my brethren, that the presence of God should awe us into humility .--For us to go on judging one another, and carrying ourselves fiercely and bitterly towards each other, while God, before whom we must stand injudgment, and each give an account of himself is looking on, is fearful. I seem to hear this question asked in that day, "Did you forgive those that trespassed against you?" and I anticipate the answer, "No Lord." Then neither will I forgive you your trespasses." Brethren, at such a time as this, we ought to be at home with our own hearts, forbearing one another in love, patiently enduring provocations or offences, knowing that we ourselves often stand in need of mercy from others, and always from God. The servant you know is not greater than his Lord. The apostle commands us to "bear one anothers burthens, and so fulfil the law of Christ; to forbear one another and forgive one another, if any man have a quarrel against any even as Christ forgave you, so also do ye." This course will be sure to produce happiness at the last .--That is its legitimate fruit, for they that sow to the spirit shall reap life everlasting. On the contrary, resentment and revenge only increase our miseries. The strongest evidence we can give to the world of the genuineness of our religion is forbearance and love :-- by this shall all men know that ye are my disciples if you have love one to another;" "by this we do know we have passed from death unto life, because we love the brethren" "and this commandment have we from him that he who leveth God, love his broth-New, may it please God to bless this commu-

nication to the good of all, is my earnest prayer, or his Son's sake: to whom be glory now and

for ever. Amen. I am your brother in the unity of the spirit and the bond of peace,

ELIAS GEORGE. Rev. James McDonald.

SHARON BAPTIST CHURCH, E. FLA.,) April 19, 1851.

Whereas, our beloved brother and pastor is on the ere of leaving this State, we deem it our duty and privilege, to recommend him as a faithful servant of Jesus Christ, to the people of God,

His separation from us, is a matter of the deep- bal. es and bitterest regret, and we can only say the will of the Lord be done." We have had the pleasure of his acquaintance thirteen years, for which we thank Almighty God. As an instrument in the hand of God, he has turned 'many to righteousness' in Florida. May the richest blessings of Jesus Christ descend and remain on him and his family, and on the chosen ones of the Redeemer to whom he may preach the "everlasting Gospel."

Done in Conference.

JOHN C. JONES, Ch. Clk.

Dear Bro. Chambliss :- Since making the communication which appeared in the South Western Baptist, of the 30th ult., relative to the Baptist Meeting House at this place, I have thought and ardently desired that I may have enlisted the sympathies of the philanthrophic and pious, and particularly of the Baptists who read your paper; and that some to whom I may be personally unknown, or to whom I may not appeal, 'privately and individually,' may feel disposed to aid in the erection of this House of

To all such I beg leave to say, brethren and friends help us. My Post Office is Daileys' Cross Roads, Lowndes county, Miss.

All donations to this object will be duly oncknowledged through the South Western Baptist Thy brother. PETER CRAWFORD. Crawfordsville, May 12, 1851.

INTERESTING RUMOR .- It was currently eirculated in the streets of New Orleans on Thursday, the 8th inst, the Spanish Consul had received a telegraphic dispatch from the Balize, announcing a revolution in Cuba. The rumor could not be traced to any reliable authority, and we give it for just what it is worth.

GOVERNOR DORR .- This Gentleman has been restored to his civil rights and privileges.

Soul-Presperity.-No. IX. BY C. D. MALLARY, D. D.

S. Vigorous love to God and man essential to Soul-Prosperity. "Even as thy soul prospereth." 3 John 2.

What more beautiful and impressive description of the character of God was ever penned than the one embraced in those three short words "Gop is LOVE." Here is a little compendium of theology pure, sweet, comprehensive, and wonderful; one so absolutely perfect that we might reverently say, God himself could not improve it; one which will form the basis of meditation, study, and discourse, amongst all holy intelligencies throughout the ages of eternity. If there be one single word which above all others will express the sum and substance of the religion of the Bible, what other word can it he than Love. Love to God and man is an all-pervading element in true holiness,-the life. blood of piety,-the quintesence, may I not say of Soul Prosperity. Love establishes the most intimate communion between the soul and God. God is love, and he that dwelleth in love dweleth in God, and God in him," 1 John 4: 16. It is the image of God in the renewed soul. All his children partake of his own divine nature; -if that nature be marked by fixed and unchangeable characteristics, so will its image be n the hearts of his redeemed : if God in his own essential nature be love, what else can his image be as impressed by the Holy Spirit upon the soul. Love is inseparably connected with all the graces of the Spirit, nay in many of them t is the most striking and predominent element. Faith is ever associated with love ;-it is an active and vigorous principle, yet it ever "works by love" by the aid, the promptings, the energy of love. Hope dissociated from love, would be a barren and worthless thing. It desires the inheritance which it expects; but it no further pants after it with a holy desire, than this heritage is contemplated as something excellent and lovely, and is really embraced by the soul as an object of its affection. Reverence for Jehovah is love profoundly bowing at his footstool; gratitude is love rising up in sweet and heavenly emotions at the remembrance of his loving kindness; fear is love devoutly trembling at his character, his word and his providence; and repentance, what is it, but love as it were weeping over sin as committed against a law which the soul has discovered to be lovely, and in view of a suffering, bleeding and lovely Saviour, whom by its guilt it nailed to the accursed tree. Humility without love would be nothing more than a heartless and affected prostration of soul ; zeal would be selfish and carnal fervor : and patience

