

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor.

"CHARITY BEGINNETH NOT IN INEQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, vii. 6.

R. C. BURLESON, Corresponding Editor.

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) JUNE 11, 1851.

[NUMBER 15.]

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance. Advertisements will be done at the following rates, strictly observed. First insertion, fifty cents, per square, of ten lines. Each subsequent insertion, twenty-five cents, per square, of ten lines. Reasonable discounts will be made on yearly advertisements. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

For the South Western Baptist.

The American Bible Union:

Or the friends of the most Faithful Version of the Sacred Scriptures in the English Language.

I have noticed, brother Chambliss, several communications in your valuable paper, on this subject. I think with brother T—, that every Christian should reflect on this subject, and be able, at least, for himself to answer the question, "Can a better version be made?" than our present version! "Ought Baptists to take the lead in it?" Brother T— answers this question in the negative.

I with equal confidence answer it in the affirmative. Many take each side of the question. Some behold a spot in our present version, and some a spot in the expected more pure and more faithful version, even before itself is seen.

I hope neither side will be like the man who wished to destroy the sun because he imagined he saw a spot on it.—Let the sun remain, and let each version remain. The light they may shed, we need; and perhaps the spots may be removed.

Brother T— admits that there are spots in the present English version. He tells us that many words are used in a different meaning from their present common meaning, and that some passages, no doubt, are falsely rendered. Your "Intelligent correspondent" seems to admit the same, as well as others. I might say learned men, in general. But Bro. T—, strange to say, seems to think that Americans can never reach the high order of learning and talents possessed by the translators, appointed by King James. I beg leave to think very differently. The expression also does wrong to the American Bible Union, for they do not propose to confine this work to American scholars, nor to the Baptist denomination. The Bibles added by King James' translators in the 17th verse of the 1st chapter of the 2nd Samuel, "the use of" making it read "the use of the bow," when it should read "the bow," signifying the lamentation or elegy which was written &c. Nor the Bibles added in the 1st verse of the 19th Psalm, do not indicate a high order of talents certainly; for in both instances these beautiful passages are much injured, if not rendered unintelligible to readers in general. Should one of our sons in the sophomore class of our respectable Colleges commit a similar error, we should be mortified. Yet we admit that our present translation is in the main very good; being taken from good translations; but altered and very much injured by King James and his translators.

The remarks of your correspondent published in your paper of the 16th inst., certainly indicate intelligence; but some of them appear to indicate a prejudice too strong to dwell together in the same head with sound judgment and fairness. "Who is led astray by reading 'let,' for 'hinder,' 'prevent' for 'go before,' &c. &c., asks Bro. T—; I will answer, I have long noticed these words, and the most important part of my life for receiving instruction, while young I was led astray by these and similar words; and I now give it as my opinion that passages containing these and similar words are not understood by one half the readers of our English Bible. Well, says one, till lately I thought our translation was considered by every one, as very correct and satisfactory. Why the translations then by such men as Thompson, Scariett, Wakefield, Dickenson, Wesley, Webster, A. Clark, McKnight, Stewart, Dridridge, Lowth, Barnes, and multitudes of others. See American Bible Union, pages 27 to 32.

McKnight says of the translators, in his fourth objection: "They were a little too complaisant to the King in following his notion &c."

5th. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.

6th. That where the original words and phrases admitted of different translations, the worst by plurality of votes was put into the text, and the better was often thrown into the margin.

7th. There still remains many passages mistranslated, either through negligence or want of knowledge, and that to other passages improper additions are

made which pervert the sense.

These, and other reasons, are alleged in favor of a new translation from the originals.

Blackwell in his Sacred Classics (1731) says:

"Innumerable instances might be made in the English Bible of faulty translations of the divine original which either weaken its sense or debase and tarnish the beauty of its language. A new translation can give no offence to people of sound judgment and consideration, because every body conversant in these matters, and unprejudiced, must acknowledge that there was less occasion to change the old version for the present, than to change the present version into a new one. Any scholar who compares them will find that the old one though amended by that we now use, in several places is yet equal to it in very many, and superior in a considerable number. Such an accurate and admirable translation, proved and supported by sound criticism would quash and silence most of the objections of pest and profane cavilers which chiefly proceed from their want of penetration and discernment of the connection of the argument, and their ignorance of the manner and phrase of divine writings. It would also remove the scruples of many pious and conscientious Christians.

In short, a faithful, just, and beautiful version of the Books of God will bring inexpressible advantages and pleasure, not only to devout Christians who do not understand the sacred original, but to the learned who can, with judgment and high pleasure, read them in the language that the All-wise God delivered them. Such a work will recommend itself to all men of true sense and judgment; by its faithfulness and integrity; by its beautiful plainness and vigorous emphasis. It is with pleasure and a just veneration to the memory of our learned and judicious translators, that I acknowledge their version in the main to be faithful, clear, and solid. "But no man can be so superstitiously devoted to them but must own that a considerable number of passages are weakly and imperfectly, and not a few falsely rendered; and no wonder, for since their time have been great improvements in the knowledge of antiquity, and advancement in critical learning."

In 1758 Bishop Lowth and many others follow in a similar strain.

I am, brother Editor, among those who have much more confidence in the American Bible Union to give us a faithful version of the sacred Scriptures than I should have in any body of men appointed and controlled by any King or emperor. Our God is our King, and we rejoice that He has in His Providence commenced this work among the same people who were instruments in his hands in severing the chains of Church and State. We believe the Lord has given us faithful servants, men of learning and true piety, whose prayer is, and has long been, that they may be enabled to communicate to this people his Holy Word in a plain manner, as it was communicated by the Holy Ghost to men inspired of old. Men who have no desire or wish to alter in the least shade one word of the word of God. Servants of Christ who dare not add to, nor "take away from, the word of the Book of this prophecy."

Can one say of the translators of our present version that they have not "taken away from the word of the book of this prophecy?" None will deny but they did suppress some words by authority of King James. But we do not acknowledge the authority of King James in this matter. We acknowledge the authority of none but Jesus Christ. Many say the time for this work has not come; the world will talk about it if it is done now. I think the Providence of God speaks to us and says the Lord's time has come. That the brethren of the American Union should be persecuted on account of this work if they proceed to do it faithfully; is no more than we should expect. My prayer is that they receive strength from on high to proceed with this work, looking unto Jesus for aid.

For the South Western Baptist.

"I wonder she aspired no higher than to be the Wife of a Baptist Preacher."

The above sentiment was expressed, not long since, by a member of the Baptist church, one esteemed a consistent Christian and perhaps as pious as our members usually are. The sentiment, under the circumstances in which it was uttered, however, being expressed without thought, betrays a lurking feeling in the minds of many professors of religion, that deserves rebuke. When professed Baptists, occupying prominent positions in the church, and moving in high circles in society, so far forget themselves and the cause of God, as to express themselves thus, they should be admonished.

That there is such a feeling on the part of certain Baptists, appears too evident to be unknown; and yet its feeling is highly inconsistent with Christian sympathy and with denominational attachment. They in whom it exists perhaps do not care to discover it openly; but it will occasionally be exhibited.

Such a sentiment from a man of the world, of pride and of wealth, were no more than might be expected. It would accord with the spirit of the world—the natural offspring of an unsubdued and unbumbled heart. Or if it should be expressed by some aristocratic religionist, who holds himself and his honor far above that class of which the multitudes are made and of whom Christ was not ashamed, it were not then to be so much wondered at. But when Baptist professors, who receive their ministers cordially, and entertain them kindly, and compel them to frequent visits by their pressing invitations—who also attend upon their ministry apparently with great interest, and appear edified thereby—that they should think and speak thus of her who has given her heart and her hand to a Baptist minister, is to me astonishing and unaccountable. Let such think what pain they inflict upon the sensitive one, who hath sacrificed, not only the momentary glare and glitter of honor and wealth and fashion, but of many of the almost indispensable comforts of life also, to aid in the great work of the ministry.

Can it be a low calling, in the opinion of any, to be a Baptist minister? To be engaged in disseminating the truth as it is in Jesus, and to toil night and day for the eternal benefit of immortal spirits—can this be low? The grandest moral

transcend known in the universe of God, was the humiliation of Christ in his suffering life and ignominious death. It is a minister's calling to be his ambassador and to be a fellow-laborer in the same work. Had the lady in question married an ambassador or minister, to England it had, perhaps, been esteemed a high calling! But ah! she condescended to be the companion of an ambassador of the "Prince of Peace"—of one who has been commissioned to proclaim in the name of the King of Kings, and Lord of Lords, the "unspeakable riches" of Christ and the fullness of inheritance of heaven, to be gained by sinless men! I had thought true greatness consisted in goodness, in self-sacrificing goodness, in laying out one's self for the temporal and eternal welfare of others. I had thought it was high and awfully responsible to preach the gospel, to warn men of sin, to proclaim the tidings of salvation, to invite men to happiness and immortality, to persuade them to walk in the path of peace and well-being, to draw men to Christ and thence to heaven, to encourage the disconsolate, to cheer the despairing, to whisper cheering words of consolation into the ears of the dying, and to intercede by "fervent effectual prayer" with God for a fallen and doomed world. These works I had thought were high, and that those engaged in them were occupying high positions, and that no lady ever stooped or condescended when she became the wife of a good Baptist minister.

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

A Sermon by Rev. Thomas F. Curtis, Professor of Theology and Moral Science, in Howard College, Alabama.

We remark, therefore, by way of introduction:—

1. That the certainty of the Divine purposes forms no ground of carelessness for any man in the affairs of his soul.

Let us conceive our own spiritual concerns my brethren, to be represented by the circumstances of the apostle, and his tempest-tossed companions, hurried to and fro as we are in the storms of life, and in momentary danger of perishing, without the assistance of Almighty grace. It may be, and I trust it is recorded of many of us, that through the intercession of the Great Apostle and High Priest of our profession, our souls being given to Him in covenant of redemption, shall be saved finally from the angry billows of the wrath of God. But would the most absolute and personal knowledge of this purpose, if we each had it, be any ground for carelessness, or supersede the necessity of the use of all the means of grace.

Nay verily! Whatever his secret counsels may be with regard to you, and to you—and to you—his much at least, is his established decree from all eternity, more plain than in any other, that the course of conduct which you pursue, whatever that course may be, will surely produce its natural and legitimate effects upon your character, happiness and destiny. And therefore, ministers have to preach with just as much earnestness, and prepare their sermons with just as much prayerfulness and care, as if there were no divine purposes at all. And it is the duty of each of these to stand at his post like the pilot of a storm-tossed ship, and make use of all his knowledge of spiritual seamanship and labor, "if by any means he may save some," and strive hard to keep the souls committed to his charge, now, from falling into the quicksands of worldly-mindedness, and now from making shipwreck of faith, and of a good conscience, among the rocks of fatalism, or of infidelity. And it may be said of these men, as St. Paul said of the ancient mariners, "except these abide in the ship, ye cannot be saved." The salvation of souls

is instrumentally as much contingent upon their exertions. And further, while God's purposes of mercy will be all accomplished, yet nevertheless, the rough winds of adversity will blow hard, and the waves of temptation will beat fiercely; and the darkness of ignorance will occasion perilous delays; and currents of worldliness and irreligion, will lead astray, and each one of the elect will have to struggle with these troubled elements—to struggle individually, and to struggle for life, as much as if there were no purposes of mercy at all. And except each one does all this, we say to them now as St. Paul said of old, they "cannot be saved." It ever so sure that you are elected you still must have that "anchor of the soul, which is both sure and steadfast,"—you must wait for day, lighten your bark even to the laying aside of every weight, and set your sails to take advantage of each spiritual breeze, and loose the rudder-bands of the mind from the fastenings of sinful habits, and aim to thrust your way into the haven of rest. And though all these efforts should appear to fail for a while, and appear to fail they often will, and though all your hopes seem dashing to pieces, and seem dashing to pieces, they often will, you must not sit down in reckless despair, but swim for precious life; or with some fragment of hope, some broken prayer, buffeted with the waves, and all blinded and tempest-tossed, cease not to struggle till you reach the blissful shore. Even with such efforts, and although among the number of the righteous and of God's elect, you will seem but "scarcely saved." It is only through much tribulation and violence such as this, with every nerve and fibre of the spiritual man exerted to the utmost, that the chosen of God buoyed up by the planks of promise and fragments of the cross, supports which will bear us up through every storm, and which never can be sunk by the number that cling to them, shall all of them be finally brought safe to land.