cold, reluctant, servile endurance. As love pervades, stimulates and sweetens, so does it beautify and crown all the graces of the spirit. It is "the bond of perfectness." The other graces of the Spirit must be put on as we do our ordinary garments, (see Col. 3: 12, 13,) but above all these things," says the apostle, put on charity which is the bond of perfectness' -or the girdle of perfection. v. 14. As the ancients bound around them their girdles to keep their garments in proper place, and often at the same time to adorn, as well as to brace up and invigorate the body, so must the golden bond of love be bound around all our christian virtues, actness, to present them in their due proportion, and harmony, and to exhibit the whole spiritual man beautiful, erect, vigorous and complete.

Love lies at the foundation of all acceptable obedience. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."-Rom. 13: 10. "For all the law is fulfilled in one word even in this, thou shalt love thy neighbor as thyself. Gal. 5: 14. "Now the end of the commandment is charity out of a pure beart, and of a good conscience, and of faith unfeigned." 1 Tim. 1: 5 Without love, our best performances, our costliest offerings, our most among whom he may yet labor in the Christian painful sacrifices are no better, in the view of God, than sounding brass, or a tinkling cym-

"Nor tongues, nor gifts, nor fiery zeal,

The work of love can e'er fulfil. Love must flow as precious oil through all the machinery of the soul to annoint it for heavenly service. We obey God acceptably, no farther than we love him sincerely. God is love, his laws are laws of love, and that obedience, which corresponds with the glory of his character and the perfection of his laws, and which only from the obvious and unalterable necessity of the case could be regarded by him with complacent delight, must be the obedience of love .-To be like heaven is to be prosperous. "Charity never faileth; but whether there be prophes cies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." Charity is as enduring as its glorious Author. When heart and flesh fail, when the soul breaks away from its earthly prison house, love leaps from embryo to ripe existence, and begins its noble and endless triumps in the paradise of God. It is the life, the beauty, the joy, the glory of the celestial Canaan. God who is essentially, unchangeable, eternally love, fills all the place. Christ, who is infinite and almighty in love, is the light thereof. There dwell the angels mighty in love; and there the spirits of the just made perfect-perfect, because complete in love. Love throbs in every pulse, beams in every eye, dwells upon tongue, and sweetens and swells the everlasting chorus of the skies.

If all this be so, how can our souls prosper, unless we prosper in divine love; unless we are rooted and grounded in love. Its decay is the feels more or less a withering blight, whilst our visible obedience loves its beauty, its unction and its power as it advances to maturity and vigor it hands with which to work, hope the amos-

bing pulse; patience its soft refresing pillow; prayer and praise their downy pinions; meekness, long-suffering, gentleness and humility, their favorite refreshing fountain in the low valley where they delight to dwell; whilst the conversation and deportment are pleasant as dewy Hermon, fair as Sharon's roses, and fra. grant as the cedars of Lebanon.

Perhaps, my brother, you might be pleased to isten to some of the pious utterances of that man whose heart is warmed by divine love in its vigorous, consistent, and healthful exercise. Be attentive. Hark! He is speaking of God his Father and his portion. "Abba, Fatheras the hart panteth after the water-brooks, so panteth my soul after thee O God ;-my soul followeth hard after thee :- I love the Lord because he hath heard my voice and my supplications ;-bless the Lord O my soul, and all that is within me bless his holy name." Ravished with the beauties of the Saviour, he exclaims, "whom have I in heaven but thee, and there is none on earth that I desire beside thee ;-thou are the chief among ten thousand and the one altogether lovely." Charmed with the sweetness and power of divine truth he cries out, "my soul breaketh for the longing that it hath unto thy judgments at all times; -more to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honey comb." As his eyes rest upon the sanctuary he breaks forth, " How amiable are thy tabernacles O Lord of Hosts; -one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Gazing upon the saints of God he says, "I am a companion of all them that fear God;"-" to the saints that are in the earth, and to the excellent in whom is all my delight;" and as the towers of Zion rise before him his language is, "beautiful for situation, the joy of the whole earth is Mount Zion; -if I forget thee O Jerusalem, let my right the ungodly awakens within him the tenderest emotions, and often does he cry out in the fullness and anxiety of his soul, "my heart's desire and prayer to God is that they might be saved." He has a bright smile for the happy, and a tender tear for the sorrowful; his worst prayer for his bitterest enemy is, "Father forgive him;" and in the fervent and daily yearning of his soul over a ruined world does he cry out, "thy kingdom come-let the whole earth be filled with thy glory." Nay, he feels a kindred drawing towards the angels above that excel in strength, and are beautified with holiness; "they are my fellow-servants," does he in heart exclaim, "to them constrains me here on earth to rejoice with joy unspeakable that I shall soon behold their