"Then all the chosen seed,
Shall meet around the throne,
And bless the conduct of his grace,
And make his wonders known."

You can conceive perhaps of the joyful greetings of Paul and his companions, as one after another of this great multitude, each surprised to find himself alive and in safety, after so many hazards, hastened to welcome companions and friends who had seemed lost. And as "received with no small kindness," by the natives of that hospitable shore, they all gathered around that fire, and each told the story of his deliverance, and listened to that of his fellows, the wonder would continually augment, that amid all those tossings and contingencies, not one of these promised lives had been lost. Oh how they must have adored the unchanging purposes of that God of whom Paul had spoken to them. And so when at last all the children of promise from the four winds of heaven are gathered around the throne of God and of the Lamb, and brother meets the brother for whose safety he has trembled, and the mother the child of many prayers, and the wife the husband for whom she has wept, and the minister finds his joy and crown of rejoicing in many whom he has feared might die impatient; and where each hears the other tell the story of his salvation, and relates his own, then, oh then, shall commence that new song, ever sung, yet ever new—that song which sounds as the voice of many waters, and of harpers harping with their harps, "Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Appeal to the Unconverted.

HOWARD MALCOM.

It is not to be questioned that all men are bound to humble themselves, and accept the gospel. "Repent and believe," is a plain command. "He that believeth not shall be damned," is a plain warning of the penalty of neglect. No soul will be lost, but by its own impenitence and perversity. "Ye will not come unto me that ye might have life." While alarming denunciations of wrath are uttered for our warning, the most cheering and positive invitations and promises are offered for our encouragement. "Look unto me and be ye saved, all the ends of the earth." "Ho, every one that thirsteth, come ye to the waters." "He that believeth and is baptized shall be saved." The proclamation of mercy is without the least restriction to classes of men. It is "good tidings of great joy which shall be to all people." There is nothing either in the doctrine of election, or predestinarian redemption, which makes it vain for any son of Adam to seek eternal life. Your sole concern is to submit yourself at once to God, and apply earnestly for mercy. Why should we disbelieve God when he says, "Whoever will, let him come and take the water of life freely?" "It is impossible for God to lie." His word is, Christ "is able to save unto the uttermost all who come unto God by him." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

How amazing that such a Redeemer, and such declarations should meet a cold and stupid reception! How strange is the unbelief, and contempt, and opposition, and hatred, and ridicule, with which the gospel of God is received! What ingenuity is displayed in the invention of excuses, the discovery of flaws, the explaining away of precepts, and the perversion of truth! Fearful must be the guilt of thus treating a message of infinite mercy! The case of heathens is sad enough. But what shall we say of men, who thus spend their entire lives, while from the cradle to the tomb they are surrounded by the meridian splendor of revelation, and are fully, freely, daily, urged to lay hold on the hope set before them. O sinners! receive not the grace of God in vain. Spend not your happy moments in questions and doubts suggested by Satan, and nourished by pride. The kingdom of God must be received by you "as a little child," or not at all. He who, instead of praying, is considering the compatibility of prayer with Divine immutability, loses the blessing which God ordains to them that ask. Though no tool can make the seed to grow, yet he who neglects to plant shall have hunger instead of harvest. He who neglects to accept "so great salvation," while he pines into its extent, dies unredeemed. How can we understand what "angels desire to look into?" First obey intelligible calls, and then commend yourself to the teachings of that Spirit who is to "guide you into all truth." Lazarus, though dead, was commanded to come forth. The withered arm was commanded to be stretched forth. You are required, O sinner, to forsake your way, and "turn unto the Lord, who will have mercy."

If you still say there may be no atonement for you, then see that this alone keeps you from the skies. So perform all that is in your power, that if turned into hell it shall not be your fault. Slight no warning, refuse no instruction, omit no endeavor. Repent and turn from all your sins. Believe on the Lord Jesus. Watch unto prayer. Live in love, and die casting yourself on the mercy and merit of a Divine Saviour. Then, if lost, the rigors even of hell would be mitigated. Yea, you might triumph in your overthrow, and all the rebels thereof have some joy. For your condemnation would prove the gospel a deception, its invitation mockery, and its promises untrue. It would shake the throne of the universe, and tarnish the character of the Almighty!

Why complain, dear fellow sinners, of limited powers, when what you know you can do, is omitted—omitted from choice, not necessity, as yourselves even insist. Why cavil, when judgment and conscience approve? Believe on the Son of God. You are deciding your eternal doom by rejecting this Saviour. Your path is the road to hell. You are hastening away from the presence of God, and all felicity. There is but a step between you and death. Look aloft at the promises; look round at the brevity of your probation; look back at your sins, and " flee from the wrath to come." Start not away these precious moments, while tottering on the verge of opportunity. How can you behold hell and destruction at your feet, and feel no anxiety? Arise and call upon God. To day you may die. O look to Jesus, and be saved! Frail, irresolute, exposed, dying mortal, come taste and know that the Lord is gracious.

How often would he have gathered you "as a hen gathereth her chickens under her wing, and ye would not." Proceed not, until smitten of God, you sink on a death bed of damnation, and in the agonies of dissolving nature, realize the fearful sentence, "Because I have called and ye refused, I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh."

Now, now "is the day of salvation." To day, if ye will hear his voice, harden not your hearts." Begin this moment, and never cease to make salvation and the service of God the business of your life. Wait for no better opportunity—seek no present carnal indulgence—constrive no sophistry—listen to no seduction allow no discouragement—desire no relaxation of terms—make no reserve—wait no further impulse. Begin, not by laboring of yourself to grow better; but by pressing to your heart and conscience the consideration of your great guilt, and the blessed message of the text—that "Christ Jesus came into the world to save sinners." Begin at Christ, or you miss "the way." "Strive [agonize] to enter in at the strait gate," if even the reading of religious books, or an attendance at inquiry meetings, leads you to a dependence on these things they lead you astray. If even your solemn resolutions of self-dedication, induce you to postpone the act, they are not of the Lord. Fall down at the foot of the cross. There the Christian race begins. There go for cleansing, and for spiritual life. "The blood of Jesus Christ cleanseth from all sin." "He that hath the Son he hath life; and he that hath not the Son of God hath not life, but the wrath of God abideth on him."

How to Read the Bible.

The question is often asked, How shall I read the Bible so as to profit by it? I answer,

1. Secure, if possible, seclusion and quiet. The fear of interruption distracts the mind; and so does a feeling of haste.

2. Never begin to read without first lifting up to God an earnest request for his guidance, instruction and blessing.

3. Cherish an habitual affectionate remembrance of the Holy Spirit as your teacher.

4. Do not attempt to read too much.—Sometimes you will be able to read a chapter, or several chapters, with attention, facility and profit. At other times you will do better to pause upon a single verse. Analyze the verse. Inquire How many thoughts does this verse contain? Try if you can recall other verses which inculcate the same truth. Inquire if the verse has any special application to yourself.

Some are best pleased to read the Bible in course. There are advantages in doing this. But those who love the Bible, and habitually resort to it for counsel and instruction, will often desire to read with reference to their daily wants.—Such will seek for passages, preceptive or historical, bearing upon the experience of to day.

5. It is profitable and very interesting to read the Bible by subjects. The use of Cruden's Concordance, (which every lover of the Bible should own,) will greatly facilitate this.

6. Read with your pen in hand, and note in your memorandum book the thoughts which interest you.

7. Study the Bible with unwearied endeavor to know and love Emanuel, as you would study the letters of some friend whom you had never seen, but whom you wished to know and love.

8. Study the Bible with the utmost care to know yourself; to know the whole of your case and especially to know the extent of your sinfulness.

9. Seek to learn from the Bible with minute particularity, your duty to God and man.

10. Seek fresh thought. "Give us this day our daily bread," is the appropriate prayer for one who desires to feed upon the Word of God. Yesterday's perceptions, impressions and emotions will not suffice for to day. They must be renewed and increased by to day's study. From each reading of the Bible, get at least one fresh, distinct, impressive thought, and dwell upon it. Many of the Psalms are prayers and praises. Select some one of these petitions, or ascriptions of praise; adopt it as your own, and repeat it many times to God.

11. Avail yourself of human affinities. There are in the Bible passages exquisitely adapted to every allowable condition of the soul. There are passages warning you of each state of mind and heart which God disapproves. There are concessions for the penitent; utterances for the believing; resolutions for the earnest; assurances for the ready to halt; hungerings and thirstings after righteousness; paintings after God; praises, thanksgivings, exultations, glorious anticipations, and the shouts of victory. There are psalms, proverbs, narratives, parables, memoirs, sermons. From all these you may choose; and should so choose as to secure your complete and absorbed attention.

12. Be not superstitious. Remember there is no virtue, and no religious advantage in getting through many chapters or verses. The advantage to be derived from reading the Bible, must be sought in bringing God's truth home to the conscience, judgment and heart. In seeking this, one may with the greatest advantage dwell upon a single verse for days and weeks together.

13. Remember that the truths of the Bible are weapons designed for use. It is not reasonable to expect God to teach you their force, unless you hold yourself ready and desirous to put them in use.

14. Sustain yourself by the remembrance that Bible knowledge, like other knowledge, must increase from small beginnings. Unwearied patience and perseverance are indispensable. You must and should be thoughtful, prayerful, Bible-wisdom echoes the voice of God, "Ye shall seek me and find me, when ye shall search for me with all your heart."

15. Read penitently. The study of the Bible will convince you of sin. Repent of every sin that comes to your knowledge, on the instant.

16. Cultivate a tender conscience.

17. Cruelly self and self-will.

18. Forgive. "If you forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

19. Believe in the forgiveness of sins. "If you forgive men their trespasses, your Heavenly Father will also forgive you." Believe in the fullness of the forgiveness. "As far as the east is from the west, so far hath He removed our transgressions from us." It is indispensable that you believe these great truths, else the Bible will testify rather than attract you.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JUNE 11, 1851.

Rev. Elias George is our authorized Agent in Louisiana; he will receive money and forward names of subscribers to our paper.

Rev. John Calfee is our authorized Agent at St. Louis, Mo.; he will receive money and forward names of subscribers to our paper.

JOINT COMMITTEE MEETING.—The next meeting of the Joint Committee of the Chickasaw and Aberdeen Associations, in connection with the building up of our Female College at Pontotoc, will be held on the 29th day of August next. Ministers, brethren, and friends generally, in Mississippi, Alabama and Tennessee, are affectionately invited to attend.

JAMES DAVIS, Genl. Agt.

THE DISCUSSION.—At the request of Rev. Mr. Stickney and by the concurrence of Rev. Mr. Curtis, the first article of the latter gentleman, in reply to the one of last week, is displaced to make room for a second from the former, being the completion of his argument, designed to show what the church is and when it was founded. Mr. Curtis' article was punctuated handed in and is in type, but deferred at the suggestion and request of Mr. S., that at the opening, he should be allowed to occupy two numbers and Mr. C. take two in which to reply. Wishing to shew him every courtesy, and Prof. C. being willing, we have put ourselves to some inconvenience to let the discussion be conducted in Rev. Mr. Stickney's own way.

AFFLICTION OF MINISTERS.—We regret to learn that our excellent brother Davis of Pontotoc, Mississippi, has had another attack of deep affliction, which brought him well nigh to the grave. Brother Lattimore informs us also that for two months past, he has been confined almost incessantly around the sick bed of his amiable wife. May these afflictions yield the peaceable fruits of righteousness to them that are exercised thereby.

CHANGE OF ADDRESS.—Rev. James McDonald has located at Atlanta, Ga., and requests his correspondents to address him at that place.

REV. THOMAS CHILTON.—We noticed last week, that brother Chilton had abandoned his purpose of removing to Texas, and had located permanently at Newbern, Greene county, Ala. To this step he was impelled by the earnest, almost irresistible persuasions of his brethren and friends, and we announce his determination with the full assurance that it will afford universal gratification. The church at Newbern was constituted by our brother C. several years ago, and from that day to this it has had no other pastoral supply than himself. It is located in a pleasant village, in the midst of much wealth, intelligence and refinement; and under brother Chilton's ministry it has been a thriving and prosperous body. The whole community have manifested a pleasing interest in his settlement among them; and with the blessing of God we doubt not they will find in his future services an abundant recompense for all their offices of love. "May the good Spirit so brighten the cord of affection between them, that a child may find it, when the sun is asleep in his wigwam behind the western waters."

MEETING AT WHARTON, TEXAS.—Brother Hill writes us from Matagorda: "Brother Burleson made us a visit at Wharton and preached some eight or nine days, with great power and much acceptance. A deep and lasting impression was made. I hope. We had no special outpouring of the Holy Spirit; still there was evidently much feeling among both Christians and the unconverted. Several persons of the first class in the community were deeply impressed, and came forward to the anxious seat. None professed conversion, that I have heard of; though I can but hope that the word preached so ably, will be as bread cast upon the waters, to be gathered after many days. Three joined the church by letter. Bro. Burleson is a bright star in our midst."

By a private letter from Bro. Burleson some days ago, we learn that the above meeting, which was held in the Court House at Wharton, was broken up by a storm, that demolished the house and left the church without a place in which to continue their exercises. But for this casualty, there is reason to conclude, from the account given of it by brother Hill, that much greater good had been manifested from preaching of the word.—Ed.

BAPTIST MINISTERS ONCE PEDOBAPTIST.—The Tennessee Baptist says: Some two years since our readers may remember we stated, as a remarkable fact, that there were some twenty-five ministers belonging to the West Tennessee Convention alone, who had been Pedobaptists! In looking over the S. B. Convention we were struck with the large number of prominent ministers who had been pedobaptists. There was the venerable Dr. McClay of New York. Prof. Campbell, and Elder Sym, of Kentucky; Elder Russell of Vicksburg, and Dr. Russell, of Columbus, and Elder Edmonson, of Alabama, making six converted Presbyterians. Then there were Elders Bowen and Bastian, of Tennessee; Jones of Virginia, and King of Arkansas, once Methodist ministers; and Dr. Fuller, of Baltimore, once an Episcopalian. All these we recognized, and probably there were as many more; "and still they come!"

Commendation.

At the Monthly Conference of the Baptist church of Matagorda, held on Saturday the 3d of May, 1851, the following resolutions were adopted for publication, in view of the resignation of the Rev. Noah Hill, as pastor.

Resolved, That the thanks and best wishes of this church, of which he has been the pastor from its organization, are due to our esteemed brother the Rev. N. Hill, for his devotion to the cause of religion, his efforts to promote the knowledge and love of God, and his efficient and acceptable labors while among us.

Resolved, That we sincerely regret the departure of Brother Hill from the charge of this church, that he bears with him our earnest prayers for his success, and our hearty approval and commendation as a minister and a gentleman.

CHURCH CLERK.

Free Discussion.

The crowded state of our columns compels us the present week to place one or two original communications to our paper, on the first page. We invite special attention to them, particularly that relating to a new version of the Scriptures, under the head of American Bible Union. It is from an intelligent and precious brother of Mississippi.

While on the subject, permit us to say, that our columns are always open to friendly and respectful discussion on questions of this character, involving the interests of the Redeemer's Kingdom, and on which brethren may be supposed to entertain different opinions. As to the demand for a new version of the English Scriptures at this time, and as to the expediency of the Baptists alone undertaking to supply that demand, we have repeatedly expressed our judgment: nevertheless, this is but the judgment of a man, and a man who repudiates all human infallibility; and however confidently expressed or entertained, it is not understood as compelling the faith of any. It is the boast of Baptists that in matters of religion, every soul is supreme; entitled to the right of thought, responsible alone to God; and as we shall claim the privilege of thinking and speaking as seems to us most proper, on this or other topics connected with the cause of Christ, we wish it distinctly understood that every patron of the South Western Baptist, is also at perfect liberty at all times to think and speak through its columns in like manner, whenever he conceives the cause of Christ and truth to demand it. Nay, we most affectionately invite them so to do, without restraint or embarrassment. Any article, from any such source, written intelligently and in the Christian spirit, will find a welcome on our pages—whether in opposition to our own views or to those of others.

We are thus explicit, in making the above statement, because we are aware that our brethren differ in opinions on the Bible question, and that some of them, differing from us also on this question, feel a delicacy in expressing their views in relation to it, lest they should find a cold reception in our sanctum. Now, we are happy to assure such brethren that they have greatly mistaken us, when they thus conclude. As to ourselves we have but one motto for many years in such cases—"Do your duty, and leave the consequences with God;" and as to our brethren we say, prepare your articles with care and send them along. Have no fears that we will be more uncivil, un courteous or unbaptist towards your off-spring than we should be towards yourself, and we pique ourselves a little on being able to "use hospitality" and good manners towards our friends, when they favor us with personal "visitations."

Names of Churches.

We clip the following amusing lines from the Presbyterian Herald:

"The 'Preacher' gives the following list of the names of the congregations of the Associate Reformed church in the vicinity of Pittsburgh, as a specimen of the bad taste sometimes displayed in this matter:

"Raccoon Church, White Eyes church, Charter's Cross Roads, * * Muddy Creek, Bear Creek, Wolf Creek, and the like."

This reminds us of an anecdote of the late Rev. James Marshall, of Shelby county, Kentucky. He was appointed a delegate to represent the Presbytery of Louisville, in the General Assembly, many years since. He arrived after sessions commenced and when his name was about to be enrolled, the Moderator enquired of what church he was Bishop. He replied that he was Bishop of "Bull-shin and Fox Run."

This produced such an outburst of laughter from the whole Assembly that he came back and petitioned the Presbytery to change the name of his congregations to Shiloh and Olivet, which they have ever since borne.

We could give some specimens in the Presbyterian church which would fully equal the preacher at "Raccoon Church," but if wished to get the best specimen we should have to call from the list of our Baptist Brethren. They have in Virginia a "Turkey Cock," "Tar Wall," and "Cat Tail church."

We have made the above extract in order to call the attention of our brethren in Texas to the bad taste of giving improper and ridiculous names to Christian churches.

Within a few years from this time, there will be scores of new churches to be named in Texas, and as we have a "Snake Creek," a "Turkey Creek," &c., &c., I expect we shall see some odd names for churches.

Would it not be well, generally, to give Scripture names, which will commemorate some important event connected with the early organization of the church? However, it is often very appropriate to name a church from a city or town, river, or creek, in order to fix its locality—but ludicrous names are objectionable. I once had my risibles excited at Prairie Grove, Miss., just as I was rising to preach, the venerable Pastor arose and said, "I hope all the brethren and friends will remember that there will be preaching on next Lord's day at 'Grab All.'"

B.

BAPTIST PREACHER.—The May number of the Baptist Preacher contains an exceedingly able and well written sermon on "Infidelity's Testimony to Christianity," by Rev. Basil Manly, Jr. of Richmond, Va. It is just such discourses as the present, that have made this one of the most valuable periodicals of the sort in the world. No man ever spent a dollar where it would yield him a better result, than in subscribing for this Monthly. This one sermon is worth five times the subscription price. Address, Rev. H. Keeling, Richmond, Va.

To Adam, Paradise was home; to the good among his descendants, home is Paradise.

Domestic Bible—Illustrated.

We well remember when, some thirty-five years ago, Scott's Family Bible, with Marginal References, Notes and Practical Observations, first made its appearance. It was issued in numbers, with green covers, but on poor paper, with poor type. On every morning, the whole family would move back from the breakfast table, and sit in reverential silence, while our good Father would read a long chapter, (in Leviticus or Numbers, perhaps,) together with copious Notes and endless Practical Observations, all of which was almost wholly unintelligible to us, children, and scarcely more edifying to the adults of the household. From that day to this, we never could abide Scott's Commentary. But we would not do injustice to the celebrated annotator. Hundreds of thousands of his great work were sold in the U. States, and it cannot be doubted that the result was to awaken that interest in the intelligent and critical study of the Scriptures, which now so generally prevails among the people.

Next to Scott came The Comprehensive Commentary, in six heavy royal octavo volumes, embracing a mass of matter, in theology, criticism, history, archaeology, and practical piety, which it seems almost impossible any man could collect together in one life-time, and which requires more than an ordinary life-time for any individual thoroughly to read and digest.

Scott has been superseded by later works, and the Comprehensive Commentary is too costly and too cumbersome for general use. Townsend's Arrangement should be in the hands of every minister, but for popular reading, as a bible for the people, and especially for the Family, I know of no one that deserves to be compared with

COBBIN'S DOMESTIC BIBLE,

ILLUSTRATED.

This edition of the Holy Scriptures is the authorized version, with the marginal references, and the usual various readings. It also contains Notes; Improved Readings; Improved Divisions of Chapters; the Chronological Order of Events; Metrical Portions Distinguished; all without disturbing the usual order of the books, verses and chapters.

The Notes are brief and to the point. The Reflections are few, but practical and judicious.

The Divisions into chapters restores the connection, which is sometimes abruptly broken off, in the common editions. The whole Bible is marked off into sections, each containing a portion of suitable length for reading in Family Devotions. Those portions which it is inexpedient to introduce into the domestic circle for devotional purposes, are indicated to the reader. The printing of the Psalms and other poetical portions in the manner in which poetry is usually printed is an important advantage. The Pictorial Illustrations are all appropriate and instructive—many of them are beautiful. They constitute a powerful attraction to the young, and the impressions they make are vivid and permanent. We have only to add, that the work is printed on good paper, in large, fair type, and well bound. It is furnished at a low price by PARKS, of the S. B. Publication Society, Charleston.

M. P. J.

May 31st, 1851.

Do you want a good Book?

Then buy "The Almost Christian Discovered," by Matthew Moad, 1661. In this book making age, truly valuable books are scarce after all the puffing and blowing which a hireling and complimentary press gives them. I have been so often deceived in that way that, in future, I must read some in a work before I purchase it. A man had as well throw away his time at anything else as in reading brainless and saltless volumes. But I will not write an essay on sorry books.

If a good crop is made, there must be deep ploughing; and in like manner if a Christian produce a good crop of fruit to God, his heart must be deeply ploughed by the Spirit of God. And Christian, if you want a sub-soil plough to expose the deceit of the heart and the rottenness of self-righteousness, get the above work and it will drive you away from self to Christ, and cause you to "bring forth much fruit." If you can stand his tests, you will stand in the judgment. In these days of formality and fiftal piety, such books are much needed; and I suggest that ministers of the gospel obtain it, read it themselves and circulate it among their churches. No man can read it seriously and prayerfully without being vastly benefited. It is published by Lewis Colby of New York and by the Presbyterian Board at Philadelphia.

Let no one sneer and say, "it is an old book and behind the age." So said I of all those old works once, to the leanness and injury of my soul; but the grace of God has taught me better. It is a trick of the Arminian Devil to prejudice so many Christians against reading the "Old Divines." They are not brainless, idea-less things; they are full of fat things spiced and salted to the taste of gracious souls.

JOAB.

Liberty Church, Marengo Co., Ala.

The following are the resolutions passed by our church tendering the thanks of the church to Mr. Thos. Mann of Mobile for his liberality in presenting them with a church Bible.

Resolved, That we, the members of Liberty church, Marengo Co., Ala., tender our sincere thanks to Mr. Thos. Mann of Mobile for his liberality in presenting us with a church Bible.

Resolved, That we recommend and solicit the patronage of the Baptist church, generally, for the firm of John K. Randall & Co., of Mobile.

Resolved, That the South Western Baptist be requested to publish these resolutions and to forward a copy to the firm of John K. Randall & Co., of Mobile, Ala.

WM. IVINS, Chm'mn.

JESSE BAGGETT, Sec'y.

May 24th, 1851.