beauty, and that I shall dwell with them forever.' Happy, thrice happy those whose souls are filled with heavenly love. What calmness, what sweetness, what pure delight pervade their bosoms. They dwell peacefully in God, and God dwells in them, in the midst of all their temptations and perils whispering graciously to them, "I will be a Father unto you and ye shall be my sons and daughters; -all things work of the Redeemer, he comes in and sups with broods gently upon their hearts, tormenting fear is cast out, and they breathe the atmosphere of

heaven. This is to be truly prosperous. And now let me anxiously inquire, is the love of God performing its mighty and blessed work in this vile heart of mine? There is a world of evil there; is love burning it up? The ramparts of sin I trust have been broken and thrown down, but how many fragments of pride, anger, envy, hatred, and every abominable lust, lie scattered through my bosom, instinct with terrible and energetic life, struggling together in hateful fellowship to rear themselves up into des structive array against my peace and security: is my love for Christ and holiness up in arms against all these hateful enemies, ready to trample them in the dust, to grind them to powder, that they may be forever driven away like the chaff of the summer threshing-floor? In prosperous souls the lave of Christ habitually and powerfully constrains; do I feel this constraining might, keeping me back from folly, and urging me in ways of wisdom, self-denial, and holiness? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believ. eth all things, hopeth all things, endureth all things." O blessed portraiture! how fair, how glorious, how divine! Is this the charity that reigns in my bosom, or have I all along been the victim of a fatal deception? Do I love only in word and in tongue, or in deed and in truth? Do I say that I love God and yet do I hate my brother? then if God be true, I am "a liar." When the heart is enlarged with holy love, how swiftly do the feet run in the way of God's commandments. Are my feet thus running? Running from sin and temptation; running to the word of God, to the closet, to the sanctuary, to the society of the saints, to secure rich spiritual blessings? Running after the afflicted that I may comfort them; after sinners that I reth to the end, shall be saved." In all the promay win them to Christ; after a crown of life, that through grace I may obtain it? O when laziness-predestinated slothfulness. There is shall I love Christ as I ought, duty as I ought, no promise of impunity to wickedness any where, Zion as I ought, sinners as I ought, holiness as least of all in the house of God, where judgment decay of vital godliness in the soul ; every grace I ought? Let me perpetually heap the fuel of shall begin. But yet it may be urged, the prodivine truth upon my heart that my love may be mise is, that not one of these shall be lost. Most

ving cordial: repentance its heathfully throb- my bosom unutterable longings to be like him the ark of safety, with all the impassioned earin mercy and love. Let me gaze day and night at Gethsemane's anguish, and at Calvary's scene of wo and blood; -nay, let me drag my cold, insensible, reluctant heart to the warm current that burst from the Savior's precious veins, and and plunge it in, that its flint may dissolve into weeping penitence, and holy, consuming, unquenchable love.

"Dear Savior, steep this rock of mine, In thine own crimson sea; None but a bath of blood divine, Can melt the flint away.

The Certainty of Divine Purposes and the Contingency of Second Causes.

A Sermon, by Rev. Thomas F. Curtis, Profes. sor of Theology and Moral Science, in How. ard College, Alabama.