HOUSE OF WORSHIP.—A private letter from brother Lattimore of Macon, Miss. says: "Our church here have just commenced the erection of a fine house of worship. They have purchased a lot in a central part of our town, and are moving on well. The church is in a rather prosperous condition."

Preaching the Gospel.

1. Who is Called.—2. Proof of His Calling. Preach the word. 2 Tim. 4: 2.

It is scarcely necessary to say that the Gospel preacher is a converted man. He could not be a minister of Jesus Christ with a heart unregenerated, and a soul destitute of saving, sanctifying grace. Some have written their own biographies, testifying that they preached many years without divine grace. They did not tarry until after their death, till others might memorialize them, for the benefit of the church. It appears they honored themselves, by thus signifying to us their greatness and glory. Among their clustering honors, they interwove this chapter: 'I preached several years without grace, and then had a multitude of converts.' According to this assertion, which proves nothing less than pride and presumption, 'a corrupt tree, bringeth forth good fruit.' God overrules the evils of this world for the benefit of his chosen people, but that he calls a man without grace into the ministry cannot be proved from the New Testament. 'Let us do evil, that good may come,' was a general principle among presuming infidels in Paul's time, whose damnation, says he, 'is just.' To this, it is objected that 'Judas was chosen a preacher and an apostle, as one of the twelve.' It is true that he was chosen one of the twelve; he was numbered with them, and 'had obtained part of their (external) ministry.' The secret intention of his choice was known by David one thousand years before Christ, as you may find it written in the 109th Psalm, a part of which was quoted by Peter in the 2nd chap. of Acts: 'For it is written in the book of Psalms, let his habitation be desolate—and let no man dwell therein; and his bishopric let another take. Inference: 'Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.' It was not the design of the Almighty that Judas should preach the gospel; had it been his decree, he would have preached. Though Jonah be back-slidden and tossed at sea, and in the belly of hell, yet he must prophesy to Nineveh—neither stripes nor imprisonment, prevented the Apostles from preaching the gospel. If Judas preached, where is his text? if he prayed, where are his prayers? if he performed miracles, where is their record? He was chosen among the twelve, but he was a devil, a thief, a hypocrite, a traitor, a son of perdition, born and educated by the parent of all wicked spirits, the devil himself—Wind and fire, the Sabaeans and Chaldeans, and a pestilential atmosphere, were agents in the dreadful afflictions of Job, for the good of the church; and Judas was a wicked agent for the betrayal of Christ Jesus, for the salvation of his people. There are some now 'that hold the truth in unrighteousness,' and others that mingle truth with falsehood, who, indeed, may be termed 'Christians and preachers, verily.' The scribes, Pharisees, and hypocrites were not annihilated when the Pharisees of the first century had all died. Their successors have lived and flourished ever since. 'Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?' Even among Baptists, unconverted men have presumed to preach. They have been, indeed, thorns and thistles to our churches. They have penetrated our hearts with sorrow, and torn the family of Jesus from the holiest enjoyment of Christian love. 'O my soul come not thou into their secret, unto their assembly, mine honor, be not thou united. They bless with their mouth, but they curse inwardly. What is the history of false prophets and false apostles but that of infidelity, persecution and perdition. Balaam loved the wages of unrighteousness. Elijah slew the prophets of Baal for their idolatry near the brook Kishon. Alexander, the coppersmith, did Paul much evil. Demas loved this present world and forsook the Gospel. From the murder of Abel, until now, unconverted prophets and preachers have been enemies to the Bible and the church of Christ. 'If any man bring not this doctrine (says John,) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deed.' There is no account given us in the Scriptures of any Christian converts created through the ministry of false teachers. And, it is certain, that a corrupt fountain cannot produce pure water, neither can an eloquent pulpit orator have Christian converts directly through his preaching. The offspring of his labors are like himself; bold, presumptuous, proud, self-willed, and disobedient to the word and work of God. 'Such are false apostles,' and such are they who follow them.

Conversion to God is the incipient step to the ministry of the gospel of Jesus Christ. The minister must be 'a lover of good men, sober, just, holy, temperate.' He must have pre-eminent love for the Lord Jesus Christ and his word. His change of heart will influence his conversation and conduct all his future life. The love of God burning in his soul, will extend its animating power to his fellow men. His heart and life will be in happy concord. The tree which God has planted will be beautiful with holiness, and fruitful in his labor of love.

What is termed a 'call to preach,' is that assurance which is given by the Holy Ghost that it is the will of God for the individual to preach the gospel. This is bestowed on the man of God, sometimes at his conversion and sometimes afterwards. Some of the Apostles—those who personally saw the Saviour, were not probably aware at their baptism in Jordan, that the Saviour should command them to follow Him in his mission of benevolence and suffering. At least one of them wished to go first and bury his father; and another desired to go and bid them farewell that were in his house; the fishermen were engaged in fishing, when called upon to follow their Redeemer; Paul, however, so soon as he had been converted and baptized, went to 'preach the unspeakable riches of Christ.' A man thus called, is ever a self-examiner. And,

upon self-examination he finds that he is not intellectually, or morally, fit for the work assigned him. 'Who is sufficient for these things? I am not eloquent, I am less than the least of all saints. I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit. Behold, my family is poor in Manasseh, and I am the least in my Father's house.' Thus Gideon, Amos, Moses and Paul, objected to themselves as unfit for the 'ministration of righteousness.' Such objections demonstrate the presence and prevalence of Gospel light. Those who are uncalled to the ministry are not troubled to discover their fitness for the work. God has not commissioned them to conflict in the pulpit and closet with the powers of darkness. 'If Satan is transformed into an angel of light,' he has no reveal in the unregenerated heart. But the true minister of the Lord Jesus is destined to wage war with all the hosts of earth and hell. He sees the task before him, too much for an angel, too great for himself, without acquisitions of mind and heart, far greater than those which he possesses. 'Oh wretched man that I am! Who shall deliver me from the body of this death? Wo is unto me if I preach not the gospel! Heart-rent, dismayed, self-abused and tremulous he enters on the work of salvation. To be silent, he cannot, to preach is terrifying to his apprehension. 'Then said I, ah Lord God! behold I cannot speak; for I am a child. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay.'

The Christian minister, like oil in the lamp of the temple, must be pure in heart, and must unceasingly burn and shine with the love of the Holy Ghost and the light of salvation. Constrained by the love of Christ, 'speaking the truth in love,' bearing all things, believing all things, hoping all things, enduring all things; he must count all things but loss, that he may win Christ, and win to his service immortal souls, through the grace of the everlasting covenant ordered in all things and sure.'

May God deliver us from the snares of ungracious preachers, through Christ our Redeemer.

SILAS.

Atlanta, Ga., May 1851.

Southern Baptist Convention.

EVENING SESSION.

MONDAY, May 12, 8 o'clock, P. M.

Prayer by Rev. Dr. Sherwood.

The Convention met with a very meagre attendance, and after some remarks as to the propriety of proceeding under such circumstances, a movement was made to adjourn, which was lost.

The Committee on New Boards reported through their chairman, Rev. Mr. Henderson, as follows:

Foreign Mission Board, Richmond, Va., R. B. C. Howell, D. D., President.

Vice Presidents.—Franklin Wilson, Md.; Alex. Fleet, Va.; J. P. James, N. C.; G. C. Furman, S. C.; P. H. Mell, Ga.; Cullen Battle, Ala.; W. L. Balfour, Miss.; J. B. Smith, La.; R. C. Burleson, Texas; N. G. Smith, Ark.; Noah Flood, Mo.; R. T. Dillard, Ky.; P. Gayle, Tenn.; J. S. Bacon, D. C.; James McDonald, Florida.

Corresponding Secretary.—Jas. B. Taylor.

Recording Secretary.—W. H. Gwathmey.

Treasurer.—A. Thomas.

Auditor.—C. T. Wortham.

Board of Managers.—R. Ryland, E. Kingsford, Basil Manly, Jr., M. L. Beckford, Wm. A. Baynam, A. Sneed, J. Talman, J. S. Walchall, F. J. Bond, W. Crane, T. Hume, M. T. Sumner.

Board of Domestic Missions.—James H. DeVotie, President.

Vice Presidents.—Wm. Crane, Md.; James Fife, Va.; T. W. Tobey, N. C.; H. D. Duncan, S. C.; B. M. Sanders, Ga.; D. P. Everett, Fla.; H. Talbird, Ala.; T. G. Blewett, Miss.; J. Hartwell, Ark.; E. S. Dulin, Mo.; William Vaughn, Ky.; J. H. Eaton, Tenn.; A. Rothwell, D. C.

Corresponding Secretary.—R. Holman.

Recording Secretary.—T. F. Curtis.

Treasurer.—W. Hornbuckle.

Auditor.—W. N. Wyatt.

Board of Managers.—E. D. King, S. S. Sherman, T. B. Lane, E. A. Blunt, J. Cocke, L. Y. Tarrant, A. A. Connella, C. Billingslea, M. P. Jewett, William P. Chilton, A. W. Chambliss, L. C. Tutt, Thomas Chilton, W. W. Mason, A. G. McCraw.

The question coming up on the adoption of the above report.

The President said he did not know but he ought to refuse to serve on this Board after the vote of censure which twenty eight members of the Convention had cast to-day. [The President alluded to the vote on the resolution commending the course of the Board in regard to refusing the donation \$1000 by the Bible Union of New York.]

Several gentlemen, who had voted with the majority of twenty-eight on that occasion, arose and disclaimed all intention of censuring the Board by the vote which they cast. It was merely a difference of opinion which they entertained.

The Convention received and adopted the report.

The Committee on Finance reported. Mr. Talbird gave notice that he would move to-morrow morning, that the Convention meet in one year at the city of Baltimore. He deemed it of vital importance that the Convention should so meet.

Convention adjourned till Tuesday morning at 9 o'clock.

TUESDAY MORNING, MAY 13.

The Convention opened with Prayer by the Rev. Mr. Stevens.

The Secretary read the minutes of Monday, which were adopted.

Rev. Mr. Buck, from the committee appointed to nominate a Bible Board, reported as follows with the exception of the Corresponding Secretary, which was afterwards filled by a vote of the Convention:

President.—Rev. Samuel Baker.

Vice Presidents.—A. D. Kelly, Md.; Rev. B. Manly, Jr., Va.; Rev. Samuel Wait, N. C.; Rev. J. L. Brooks, S. C.; Hon. W. P. Chilton, Ala.; Col. B. Walker, Ga.; Gen. Daniel Boon, Miss.; Rev. Elias George, La.; Dr. F. Courtney, Ark.; Roland Hughes, Mo.; Rev. A. D. Sears, Ky.; Hon. R. E. B. Baylor, Texas.

Corresponding Secretary.—Wm. C. Buck, Kentucky.

Recording Secretary.—Dr. W. P. Jones, Nashville.

Treasurer.—J. H. Shepherd, Nashville.

Board of Managers.—Dr. C. K. Winston, Rev. J. R. Graves, A. Nelson, Pres. J. H. Eaton, Rev. R. W. Nixon, S. A. Jewett, T. A. McCreery, Dr. J. W. King, Charles A. Fuller, B. Winston, S. M. Scott, John P. Campbell, S. A. Sawyer, J. J. Toon, A. B. Shankland.

The report being received and adopted.

Rev. Mr. Dawson moved that the appointment of a Corresponding Secretary be left to the Board.

This being decided unconstitutional, the Convention proceeded to elect by ballot, a Corresponding Secretary; and in the fourth balloting Rev. W. C. Buck, of Kentucky, was elected.

Rev. Mr. Buck said he had not anticipated such a result. The committee desired to fill the blank with his name, but he had refused to consent. Motives of delicacy forbade him from saying anything during the progress of the balloting, or he should have withdrawn his name. He did not regard himself, from the result of the balloting, the choice of the Convention—he did not believe they desired him to hold the office, but wanted the Board to appoint a Corresponding Secretary.

A motion was made, meantime to reconsider the resolution passed fixing the time of meeting of the Convention.

The President explained to the Convention.—The Convention met now bi-ennially—some wanted it tri-ennially, and some annually. The latter proposition, made on Saturday, was lost.—A reconsideration had been moved. Would the Convention reconsider?

Rev. Mr. Mell stated a point of order. The Convention, he said, could reconsider when the minutes were read, but not after.

This proposition was not received, and the Convention proceeded to vote upon the motion to reconsider, and it was lost—yeas 40, nays 43.

Rev. Dr. Jeter asked to be excused from serving upon the committee of which he had been appointed chairman, to prepare an Address, and that some one be appointed in his place.

He was excused, and Dr. Fuller appointed in his stead.

The Convention here agreed to hear Rev. S. Dyer, who made some very eloquent and interesting remarks upon the rise and progress of the Indian Mission, which were listened to with much interest. When he had concluded, Rev. Mr. Buck desired to award to Alabama the honor of having done more than any of her sister States for the cause of Indian Missions.

Rev. Mr. Russell said he had recently married a sister going to the Indian Mission in the far West, and he would now subscribe \$10 towards a marriage donation for her to the Missionary fund, and hoped the brethren would follow his example.

Rev. Mr. Culpepper addressed the Convention upon the subject of the Southern Baptist Publication Society. He requested brethren capable of writing books to do so, and send them on—the Society would thus be building up a sacred literature for the South, Mr. C. spoke at some length, and

Pres. J. L. Reynolds offered the following: WHEREAS: The Southern Baptist Publication Society has published a Hymn Book, entitled the Baptist Psalmody, which, by its evangelical character and general excellence is eminently adapted to the purpose for which it is prepared; and whereas, the extensive circulation of the Book will contribute materially to the Treasury of the Society.

Resolved, That the Baptist Psalmody be recommended to the churches of the South, to be used in offering hymns of praise to the Father, Son, and Holy Ghost.

Adopted. It was agreed, on motion of Rev. Mr. Talbird that the expense of printing the minutes of the Convention be paid by the Foreign and Domestic Mission and Bible Boards.

A resolution of thanks to the various ministers of the different denominations in the city who had tendered the use of their churches, for divine worship during the session of the Convention were passed, and it was ordered that the Secretary send to each of said ministers a copy of the minutes when they are printed.

Rev. Mr. Holman offered his resignation as Corresponding Secretary of the Board of Domestic Missions, and spoke at some length, setting forth the reason why he could not continue in the office.

Rev. Mr. Buck moved that his resignation be not accepted, but referred to the Board, which prevailed.

The President then announced that the Convention had passed through all the business which was before it.

Rev. W. C. Crane offered a resolution voting the thanks of the Convention to the Reporters of the "Tennessee Baptist," "Nashville True Whig," "Republican Banner," "Gazette," and "American," for the faithful manner in which they had recorded and published the minutes of the Convention.

Passed.
A vote of thanks was tendered to Rev. Mr. Holman, for the faithful and efficient discharge of his duties as Corresponding Secretary of the Board of Domestic Missions.
Passed.
On motion of Rev. Mr. Gayle, the Secretary was instructed to publish the Rules of Order in the minutes of the Convention.
The Secretary read the Minutes, and a motion was made that the Convention adjourn to meet at Baltimore on Friday before the second Lord's day in May, 1853.

Before putting the motion, the President begged the indulgence of the Convention in a few remarks, and

Rev. Mr. Crawford, Missionary elect to China, repeated a piece of selected poetry, pertinent to the occasion.

Rev. Mr. Buck hoped the proposition of Rev. Mr. Russell to raise \$200 as a marriage donation for a sister who was going as a Missionary to the Indians, would not be forgotten.

Some one answered that it would not.

Rev. Mr. Taylor, Corresponding Secretary of the Board of Foreign Missions, then addressed the Throne of Grace, after which the Convention joined in singing the 121st Hymn of the Psalmist, and the motion to adjourn prevailed.

Origin of the Baptists.

NUMBER II.

[The Baptist sect was not founded by our blessed Saviour Christ, but by John the Baptist, A. D. 1534—that the "Bride of Christ," His Church, reared her stately, immutable walls, fifteen hundred years before. 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, and consequently having no sacraments, except in "form" without the power—at best, a clumsy counterfeit on the real.]

To Prof. T. F. Curtis.

DEAR SIR.—Sec. 3. But now suppose some one else makes a well-arranged theory from Scripture, which entirely conflicts with this. (This by the way I should add, is not my own theory, but the church's)—otherwise I should never have received it.) My answer is, that each one's opinion is entitled to equal respect, and almost weight, when interpreting the Scriptures. My own I set above no one's. But here I make a solemn appeal; and in the presence of Him, "unto whom all hearts are open," I call upon every reader to consider and re-consider the thoughts that are now to be presented in corroboration of the above plainly drawn teachings from Holy Writ. When we stand divided as to the meaning of God's word, who shall act as judge, and decide the matter?—beyond all doubt our appeal must be to the universally received teaching and belief of the Christians, who lived in the days when the scriptures were written;—and to whom in fact they were written. If they missed the meaning who understood the language,—understood the manners and customs of the day,—understood the circumstances under which the inspired books were written,—understood the "form of sound doctrine,"—the one Faith, "the Faith" for which they were urged earnestly to contend;—if these, I say, missed the meaning of these inspired writings, what shall we do, eighteen hundred years removed from their indubitable and the scenes connected with their transaction? Who can tell the meaning of their parents' will, so well as children, who have talked familiarly with them on the contents of the same? Let some one try to break that will, and how many conflicting views suited to each one's interest, may be invented? Did the parent originally imply or intend to allow all these opposite constructions? The children, who lay in the arms of their father, cry out "no." One plain honest meaning do they give, even though it might be made to appear, some what, that such would not strictly be called for according to the grammatical sense nor be obvious to the casual readers of the will. Let the parallel be borne out with the church, and one only conclusion is irresistibly triumphant. So again in all matters of law, appeal has to be made to bygone days for precedent, when the statute was enacted. And that pleader's cause must triumph, who can draw forth from the forgotten dusty docket the first case decided under its enactment. Unto this court of appeal, we bring our matter, to show others of its unmistakable irresistibility. Then the statute we have in controversy is the sayings of the Son of God and his inspired writers. The manner in which we understand the statute has been at length detailed—the conclusion to establish being,—that our Lord founded a church with officers duly authorized to transact His work, to be transmitted until the end of time in unbroken succession. Now to this let the early records be applied. St. Clement, the fellow-laborer of St. Paul, (Phil. 4: 3.) and ordained by him Bishop of Rome, A. D. 91, speaking incidentally of the ministry; styles them "High Priest, Priest, and Levite," (Ep. to Cor. 40.)—which is as much as Bishop, Priest and Deacon. He asserted also that "each of these had his proper place to fill." Again, St. Clement said, that the "Apostles appointed the first fruits of their conversions to be Bishops and ministers over such as should afterwards believe."—That the "Apostles foreknowing contentions would arise about the Episcopate, appointed persons and gave direction how, when they should die, others chosen and approved men should succeed in the ministry." (Epist. to Cor. 44.)

St. Ignatius, a disciple of the Apostles and ordained by them Bishop of Antioch, A. D. 70, speaks several times incidentally to the same effect. "My soul be security for them that submit to their Bishop, with their Presbyters and Deacons." (Epist. to Polycarp.) He again speaks in yet stronger terms "without these three orders (Bishop, Priest and Deacon) there is no church." (Epist. to Trall.)

St. Irenaeus, born about A. D. 97, represents the Bishops as those whom the Apostles "left to be their successors; and to whom they committed their own Apostolic office." Further—"we can reckon of those whom the Apostles ordained to be Bishops in the several churches, and who they were that succeeded them down to our own times." He gives a list of the Bishops, twelve in number, who had regularly succeeded each other in the church at Rome; and he then declares, "We have the succession of Bishops to whom the Apostolic church in every place was committed." This Bishop Irenaeus died, A. D. 202. His language, and Tertullian's of a later date (Adv. Haer. ch. 32) we would like to quote, as making any church trace its origin to Apos. men, or it had no real existence; but space is too short—thousands of such teaching in a later date might be cited; but we preferred to take the very next succession to the Apostles.

Volumes of such specimens might be drawn, clear, pointed, decisive. Let it be observed and borne in mind, that all that was ever said on this subject by early writers, was dropped incidentally, never to prove it. For indeed it never was doubted, to need proof.

There was one heretic (Aerius) in the 3d century, who held, among other heresies, (all condemned by the church) that a Presbyter had authority to ordain. He was regarded by the historian (Epiphanius) as a madman.

In the same country (upper Africa) the well known case of Colluthus might be cited. He, only a Presbyter, attempted to ordain Ischiras. But the ordination, after investigation, was condemned by a Synod of Bishops from Egypt, Thebais, Lybia and Pentapolis, and pronounced null and void. Yet ordination repeated was even regarded sacrilege. Here I would tell, by the way, that a Bishop has the supervision of a Diocese, with all the Presbyters and Deacons there under him—as the Diocese of Alabama, for instance. He has to visit all parts of his Diocese, and "set in order the things." (Titus 1: 5.) He knows his clergy well, and keeps an eye to all they are about. If one does wrong or holds unsound doctrine, he is compelled to call him to account, and depose him if need be.—Each Bishop again is amenable to the other Bishops, who are compelled to notice charges in due and lawful form. Thus the merest Deacon or Presbyter, in the whole church, is noted by a Bishop, and he has from time to time, statelily, to show what he is doing—or the Bishop has to act against him.

To return from this explanatory digression, I would cite one more case from antiquity of a later date; which I remember to have been struck with in reading Socrates' Church History, (written about A. D. 440.) It answered so happily to an objection I had often heard against succession from the Apostles, on the ground that "such could not always be got"—a person might be cast in a distant land where there were no Bishops; and yet was he not to have the Sacraments, &c.? I can never forget the case on this account, being bothered often with the objection as stated. I have not the history at hand just now, and cannot give the reference. Frumentius, a Roman youth, was taken captive in India with his uncle and others. All were killed except himself and brother. They grew up and in such favor with the Barbarians, that they ruled the kingdom during the infancy of a king. They taught the heathen christianity, what to believe, how to live, how to pray, and got many prayer houses built. But never did they become self-styled Bishops, which no one could oppose except their honesty and knowledge. (Note the human pride such a course clashed with!)—style Bishops, which no one could oppose except their honesty and knowledge. When allowed to return to visit their home, Frumentius entreated the Bishop of Alexandria to send a Bishop to that people. The Bishop prevailed on him to take it and ordained him to that office. How easily might he have been all this day, a high self-styled Priest, and duped the people in every respect! But he knew there would have been no efficacy in Sacraments administered by him—a mere counterfeit on the true—having no grace accompanying—that piety could not make a person duly an ordained Bishop or Priest or Deacon; all his holiness could not have made the grace of the Sacraments efficacious. And to live without the grace of those Sacraments, our Lord had already spoken too fearfully.—(John iii: 5, and vi: 53.)

Thus, all antiquity, for about 1500 years, has but one voice on this subject. Wherever an Apostle planted the church, whether in the hill country of Syria, or in the Royal city of Rome and Byzantium, or in the fertile regions of Egypt, or in classic Greece, or in far distant Britain; everywhere it was the same—*Episcopate*—with its Bishops, Priests, and Deacons. This one truth stands literally the oldest tenet, mentioned by St. Vincentius, of Lirans, A. D. 440,—"*Semper, ubique, et ab omnibus*" (always, everywhere, and by all received). This test, you know, was the only sure one used by the early Christians, to try the multitudinous heresies that were continually springing up and troubling the church. All such heresies were defended from Holy Scripture as stringently apparently as the Truth, and as people now-a-days draw from that sacred Fountain to uphold all their wildest fancies and impostors in Religion. But the first question used to be for routing them was, "did any body ever hold the doctrine before?"—was it "*semper*" (always), so understood? Immediately then the novelty would be exploded. For christianity cannot grow more perfect, or be improved on like arts and sciences, as time advances; nor be a whit different from its beginning. The discipline only may change with time and circumstances—but not one "dot or title" of truth and doctrine.