We will further illustrate this:

1. From prophecy. If ever there were times when the ancient prophets were more explicit than at all others, it was "when they spake of the long sufferings of Christ, and the glories which should fo'low," So immutably fixed in the Divine purposes, was the death of the Son of God, that Christ is called "the Lamb slain from the foundation of the world."* Not only was the event itself predicted, but every particular relating to it, accurately foretold. He was to be betrayed by "his own familiar friend in whom he trusted," Judas. The Jews and the gentiles, the kings and the rulers, were to "take counsel against him;" that is, the chief priests, Herod and Pilate, (this last a gentile ruler,) were to conspire to put him to death. And it was "without a cause" that he was to be "hated" and delivered to die. This and much more had been prophesied a thousand years before the great event took place. It is therefore said, that "he must needs have suffered," (Acts xvii: 3.) and was "delivered by the determinate counsel and foreknowledge of God;" (Acts ii: 23;) so that whatsoever Herod and Pontius Pilate. with the gentiles and the people of Israel gathered together to do, was only what "the hand hand forget her cunning." The condition of and the counsel of God had determined before should be done."-Acts iv: 24.

But did this Divine prophecy and purposedid the certainty of the death of Christ impair in the least the free agency of those who put him to death, or diminish their guilt, think you! Did it not rather increase it, seeing that their crime had been so palpably foretold. "Him being delivered, saith St. Peter, by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain,' They were clearly as guilty of murder, and need. ed repentance quite as much, as if this event had never been predicted. But their "hands" could not have been "wicked," if they had not been them is my soul firmly knit, and my love, for free. They could not have been free agents if they had not acted as they did from choice .-They did not make a free choice had they not the natural powers necessary to choose otherwise. If they could have chosen otherwise, then was there a perfect contingency of the events upon their wills, so far as they were concerned; and then also certainty on the part of God co-existed with perfect freedom and contingency or

the part of man, And if so, in the case of this prophecy, equally so in that of every other, and wherever any together for good to them that love God." event is foretold in Scripture, we may set it to keep them, as it were, in a state of due com- Their bosoms are open to the kind approaches down as perfectly certain, that though the prophecy will be fulfilled, yet is the contin them and they with him; the heavenly dove causes in no way destroyed, and human freedom of choice remains perfectly unimpaired.

> Some of these prophecies embrace hundreds of years, and thousands of persons and events. The outlines of the whole history of the church of Christ to the end of time, is foretold in the single book of Revelation; and yet the perfect certainty of these events in the eye of God, does not at all impair the freedom of the human agency which accomplishes them.

> But further: The prophecies are but the utterance of a few-a very few of those things, which are perfectly certain with God. The most skeptical must admit, that there are many more events equally certain and fixed in His mind, though not revealed to men. But their certainty in His sight, does not destroy the free agency of those who fulfill them in these secret. any more than in the revealed cases.

II. Nearly allied to the prophecies, are the promises of God.

They are even more plainly manifestations of his purposes. We proceed to shew, that neither do they destroy the contingency of second causes. Take for example, one promise of greatest comfort and support to the fruly pious, namely, that of the bestowment of preserving grace. Of his sheep Jesus says: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." The original is even stronger than the English. There it is not "neither can any man," but "neither can any, that is, any man or devil, pluck them out of my hand." My Father is greater than all, and none, nothing, no one, no evil spirit, is able to pluck them out of my Father's hand. If one true child of grace were finally lost, this promise of God would be vio-

And yet both the apostle and the Saviour, unhesitatingly assure us, as equally certain, that unless we persevere in holiness unto the end of life, we shall as surely be lost, as if never con- THE GOSPEL, THE INSTRUMENT OF HUverted: -That "if any man draw back, it is unto perdition:"-That he, and he only "who endumises of God, there is no such thing as elected kindled and kept alive; let me cast this heart true, and yet not less true is it, that they are as into the light and flame of heaven as reflected much free agents as ever, and if they indulge in in our bosoms, all things work well. Faith finds from the bible, that it may catch the blessed ra. sin, are in just as great danger of perishing as diance and heat; let me contemplate unceasing. any others. So that we may say to every prophere in which to breathe; joy its precious re. | ly the amazing love of God, that I may rouse in fessor of religion who seems about to stray from

nestness and sincerity of St. Paul in the text, except ye abide in the ship-the ark of gospel ruth-ye cannot be saved.

* I am aware that it is a matter of dispute, if this the true sense of Rev. xiii: 6 and would not in

SUDDEN INTERRUPTION OF A LADY'S TOILET. A few days since, a lady in St. Louis was engaged before her mirror in going through her toilet exercises, when the glass suddenly receded from her as the entire front wall of the building parted company with its neighbors, and with a tremendous crash fell into the street. The lady, in utter astonishment at the suddenness of the motion, was left standing in dishabille, though singularly enough, entirely uninjured. In consequence of the recent grading of the street, the earth beneath the wall had been partially removed, and its sudden giving way was the cause

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new system deserve.—Madison Family Visitor,
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January 8, 1851.

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Try Again. There's always something in the breast Which whispers clear and plain, "There's work to do, why idiy rest? Up, up, and try again.'

There's magic in these little words, Which have a greater power Than levelled guns, or flashing swords, In danger's darkest hour : And when they're used to prompt the right; To soothe distress and pain, They bear a tone of glorious might-"Up, up, and try again!"

The little flower which lifts its head Up to the smilit sky, Bow'd down beneath the hewy tread, Does not lie there and die; There is a voice, borne by the winds Which vibrates o'er the plain, And say-, unheard by passing hinds, "Uy, up, and try again!

The student, poring o'er his books, By the dim midnight oil, With wearied eyes and haggard looks, Fails, but renews his toil; The man of science, searching out Great truth, with throbbing brain, Say-, 'mid confusion dark, and doubt, "Up, up, and try again !" And that should be the wachword cry Of all the good and wise, Together banded, sworn to dry The mourner's weeping eyes:
To set up Live and earnest Work, Where Vice and Sloth now reign; Though long they toi , still let them cry-"We'll conquer-Try again !"

Miscellancous.

Origin of the American Flag.

Speculation has often been indulged in about the origin-that is from whence came the idea of the stars and stripes composing our national flag. Whoever has an opportunity of examining the illuminated pedigree of the Washington family, lately published by that accomplished artist, T. W. Gwilt Mapleson, E.q., of New Haven, Ct., will be struck with the idea in a moment, that the coat of arms of Washington turnished the flag of the country which his generalship made independent of the flag of St. George and catitled to wear one of her own.

The pedigree of General Washington, traced and illuminated by Mr. Gwilt Ma-Heson, carries back his descent to William de Hertburn, Lord of the Manor of Washington, in the county of Durham, England. From him descended John Whitefield, in the time of Richard III; cy of a jet of flame. and ninth in descent from said John, was George, the first President of the United States. The mother of John Washington who emigrated to Virginia in 1657, and who was grandfather to the General, was Eleanor Hastings, grandaughter to Francis, second Earl of Huntington .-She was the decendant, through Lady Huntington of George, Duke of Clarence, brother of King Edward IV., and King Richard III. by Isabel Nevil, daughter and heiress of Richard Earl of Warwick, the King maker.

Washington, therefore, as well as all the descendants of that marriage, are entitled to quarter the arms of Hastings-Pole, Earl of Salisbury, Plantagnet, Scota d, Mortimer, Earl of March, Nevil, Montague, Beauchamp and Devereux.

The pedigree which is full and accurate in regard to dates gives as it were, an epitome of the history of the family. It is surrounded by a border ornamented by the shields of arms, implated by different ancestors in right of their wives, as well as some of the quartering borne by their descendants.

The engraving in colors is in the very first style, and perhaps the most highly finished work ever done by Sinclair of Philadelphia, who is acknowledged to be without a rival in his art.

The coat of arms of the first John Wash-

see his ensign upon a flag in the army which he commanded, and in all probability the first one ever made in America, was composed of three stars and three the Ursuline Convent in that place, her stripes which those who were versed in heraldy would at once recognize as the part and parcel of its effects; but the saproper colors of the Commander in Chief vage treatment which she has had to en-Wa hington.

the flag of Washington became the flag bed posts, was never allowed to leave should have to call from the list of our of the threeen United Colonies.

have seen the first Washington standard der constraint, and sought an opportunis Church .- Presbyterian Herald. unturied or who helped to swell the ty to make her escape, the windows of shout that went up to Heaven when the her prison were nailed down and barred. thirreen stars first spread in the breeze Her relations had applied in vain for her over the thirteen United States, lo! the release, long before she had lost her reafigures are transposed-thirteen has son-nay, even their request that a meca nged o hir y oue-a tenfold multis dical man might attend upon her was list, lest the disease may be a permanently plicity from the original number of stars. brutally refused. The only fruit they recurring one, if not too deep-seated to be has inoden the origin of the flag, and reaped from their importunities was to ever eradicated—have led to many inves- at all times obtain his professional services. few now are aware, as they uncover the be denied access to her altogether. No tigations and experiments with a view to head to honor the name of Washington, wonder that the unfortunate Clara Ba- replace it by some other esculent or suband send up shout after shout as the stars fond's mind should have given way under stance that will equally answer its function invited to the fact, that by an entirely new and

Let us send up one more shout of gratulation that

"Our flag is (still) there." and the name of its founder is still here. in our hearts-in the hearts of all the stars and stripes of WASHINGTON.