Apply, then, this question to the church, and ask if it *always* ("*semper*") was so organized? Any historian will answer "yes." Even Neander—as bitter an enemy to such truth as ever lived; and as learned in antiquity,—will say "it is so;" and try to present some vague probabilities, that it might have grown so just about

the time the Apostles were leaving the earth. I was only strengthened in this high conservative teaching, by reading Neander, and I own the book solely on this account, from the fine learned convincing concessions made.* Then ask the other questions, was the Church everywhere ("*ubique*") so constituted,—and by all ("*ab omnibus*") so received? Not one single instance have learned opponents been able to find, where it was otherwise—although they have been delving at it for 300 years—and out of all the millions of heretics of early centuries, only three or four single individuals could be found, who had the hardness to doubt this, as being beyond all question and doubt.† Not a doctrine concerning the Holy Faith that did not find opponents in the earlier ages. But this truth stood unscathed until the familiar impudence and atheism of our times. As to the canon of the New Testament Scriptures (lawful books thereof) of how many of the Epistles can such be said? of what single Gospel or Epistle can more, the *least* more, be said? You, certainly, are aware of the long rejection (until after A. D. 325, and 350,) of two or three or four books of our New Testament canon, and that not by a few individuals but whole branches of the church. (The testimony when fully understood, however, settled the matter, and we may say is indubitable.) I must here confess in the depth and sincerity of my soul, that I am at a loss to know how a devout, informed, consistent man can for one moment reject the church, yet hold to the Scriptures—the church being on even higher evidence than the canon of Scripture. As to *intercalate evidence*, the coran of Mahomet pleads that,—and every man will defend himself plead the truthfulness of his own cause.

To my own mind,—never satisfied with anything but close reasoning and regularly deduced conclusions,—this kind of argument is as completely a "kill or cure remedy" as I ever remember to have met in all my range of logic or reading. If any tenet on earth, appertaining to truth of doctrine or even smaller matters, can be proven by this system of reasoning, I care not how absurd it may seem, nor how inveterate my former opinions have been against it,—honesty would drive me to its hasty zealous adherence.

Sec. 4. It is often urged that if this matter of Episcopacy is so important (Bishops in succession from the Apostles to make any act valid, or sacrament efficacious,) why is not something more positive given in Scripture on the subject? Here let it be well understood, that before one single Gospel or Epistle was written, all truth had been taught for many years by the Apostles, who were fully and entirely instructed at Pentecost in all that they then did not know. (John 16: 12, 13, and Acts 2: 1-4.) So that when the Holy Ghost moved certain persons to write these books, it was not so much to teach christians, as to make them hold fast what was already taught. St. Luke asserts so much in the preface to his gospel, (i: 34.)—that he wrote to "confirm, or make persons know the certainty of those things wherein they had already been instructed." St. Jude is even more pointed in giving the cause of his writing: "It was needful for me to write unto you, and exhort that ye should earnestly contend for the Faith once delivered to the saints;" (verse 3.)—not to teach what the Faith was—as they already knew that, and the Epistle is too short for such—but to urge that they should hold fast and contend for the Faith already delivered by the Apostles, by preaching. This same might be shown from many other books of Scripture: that the Holy Ghost had them indited to keep christians in what they had already been taught by word or tradition or in a measure in them. (Scriptures). Turn this matter over, and view it in another light—noting each time the inevitable conclusion. No one of these books contains all that a christian must believe. And yet to no one body of christians are more than two books directly addressed. So that it would have been impossible for any one nation or community of christians, as the Galatians (in France) for instance, to have gathered the "One Faith" (which they were compelled to hold and contend for) from the book or few books of Scripture within their reach. For it is well known, that the inspired Gospels and Epistles were not collected in the volume every where, in its present form, for more than 300 years; (the canon was fixed in council first as it now stands at Carthage, A. D. 397;—and that in the mean time hundreds of spurious Gospels and Epistles were scattered among the christian, claiming equally to be inspired. In fact, it would require most nice discrimination to listen to St. Clement's Epist., and say it is not one of St. Paul's inspired ones. Yet as those who received it knew it was not inspired, it was not hence put in the canon. On their early cotemporary authority and testimony solely, we reject this book, and others of the same day and tenor. St. Barnabas was an Apostle. (Acts 14: 14.) Yet his Epistle is not put in this inspired Canon. Now the persons who received all the inspired Epistles, which have reached us—allowing that some might have been lost—must have known fully their meaning. They understood plainly every reference to the then existing state of things, which we now have to arrive at, but partially at best. Again and again reference is made to the duly authorized ministry, as "those who watch for the peoples' souls." (Heb. 13: 17, 17.)—as being required to possess certain qualifications to fill their office. (1 and 2 Tim.) But not a further word of explanation is in Scripture given about those distinct offices, to impart information as to what they are. This was already fully understood; so that every such reference was also clearly understood by those who

received these Epistles. Just as a letter written from one person to another or others, who have interests in common with himself. The merest reference to existing things is caught, and freely understood. While others would have to make a thousand surmises on certain remarks and references; and when know with certainty not that is meant. The case of the notorious offender in the Corinthian church, for instance, would now hardly be noticed by an observant reader in all the places up and down the Epistles where slight and more reference is made to him. Yet the Corinthians caught the full meaning of a mere hint or glance on the subject.

Hence we are warranted in asserting, that it is impossible to draw from the sacred writings all that is required to be believed,* without the aid of the early christians.—That those in these days of wisdom and conceit, who have attempted it, have made of God's perfect word a mass of contradictions—different sects holding doctrines and opinions so opposed and contradictory, that if each come from God's word, that word is inconsistent, and speaks what infidels and scoffers have tried to make it speak.

The Apostle spoke of such a state of things as coming to "pass in the last days;" as "having a form of godliness, but denying the power thereof"—as "ever leaving, and never able to come to the knowledge of the truth;" that "false apostles would arise" and "lead many astray." (2 Tim. 3: 5, 7.) Now contrast with this harsh, painful picture of present day fulfillment of that old prediction, while "each has his doctrine and his interpretation." (1 Cor. 14: 26,) the beautiful system taught by the Son of God: "I pray that they all may be one, even as we are one, Thou in Me and I in Thee; that the world may believe that thou hast sent me." (John 17: 21.) Or again of St. Paul: "Now, brethren, I beseech you by our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you;" but "that ye mark those who cause divisions contrary to the doctrine which ye have learned, and avoid them." (Rom. 16: 17; and 1 Cor. 1: 10.) Such is Scripture teaching on this momentous matter of division—of little importance as it may be regarded in this distant day from Apo-tolic practice and truth. Literally was it so understood by all parts of the church of Christ. A division or schism was ever regarded as most fearfully hazzarding the precious soul. In fact it was the opinion (and surely worth something as coming from ancient holy martyrs that died for Christ,) of nearly all the Fathers, that nothing could wash out the sin of schism—that "he who breaks the peace and concord of Christ, sets himself against Christ: he is an alien, who leaves the church which Christ has established." (St. Cyprian on Unity.) We are weak enough to confess, for our own part, that for the gold of India, or the "whole world," [to use our Lord's words] we would not be in such a state.

It having now appeared what the "Bride of Christ" is—when "she reared her stately immutable walls"—what ineffable blessings are obtained by being in her sure embrace—that we are then no longer unprovided for children tossed to and fro, and carried about with every wind of doctrine," (Eph. 4: 14.)—that "she is the pillar and ground of the truth," (1 Tim. 3: 15.)—that she is the very "fulness of Christ," (Eph. 1: 23)—alone commissioned to dispense the mercies which He came to bestow, and administer those Sacraments without which our Lord makes it fearful to live or die, (John 3: 5, and vi: 53.); we have nothing left but to show the origin of the Baptist denomination, in a later degenerate day, fifteen hundred years after the Apostles had finished their work of founding the church, and had gone to reap their rewards. This will require shorter space and less labor.

Respectfully and kindly,
W. A. STICKNEY, Presbyter.

*The Anglican church (English—our own the same), speaks very happily on the "sufficiency of Holy Scripture"—that while it contains all things necessary to salvation, yet nothing must be taught there from which has not been "collected by the Catholic Fathers and ancient Bishops." (Canon of 1571. A. D.—the convocation that first enforced subscription to xxxix articles.)

Caution.
Dear Bro. Chambliss:—You will please give the following preamble and resolutions two insertions in your excellent paper, and send one No. to the church, (care of Clerk,) Liberty, Miss., and forward your account to the same.

Whereas, Y. F. Griffing, a member of this church, holding a letter of dismission from this church in full fellowship, has been guilty of gross, immoral conduct, and whereas knowledge of the same has come to the ears of the church well authenticated, and a letter from the Clerk of the Vernon Baptist church, La.—signed officially—is in the possession of this church, giving testimony to the facts and also stating, (he said Griffing,) had absconded from justice and gone he knew not where: Therefore,
Resolved unanimously by this church, That Y. F. Griffing be and he is hereby excommunicated from the fellowship of this church.

Resolved further, That these proceedings be published twice in the South Western Baptist, and the account be forwarded to the Clerk of the church who is authorized to settle it.

Done in Conference at a regular meeting of the New Providence Baptist church, Amite county, Miss., at the April term, 1851.

A. W. CAIN, Ch. Clk.

(Matters of interest to the churches are always published in our paper free of charge.—Ed.)

Latest Publications.
MARCH 30th 1851.
BUNYAN'S INVITING WORKS, 75 cents
Bunyan's Awakening Works, 75 "
Psalms on Missions, 40 "
Law's Call to Christians, new edition, 40 "
Life of Alexander Carson, 60 "
Afflicted Man's Champion, 50 "
Churches and Sects, 60 "
Christian Professor, (James), 81 "
The Soldier of the Cross, 1 "
Foot-Prints of the Creator, 1 25
Old Red Sandstone, 1 25
Annals of Scientific Discovery, 80 "
Religious Progress (Williams), 80 "
Lectures on Lord's Prayer, (do.), 80 "
GEORGE PARKS, & CO.
A B & P. S., Charleston, S. Carolina.

received these Epistles. Just as a letter written from one person to another or others, who have interests in common with himself. The merest reference to existing things is caught, and freely understood. While others would have to make a thousand surmises on certain remarks and references; and when know with certainty not that is meant. The case of the notorious offender in the Corinthian church, for instance, would now hardly be noticed by an observant reader in all the places up and down the Epistles where slight and more reference is made to him. Yet the Corinthians caught the full meaning of a mere hint or glance on the subject.

Hence we are warranted in asserting, that it is impossible to draw from the sacred writings all that is required to be believed,* without the aid of the early christians.—That those in these days of wisdom and conceit, who have attempted it, have made of God's perfect word a mass of contradictions—different sects holding doctrines and opinions so opposed and contradictory, that if each come from God's word, that word is inconsistent, and speaks what infidels and scoffers have tried to make it speak.

The Apostle spoke of such a state of things as coming to "pass in the last days;" as "having a form of godliness, but denying the power thereof"—as "ever leaving, and never able to come to the knowledge of the truth;" that "false apostles would arise" and "lead many astray." (2 Tim. 3: 5, 7.) Now contrast with this harsh, painful picture of present day fulfillment of that old prediction, while "each has his doctrine and his interpretation." (1 Cor. 14: 26,) the beautiful system taught by the Son of God: "I pray that they all may be one, even as we are one, Thou in Me and I in Thee; that the world may believe that thou hast sent me." (John 17: 21.) Or again of St. Paul: "Now, brethren, I beseech you by our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you;" but "that ye mark those who cause divisions contrary to the doctrine which ye have learned, and avoid them." (Rom. 16: 17; and 1 Cor. 1: 10.) Such is Scripture teaching on this momentous matter of division—of little importance as it may be regarded in this distant day from Apo-tolic practice and truth. Literally was it so understood by all parts of the church of Christ. A division or schism was ever regarded as most fearfully hazzarding the precious soul. In fact it was the opinion (and surely worth something as coming from ancient holy martyrs that died for Christ,) of nearly all the Fathers, that nothing could wash out the sin of schism—that "he who breaks the peace and concord of Christ, sets himself against Christ: he is an alien, who leaves the church which Christ has established." (St. Cyprian on Unity.) We are weak enough to confess, for our own part, that for the gold of India, or the "whole world," [to use our Lord's words] we would not be in such a state.