The assertion is take, and the alleged fact lately before an Irish court of judicature." to the taste, and mixes easily with almost mar before, and some were less than twelve years of age to Pulestine, etc. English trans. The two of the monks at the back of the eas- off their hats to the people.

tern apsis of the church, but having its root within the walls of the chapel of the burning bush. It was the common English bramble, not more than two years old, and in a very sickly state, as the monks allowed the leaves to be plucked by the English party then in the convent. The plant grows on the mountains, and, therefore, could be easily replaced .-From Notes and Queries.

Gold Pens.

The New York Tribune thus traces the formation of a single gold pen through the different stages of its manufacture, as carried on in the extensive pen-making establishment of Messrs Bard, Brothers

& Co., of that city: 1. The gold is melted in quantities ranging from a few to many ounces, as the requirements of the establishment may, at the time, demand. The Messrs. Bard find it necessary to melt three times a week; other manufactories undoubtedly vary from this standard. Here, Victoria sovereigns are generally used in preference to all other qualities of gold; occas sionally, however, fine jewelry is employed for this purpose. Usually the value of one day's melting is from \$300 to \$400. This amount suffices the wants of the workmen for about a day and a half or two days. The metal is alloyed with silver and codper for twelve, fourteen, or sixteen carats. One day, passing through the factory, we saw 25 ounces in the crucible, which was immediately mould ed into an ingot (worth \$360) and we then had a curiosity to follow it through the various processes until it came out in the form of finished pens. The whole operation is performed with marvellous celerity, in the order which follows.

2. The gold is rolled into strips through powerful machine which thins and

lengthens the ingot at each revolution. 3. The 'blocks,' or angular morsels of the gold, tapered toward one end, are cut by a separate workman and machine. 4. The tapered ends are filed half thro'

the thickness of the block.

5. In the niche thus formed, the Iridium point is set. This is a very delicate operation, requiring a good eye, and an experienced workman.

6. The Diamond point' is secured by soldering together the Iridium and the gold. A very small but intense heat is applied at the point, by the minute agen-

7. The point is ground square. 8. The pen is rolled and hammered.

9. It is cut to the proper shape in a small neatly contrived machine, in which works a steel die.

10. The pen is turned up, perfectly semi circular, as it comes to the hand of the purchaser.

11. The point is split, having before been guarded from injury by small grooves in the different machines through which it has passed. 12. After the nib is thus started, anoth-

er workman cuts the slit the necessary length.

13. The nibs are now cut accurately. 14 The points are set together, and he pen filed into shape.

15. They pass into the grinders' hands. 16. They are stoned and polished.

17, The nibs are finally adjusted, the

18. Every pen is now tried with ink, If it be defective it returns to the operative; if not, but writes readily and smooth. ly, it is transferred to the office, placed Creek, Crooked Creek, and the like.' in the holder, and exposed for sale.

Nunneries and the Victims.

A writer in the London Times encloses an extract from a letter published in the Church of England Magazine for Decemington, was composed of three stars and ber 15, 1849, as bearing upon the manner three stripes which form a part of all in which nunneries are conducted, and as heraldic bearings of the family ever since. having a connection with the case of George Washington was entitled to Miss Talbot. The letter is dated from He replied that he was Bishop of "Bull least diminish the facility of weeding,

of the Revolutionary Army-the flag of dure for several years has rendered her In time ten other stars were added, and on straw, with her feet chained to the wished to get the best specimens, we her cell, and was dieted upon the coars- Baptist brethren. They have in Virginia While individuals still live who might est food. As she had taken the vows un- a Turkey Cock, Tar Wallet, and Cat Tail

and stripes are unfolded to the breeze, fourteen years of such conventual cruel- tions in the animal economy. Oatmeal, that the flog they adore is the flag of the ty. The Government has, however, now Indian corn, and saw dust have been tried Teeth, used only by himself, Dr. B. has a great name they would honor-the stars and directed that she shall be restored to her stripes of the arms and standard of Wash- family; and the documents which they the land of the potato has been searched have just published place the credibility for substitutes; and two tubers have been of her melancholy history beyond all sent over to France by the French Condoubt or cavil; and, what is still more de. sul at the republic of Escuador which are already plorable, establish the fact, that not only supposed to possess many of the requisite the prioress, but the Bishop of Friburg himself, was privy to this deed of mercipeople of the thirty-one United States, over whom until the name is forgotten. less persecution. The nuns who gave and tastes like a chestnut. The millico is more like a potato both in form, taste man no other flag ever wave than the quiry, exhibited a degree of cunning and and color. These are both now growing audacity, which it is fearful to contem- in the Jardin des Plantes :- the first facts plate. It is the universal desire that the needful to be ascertained being, whether Burning Bush of Sinal. - A Romish Re- convent should be, if not suppressed, so they will grow in these latitudes and prolic .- 'P. coke asserts that the monks have thoroughly reformed as to preclude the pagate with sufficient rapidity. The explanted in their garden a bush similar to recurrence of such diabolical transac- periment is one of much human interest. those which grow in Europe, and that, by tions. Would that one could believe that The root must possess a rare combination the most ridiculous imposture, they hesi- this is the only crime which has been per- of good qualities, which shall succeed in

In Europe, people take off their hats to bly cheap, will grow in nearly all clis

The Inquisition in Spain.

We extract the following from the Italia Liberia, an Italian journal:

In the time of Torquemada, the first Grand Inquisitor of Spain (that is to say from 1481 to 1498.) 10220 persons were buried alive; 6,840 were burned in effigy. and 97,071 were condemned to the gal leys and to prison. From 1495 to 1507. there were 2,598 persons burned alive; 820 burned in effigy, and 32,752 consigned to the prison or the galleys.

From 1507 to 1517, the numbers were, burned alive 3,564; burned in effigy 2,352: condemned to the prison and the galleys

From 1517 to 1521, under Arien Floencio, the fourth Grand Inquisitor, the victims were 1,629 burned alive; 869 burned in effigy; 5,060 sent to prison and

From 1521 to 1522, there were 324 individuals burned alive; 112 burned in effigy, and 4,481 condemned to the galleys pable.

and to prison. Alphonze Mauriquex was Grand In quisitor from 1523 to 1538, and during that time 2.250 individuals were brought to the stake; 2,125 were burned in effigy, and 11,250 were condemned to the galleys and to prison.

From 1538 to 1545, there were burned alive 480; burned in effigy 420; sentenced to imprisonment and the galleys, 6,550.

From 1545 to 1546, in the reign of Charles V., 1.302 suffered in the flames; 660 were burned in effigy, and 6 660 were condemned to prison and the galleys.

During the reign of Philip II. the numpers were, burned alive 3,990; in effigy. 1,845; imprisoned, or sent to the galleys,

In the reign of Philip III. between 1587 and 1621, there were buried alive 692; burned in effigy 10,716.

Under Philip IV. from 1521 to 1665, there were burned alive 540; hurned in Under Philip V. from 1700 to 1749,

they burned 1,600 person alive; 760 in effigy, and 9,120 sent to the galleys and to

From 1748 to 1759, there were ten persons burned alive; five burned in effigy, and 170 sent to the galleys and to prison.

In the reign of Charles IV. from 1788 to 1808, the numbers diminished still more. One person only was condemned to the galleys and to prison. It was evident that the time of dissolution had come; the holy tribunal was forced to abdicate before the evil spirit of the age, but it was sufficient for its glory that it had fulfilled its duty during 399 years.

What can be more eloquent than this naked summary of figures; in 338 years, thanks to the decrees of the Holy Inquisition, 34,658 were "dismissed to the flames of hell, after their accursed bodies had been burned to ashes at the stake!"-18,048 persons were burned in effigy, and 288,214 were condemned to the prison and the galleys-a punishment perhaps involving greater misery than that of suffering at the stake.

Names of Churches.

The "Preacher" gives the following list

Roads, Robinson Run, West Fork, Cherlin the melon-bed, if more convenient, and ry Fork, Muddy Creek, Bear Creek, Wolf Creek, Deer Creek, Sandy Creek, Sugar

This reminds us of an anecdote of the late Rev. James Marshall, of Shelby county, Kentucky. He was appointed a delegate to represent the Preshytery of Louisville in the General Assembly, many years since. He arrived after the ses-"By the entrance of a young lady into Assembly, that he came back and peti-

We could give some specimens in the Presbyterian Church, that will fully equal almost insane. She was forced to lie up- the preacher's Racoon Church; but if

Substitutes for the Potato.

The failure of the potato crop three or four years ago-and the fears which ex--but without success. More recently qualities. The hocas is in the form of a kidney,-is red and yellow in the fruitand tastes like a chestnut. The millico tate not to affirm that it is the same petrated within its precincts! It is but taking the place of the potato. The latwhich Moses say-the miraculous bush. too analogous with a case which came ter is nutritive, fecund, healthy, pleasant every other kind of food. It is remarka- age. hush was exhibited, on March 1. 1847, by great men; in America, great men take mates, and preerves its virtues longer in its natural condition than most tubers. | Nov. 27, '50

Still, the bounty of nature cannot be pre sumed to be exhaustible. The world went on a long time indifferently well without the potato-still longer without tea or coffee. There was a civilization before the silk-worm was discovered, and sugar is a modern improvement in die. Nature, beyond doubt, has many wonders yet in her store-houses: and if there be nothing new under the sun in the sense absolute, there are many things which are so relatively. The hocas may, for aught we know, supersede the potato.