It having now appeared what the "Bride of Christ" is—when "she reared her stately immutable walls"—what ineffable blessings are obtained by being in her sure embrace—that we are then no longer unprovided for children tossed to and fro, and carried about with every wind of doctrine," (Eph. 4: 14.)—that "she is the pillar and ground of the truth," (1 Tim. 3: 15.)—that she is the very "fulness of Christ," (Eph. 1: 23)—alone commissioned to dispense the mercies which He came to bestow, and administer those Sacraments without which our Lord makes it fearful to live or die, (John 3: 5, and vi: 53.); we have nothing left but to show the origin of the Baptist denomination, in a later degenerate day, fifteen hundred years after the Apostles had finished their work of founding the church, and had gone to reap their rewards. This will require shorter space and less labor.

Respectfully and kindly,
W. A. STICKNEY, Presbyter.

*The Anglican church (English—our own the same), speaks very happily on the "sufficiency of Holy Scripture"—that while it contains all things necessary to salvation, yet nothing must be taught there from which has not been "collected by the Catholic Fathers and ancient Bishops." (Canon of 1571. A. D.—the convocation that first enforced subscription to xxxix articles.)

Caution.
Dear Bro. Chambliss:—You will please give the following preamble and resolutions two insertions in your excellent paper, and send one No. to the church, (care of Clerk,) Liberty, Miss., and forward your account to the same.

Whereas, Y. F. Griffing, a member of this church, holding a letter of dismission from this church in full fellowship, has been guilty of gross, immoral conduct, and whereas knowledge of the same has come to the ears of the church well authenticated, and a letter from the Clerk of the Vernon Baptist church, La.—signed officially—is in the possession of this church, giving testimony to the facts and also stating, (he said Griffing,) had absconded from justice and gone he knew not where: Therefore,
Resolved unanimously by this church, That Y. F. Griffing be and he is hereby excommunicated from the fellowship of this church.

Resolved further, That these proceedings be published twice in the South Western Baptist, and the account be forwarded to the Clerk of the church who is authorized to settle it.

Done in Conference at a regular meeting of the New Providence Baptist church, Amite county, Miss., at the April term, 1851.

A. W. CAIN, Ch. Clk.

(Matters of interest to the churches are always published in our paper free of charge.—Ed.)

Latest Publications.
MARCH 30th 1851.
BUNYAN'S INVITING WORKS, 75 cents
Bunyan's Awakening Works, 75 "
Psalms on Missions, 40 "
Law's Call to Christians, new edition, 40 "
Life of Alexander Carson, 60 "
Afflicted Man's Champion, 50 "
Churches and Sects, 60 "
Christian Professor, (James), 81 "
The Soldier of the Cross, 1 "
Foot-Prints of the Creator, 1 25
Old Red Sandstone, 1 25
Annals of Scientific Discovery, 80 "
Religious Progress (Williams), 80 "
Lectures on Lord's Prayer, (do.), 80 "
GEORGE PARKS, & CO.
A B & P. S., Charleston, S. Carolina.

I. O. O. F.
WHEREAS, In the dispensation of an All-wise Providence, our worthy and esteemed Brother, JOHN H. ELLIOTT, has been taken by the hand of death from among us;
Therefore, Resolved, 1st, That we deeply deplore the loss of our deceased Brother,—who as an Old Fellow, proved himself worthy of the association—and we tender to his afflicted family our warmest sympathies for the bereavement and affliction they have sustained.
2nd, In token of our esteem for our worthy deceased Brother, we will wear the usual badge of mourning for the space of thirty days.
3d, That a copy of these proceedings be sent to the family of the deceased.
4th, That the foregoing resolutions be published in the South Western Baptist and the Alabama Commonwealth.
A. P. LANGDON, Sec'y.

MARRIED.—On the 24th ult., in the Baptist church at Houston, Texas, by the Rev. R. C. Burleson, Mr. FREDERICK C. MAHE, to Miss AURELIA O. HADLEY, all of that place.

Business Department.

Letters Received.

Bro T P Miller has a thousand thanks for his valuable service in Mobile. Please examine receipts, whether they are all correct. Private matters will receive early attention.

Rev G W Kennard has obliged us with a list of new names, with promise of his best endeavors to swell our list indefinitely. Thanks to our good brother for his very kind words of encouragement. May a thousand blessings attend him.

Bro J G Robertson is awake to our common cause. Thank you brother R. for new names, and shall be glad of "a few more of the same sort."

Rev Noah Hill has again added new names to our Texas circulation. He is a firm, active, and good friend. Glad to hear from him at all times. Wish him much success in his mission.

Rev W C Morrow will please accept our thanks for an addition to our list of subscribers. Can't our brother furnish us fifteen by the 1st of July?

Bro S Lamer has given us another token of his kind remembrance. Thank you brother L., and hope you will send us many more still. Success attend all your denominational measures.

Bro W H Carroll has also made us debtor for special interest in the enlargement of our borders. Please continue your exertions. The way to be good, is to do good.

Rev W Lee will find an acknowledgment of his remittance in the proper place. Hope to hear from him often.

Bro J U Bryan is all right. Can't you add something to our circulation in your vicinity? Shall be glad to hear from you at any time.

Bro W M Lindsey will understand that his request is attended to. We send the paper to brother A. gratuitously the balance of the year.

Bro Jno Clabaugh's letter with contents is at hand. Thanks to him for continued service. May the Lord prosper him in every good word.

Bro S R Smiley will see that his money is in receipt.

Bro R D Marshall has our thanks for remittance. Regret to learn the sad intelligence he communicates.

Bro James Goggans is always in time. Thank you brother G. Can't you enlarge our borders somewhat in the vicinity of Nixburg? Hope you will try.

Rev Dr Hartwell has made us debtor to him for kind attentions in Arkansas. Wish him special blessings, suited to his times and circumstances. Should be particularly gratified to have him communicate to our columns.

Bro M W Phillips' favor is at hand. Thank him for the suggestion. We have always been cautious on that subject brother P., but we are too thoroughly alive to its importance to be silent altogether. Should God spare us a few more months, we will perhaps talk the matter over face to face.

RECEIPT LIST.

Receipts for the South Western Baptist			
NAMES.	AMOUNT.	Vol.	No.
John Oxford	2 50	3	52
J S Caldwell	2 50	3	52
S W Eddins	2 50	3	52
Jesse M Cole	5 00	3	52
Thos H Nelms	5 00	4	28
James W Moore	2 50	3	40
Joseph Pope	2 50	2	40
Luther Wright	2 50	3	40
Charles Dunagan	2 50	3	40
J R Henry	2 50	3	40
John Longbottom	2 50	3	13
R D Marshall	2 50	3	13
John Bates	2 50	4	11
Meredith Moses	2 50	4	14
Norman Savage	2 50	4	14
Charles Warn	2 50	4	14
Rev F Courtney	2 50	3	22
T T Sheppard	3 00	3	41
Mrs H McHenry	2 50	4	14
Mrs Sarah Allen	2 00	4	1
G W Acker	6 00	3	15
James L Bliss	5 00	4	52
Mrs E A Blocker	9 00	3	52
M A Gaston	8 00	3	52
H Griffing	2 50	3	52
John Haupt	3 00	3	52
T P Miller	5 00	4	52
Wm Spence	6 00	3	26
Mrs Susan Sorey	0 75	3	15
J B Elston	3 00	3	52
Mrs S Jewett	2 00	3	13
J C Borum	2 50	3	13
E S Perryman	3 00	3	13
E A Shaffer	5 00	4	13
J A Battelle	3 00	3	22
G P Kelly	2 50	4	14
James Goggins	3 00	4	9
Willis Darby	2 50	4	14
James Long	2 50	4	9
Robert Phillips	2 50	4	9
J U Bryan	2 00	3	52
Jno B Garrett	10 00	4	52
Seth R Smiley	5 00	4	52
Rev Geo W Kennard	2 50	3	52
James Swan	2 50	4	14
Moses McCarty	2 50	4	14
J J Shield	2 50	4	14
Mrs Mildred Walker	2 50	4	14
Mrs M M Welsh	2 50	4	14

G. W. GRIGGS, D. D. S.
WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, and is well prepared, as any man in the United States, to perform all operations on the Teeth, upon the best, and most safe principles of Dental Science, he will insert Artificial Teeth, according to the latest improvement in the Art, either fastened by Atmospheric Pressure or Clasp; and with or without Artificial Gums, as the case may require.
Dr. G. may be found in his office at any hour, unless professionally absent.
Office over Lawson's store, fronting the Public Square.
N. B. All work, warranted, and charges reasonable.
Feb. 12, 1851.
1750.

Judson Female Institute.
THE ANNUAL EXAMINATION will commence on Monday the 28th of July, and close on the following Thursday, continuing four days.
There will be CONCERTS of Music on Tuesday, Wednesday and Thursday nights,—the last, in connection with the Exercises of the Graduating Class.
The following Gentlemen have been appointed by the Trustees a Board of Visitors, to preside over the Examination:
Hon. BENJ. FITZPATRICK, Autauga Co.
Rev. J. HARTWELL, D. D. Arkansas.
G. G. GRIFFIN, M. D. Marengo Co.
HILLARY TALBERT, Esq. Mississippi.
JAMES R. JENKINS, Esq. Texas.
Major W. H. HIBLER, Sumter Co.
RICHARD WOOLLEN, Esq. Marengo Co.
Rev. H. TALBIRD, Montgomery.
SILVESTER BENNETT, Esq. New Orleans.
HENRY HENLEY BROWN, Autauga Co.
GERALDUS BUNYON, Esq. Tennessee.
THOMAS W. BELT, M. D. Baldwin Co.
ROBERT W. LIDE, Esq. Dallas Co.
Rev. S. G. JENKINS, Talladega Co.
ISAM HARRISON, Jr. Esq. Mississippi.
ORIGEN SIBLEY, Esq. Baldwin Co.
Rev. F. C. LOWRY, Marengo Co.
J. H. BROWN, Esq. Sumter Co.
Rev. A. W. CHAMBLISS, Marion.
Pres. S. S. SHERMAN, Marion.
M. P. JEWETT, Principal.

POETRY.

Birthdays.

BY MRS. L. H. SUGGNEY.

Bright birthdays, in the happy home!
And tender love prepares
Fond gifts to please the precious child
That dwelleth on its prayers.
It showereth o'er the blooming youth
Blessings and tokens sweet,
And bows before the hoary head
To pay an offering meet.
The birthday of the absent! Thought
On winged scrolls shall fly
To distant realms, or stranger clime
Beneath a foreign sky;
Or bear that love o'er ocean waves
That fierce with anger frown,
Which many waters cannot quench,
Nor all their billows drown.
The birthday of the dead! Be sure
That sacred date to keep;
Send portions to the sick and poor,
And dry the eyes that weep;
Wrap garments round the shrinking form,
Hushes for the orphan find,
And bid the light of knowledge beam
Upon the darkened mind.
Spread wide the page that speaks of God,
Speed on the mission-band,
O'er western yales, or Asia's wilds,
Or far Liberia's strand;
Give teachers to the prairie-child;
Shed hope o'er souls forlorn;
Speak kindly words to erring hearts
That feel the sting of scorn.
Remember those who climb the shroud,
And plough the surging main;
Breathe pity through the prison-gate,
On sin's despairing train;
For all mankind let deeds and prayers
Of pure good-will be given,
So shall the birthdays of the dead
Help thine own soul to heaven.

Miscellaneous.

The Pulpit and the Pen.