Scientific Facts.

We gather the following facts from a late number of Appleton's Mechanics' Magazine, one of the best practical scis entific works of the day :

In this number there is an account of a machine for the nicest admeasurement of bodies, by which the difference of the diameters of two hairs can be rendered pal-

A remarkable instance of the divisibiliy of matter is seen in the dying of silk with cochineal; a drachm of which gives an intense color to a pound of silk, containing eight score threads to the ounce, each thread seventy yards long, and the whole reaching about one hundred and four miles.

The addition of a small quantity of ros sin to lamp oils greatly increases their illuminating power, and renders them less liable to coagulate.

A railway train, going at the rate of seventy-five miles an hour, has a velocity one-fourth that of a cannon ball; and the momentum of such a moving mass, at such a speed, is equivalent to the aggregate force of a number of cannon balls equal to one fourth of its own weight.

The ink for printing bank notes in London is made from the calcined leaves and seeds of grapes, and forms one of the finest and darkest imprints that can be

On the upper Danube, where the water is, in hot weather, only eighteen inches deep, and the current very swift, steams boats are propelled by a novel engine at the rate of ten miles an hour.

How to Grow Melons.

A correspondent of the Horticulturist says: -I had the pleasure of eating some very fine musk melons at Cottage Lawn, the seat of Thomas W. Ludlow, Esq., and he kindly gave me the following account of his method of treating them, which is so much less expensive and more simple than the usual manner of protecting the young plants with hand glasses, which require a small fortune devoted to them | bounds of the Canaan Association. alone, that I think it may be useful to some of your readers.

After the young plants have been 'started' in a frame, they are set out in the melon patch, and each one is enclosed by four common bricks, laid flat on the broadside, and the space at the top is covered over with a pane of ordinary window glass. This enclosure remains until the plant reaches the glass, when the bricks are turned up on one side, and the glass replaced. By the time they have grown up to this 'roof,' they are strong enough to do without protection, and the of names of the congregation of the As season so far advanced that frost is not sociate Reformed Church in the vicinity feared. The fruit, resulting from this of Pittsburg, as a specimen of the bad treatment, was uncommonly fine and point smoothed and the pen is ready for taste sometimes displayed in this matter: large, and the vines very healthy and "Racoon, White Eyes, Chartier's Cross strong. The seeds may be sown at once enclosed with the brick and glass.

Peas with Potatoes.

MR. EDITOR:-It has generally been customary with most cultivators of the pea, to grow it by itself, but I have been induced to adopt a different course, and to economise somewhat of the expense sions had commenced, and when his name of potatoes, whether the latter be early by scattering a few peas along every row was about to be enrolled, the Moderator or late. The vines are not detriment to inquired of what church he was Bishop. the potato, nor does their presence in the Berne, Switzerland, and the extract is as follows:

Skin and Fox Run." This produced such an outburst of laughter from the whole practicing this course I annually secure, not only a regular succession of pickings tioned the Presbytery to change the for table use, while the peas remain green property, amounting to £1200, became names of his congregations to Shiloh and and succulent, but a most abundant crop Crockery, Hardware, Cutlery. Boots Shoes Olivet, which they have ever since borne. for winter use, and a clean article for the market or seeding, the subsequent spring. In some instances I have sown them pretty thick with the potatoes; but too many is a detriment to hoeing, and as a general rule, I think half the usual planting quantity enough. The crop thus produced, is harvested with ease, and is rarely injured by mildew or the 'bug.'-Try it .- A s. P .- Lower Marion, April 6, 1850 .- [Germantown Telegraph.

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DRS. BILLINGSLEA & JOHN, have as sociated in the practice of Medicine and offer their services to the citizens of Marion and Vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. F. Godden, and at night at the residence of Dr. Billingslea. Marion, Feb. 20th 850.

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December 18, 1850

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WILL attend to all business entrusted to his carein the Counties of Perry, Marengo, Bibb, Autauga and Dallas.

A CARD.

F A. BATES. M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional setvices at all hours. Hs residence and office are at the house formerly occupied by Mr. Wm. Huntington. Marion, Jan. 29th 1851. H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La. WM. S. HANSELL & SONS, 28 Market Street, Philadelphia. ANUFACTURERS OF SADDLERY, AND IMPORTERS OF SADDLERY HARD

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REV. HENRY L. GRAVES, PRESIDENT, A. M., MR., WARREN COWLES, MR. DANIEL WITT, Pre-fessors. MR. HENRY STRIBBLING, Tutor, MR. Au-

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