John Foster, the celebrated Essayist, is a striking illustration of the excellence attainable by an individual in one direction and his feebleness and even impotency in another. By education and connection Foster was a Baptist and for some years filled the office of a Baptist minister. He signally failed of success, making no impression by his preaching, and neither satisfied himself or others.—He soon gave up the work of the ministry, except an occasional sermon. Though a Baptist, he never performed the rite of baptism, and indeed as he confessed never saw it performed, and united heartily with St. Paul in his boasting, "I thank God that I baptized none of you." Desist of means he betook himself to his pen, as a resort to support himself and his family, and here his success was complete. His first attempt was his volume of Essays on "Decision of Character," which rapidly went through one edition after another, and created for him a permanent reputation. His care in elaborating his style was unequalled. He says, "How little a reader can do justice to the labors of an author, unless himself were also an author! How often I have spent the whole day in adjusting two or three sentences amidst a perplexity about niceties which would be far too impalpable to be even comprehended, if one were to state them, by the greatest number of readers. Neither is the reader aware how often, after this has been done, the sentences or paragraphs so adjusted, were, after several hours' deliberation the next day, all blotted out!"

Besides his Essays his principal literary labor was confined to articles furnished for the Eclectic Review, to which he was a constant contributor, embracing discussions of all topics, political, social, literary and religious. He was next to Robert Hall in ability, but infinitely behind him as a preacher of the gospel.—The largest congregation would sink to perdition under the chill of his religious affections, the philosophical exactness of his reasonings, and the elaborateness of his style. The most incoherent and illiterate preacher, declamatory yet zealous, ignorant of logic and grammar, but animated by the love of Christ and bent upon saving souls, would be worth thousands as fastidious in style, as original in thought, and as conversant with literature, science, and the state of society, as John Foster. Still he did not live in vain, leaving behind him the monuments of unsurpassed purity of heart, and reaching others who are to teach mankind. He died in the year 1843, aged 74 years.

Decay of Character.

The rot begins in men's characters, and their principles and vitality begin to decay in different ways. One is unsound at the core—decay begins at the centre and goes outward like as in a naturally bad apple. Often where there is a fair outside, where there are no visible tokens of the corruption and decay, the character is all gone within, just as in an apple you will often find a thin layer or coating, good all round externally, when all below is a mass of rotteness. These characters among men are like those among the Jews, whom our Saviour compared to whitened sepulchres, which, indeed, appeared beautiful without, but within were full of dead men's bones and all uncleanness. These are the hollow hearted inwardly impure, unprincipled, superficial, fair-faced, and smooth-tongued, but rotten at the core characters. Others there are that begin to decay outside, like an originally good apple; a speck here, a blemish there; a bad spot in this place, another in that; an impropriety in conduct or speech; an outward immorality; a giving way to ill temper; surprisals by the passion; sins of life; all which may be mended if there be only soundness at the core. The rot may be cut out, for often it is but a speck, and yet the fruit be fit for use.

There is a great difference between rotteness at the core and rotteness on the surface; between disease at the heart and disease on the skin; between a mortal scrofula on the vitals and scrofula in the extremities. The one may be outgrown or cured, and there shall remain only a scar, the other never. In the one case the habit of the system may be permanently reformed, and

constitution renewed; in the other because the most that is ever effected is to suppress and check the disease, but like a cancer in the bone, it is never thoroughly extirpated or cured. If the farmer trembles to find the rot invading his potato-field, how should the minister or the father fear at giving signs of the rot in any members of his flock or family! And how carefully should he use the prophylactic of prayer, Scripture and a religious education, upon the moral patients he is wishing to train for the Paradise of God.—N. Y. Evangelist.

Consequence of Smoking.

The wide spread habit of smoking has not had due medical attention paid to it and its consequences. It is only by two or three years observation that Dr. Laycock had become fully aware of the great changes induced in the system by the use of tobacco, and the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngeal mucus membrane, the stomach, the lungs, the heart, the brain, and nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week; the usual quantity is from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week.

The first morbid result is an inflammatory condition of the mucus membrane of the lips and tongue; then the tonsils and pharynx suffer, the mucus membrane becomes dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucus. Action ascends upward into the posterior nares, and there is a discharging from the upper part of the pharynx, and irritation is felt by the anterior nares. The eyes become affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscle, experienced together with intolerance of light, on awaking from sleep in the morning. The frontal sinuses do not escape, but there is a heavy, dull ache in this region.

Descending down the alimentary canal, we come to the stomach, where the results, in extreme cases, are symptoms of gastritis, pain, tenderness and a constant sensation of sickness, and a desire to expectorate, belong to this affection.

The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system, but a morbid state of the larynx, trachea, and the lungs, results from the direct action of the smoke. The voice is observed to be rendered hoarser and with a deeper tone. 'Sometimes a cough results, and a case of ulceration of the cartilages of the larynx came under the doctor's notice. The patient was such a slave to the habit, that he hardly ever had the pipe out of his mouth. Similar sufferings have been caused by similar practices in other instances.

Another form is a slight tickling low down in the pharynx or trachea, and the patient coughs, or rather hawks up, grumous-looking blood. It is so alarming as to be mistaken for pulmonary hæmoptysis.

The action of tobacco smoking on the heart, is depressing, and some individuals who feel it in this organ more than others, complain of an unnecessary sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left.

On the brain, the use of tobacco appears to diminish the rapidity of the cerebral action, and check the flow of ideas through the mind. It differs from opium and hebade, and rather excites to wakefulness, like green tea, then composes to sleep—induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and an irritability of temper. Such are the secondary results of smoking. So are the blackness of the teeth and gumbles; there is also a shallow paleness of the complexion, an irresoluteness of disposition, and a want of life and energy, and in constant smokers, who do not drink, tendency to pulmonary phthisis.

Dr. Wright of Birmingham in a communication to the author, fully corroborates his opinion; and both agree that smoking produces gastric disorders—coughs, and inflammatory affections of the larynx and pharynx, disease of the heart, and injurious to the respiratory, circulating, alimentary and nervous systems.

The Best Time to Cut Timber.

We heard an experienced farmer remark a few years ago, that Hickory cut at the right season, would make a more durable fence than the best Chestnut cut, as is usual with farmers, in the early Spring. He appealed to stubborn facts in support of his theory, and we find in the Patent Office Reports the following statement from William Painter of Concordville, Pa., which confirms the theory. We commend the matter to the attention of our agricultural readers.

"During an experience of more than forty years, as a plain, practical farmer, I have taken much interest in ascertaining the best season for felling timber, and I now state with confidence, that felling timber, such as all kinds of oak, chestnut, red hickory, and walnut, cut from the middle of July to the last of August, will last more than twice as long as when cut in winter, or common barking time in spring.

For instance: cut a sapling, say five or six inches in diameter, for a lever, in the

month of August, and another of similar quality and size in winter or spring. I know, if the first is stripped of its bark (which, at the present time, runs well,) it will raise, as a lever, at least twice the weight that can be raised by the latter. Another great advantage derived from felling timber in the last running of the sap, (the time above specified,) is, that it is neither subject to dry rot, nor to be injured by worms; while oak cut at this season, if kept off the ground, will season through two feet in diameter, and remain perfectly sound many years; whereas, if cut in winter or spring, it will be perfectly sap-rotten in two years.

For ship building and other purposes where great expense is incurred in construction, the immense advantage of preparing the timber at the proper season must be evident to all. I have no doubt a ship built of timber cut between the middle of July and the last of August, would last nearly twice as long as one built of timber cut at the usual time; and would bear infinitely more hard usage, as the timbers season more perfectly, and are harder. A few years since, one of the large government ships, built in Philadelphia, of the very best materials, but several years in construction, when ordered to be finished and launched, was found, upon inspection, to be entirely worthless in many of the timbers, (though kept under cover,) from dry-rot. In all my building for many years past, with large timbers of white or other oak, this has never occurred, nor are they subject to be worm-eaten. Even firewood cut at the proper season is worth from 30 to 60 per cent. more than when cut in spring or winter."

Mr. Emerson, in his report on the trees and shrubs of Massachusetts, asserts that the soft maple cut in September, is three times more lasting than ash or walnut cut in the winter.

The inference he draws from the facts brought to light by experiments is this: there are two seasons suitable for cutting wood or timber. If you desire it to last long, cut it during the last of summer or early part of autumn; if it is wished to clothe the surface of the ground with a new growth of trees, the cutting should be made late in winter."

Health.

How to PREVENT TAKING COLD.—The first thing to be done, in order to break the habit of taking cold—a habit which most persons acquire very early—is to live much in the open air. It may be difficult to do so, but this does not render it the less desirable nor the less necessary.

No rules can be laid down which will be wholly efficient in preventing the habit of taking cold, unless the first or principal rule is complied with. He who is abroad in the open air accustoms himself, in the first place, to atmospheric vicissitudes—than which hardly anything can be more needful, especially to us, who live on the battle ground between the Arctic and the Torrid.

Secondly. He who is much in the open air inhales more oxygen than he who is less so. For, as a general rule, except, perhaps, for a few hours of the day in midsummer, a given volume of air—and a given volume is all we can inhale—inhaled from the open atmosphere, contains more oxygen than when inhaled in other places. But the greater the absolute amount of oxygen inhaled, the stronger the lungs are, and the more efficient they become.

The same may be said of the skin, which is always a handmaid to the lungs. The more oxygen in a given volume of air, in its application even to this great membrane, the better are its various offices of functions fulfilled, and the less liable are we to take cold.

Thirdly. One office of both the lungs and the skin is that of generating heat. Now the more we are in the open air, the greater the amount of heat generated in the organs. But the contrary is also true. The more we are within doors, especially when our rooms are unnecessarily warm, the less heat do both the lungs and the skin generate, and the more susceptible do we become to those effects of sudden changes which so often result in colds and other diseases of the lungs and of the rest of the system.

Numerous other reasons may be given why our enervated population, which is so constantly suffering, directly or indirectly, should be much in the open air.—The great Creator has not piled up this mixture of oxygen and nitrogen forty or fifty miles high to no purpose. It is not improved by our admixtures of carbonic acid gas, sulphurated hydrogen, or any other gases except the usual proportions of oxygen and nitrogen. It is not improved by the putrid or semi-putrid particles which are exhaled from animal or vegetable bodies, whether living or dying.

I have seen men who did not suffer themselves to go to a fire, or hardly to sit in a fire room, for the whole winter.—Cardinal Cheverus used no artificial heat in his rooms—not even in his study—and yet who ever saw him affected by a cold? Others there are who never suffer themselves to remain in hot rooms, or above all near the fire. I have, for twenty years, avoided them when I could. The time has been—I might almost say now is—when I could say to a friend, I have not gone to the fire or stove to warm my feet in five years.

Let me be fully understood. It is not part of my counsel that people should be cold, or above all, sit cold. I hope that Cardinal Cheverus did not go cold. This would invite the habit I am opposing, rather than repel it. The great rule, I repeat it, is—live as much as possible in the open air.—Boston Journal.

A Teacher Wanted.

LADY of undoubted qualifications and experience may obtain a desirable situation by early application to the subscriber.

W. S. BARTON.
Union Springs, Macon Co. Ala. ap8. 4w.

Special Notices.

Magnificent Premiums.

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

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unanimous approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works of permanent interest.
3. Every brother furnishing us ten cash subscribers, shall be presented, with Carson on Baptism, Howell on Communion, and Jenkin on Synagogue on the Atonement. These, also, are works of rare merit.
4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library.—This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than 30 different works, of great value, and at least \$20.00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Baguet's History of the Baptists, 976 pages, or any other works of equal value.
7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols., making more than five thousand, doubly columned pages. It is the best work of the sort in the world.

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

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

Faculty.
PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
DR. F. AUGUSTUS WURM, A. M. Professor of Music.
Miss L. E. SMITH, English, Embroidery & Wax.
Miss L. D. SALISBURY, French, Drawing and Painting.
Miss D. L. MERRILL, English.
Miss M. A. GRISWOLD, English.
Miss H. L. HURD, Music.
Miss E. A. JEWETT, Music.
Miss D. W. TUPPER, Primary and Preparatory Departments.

Governess.
MISS M. A. GRISWOLD.
Matron and Nurse.
MRS. H. C. EASTMAN.
Steward's Department.
WM. HORNBUCKLE, Esq. and LADY.

THIS Institution has now entered on its THIRTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. At the present moment, it has One Hundred and Forty Pupils, from the States of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an able Faculty.

Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

Young ladies wishing to learn THE HARP, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.

The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.

The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their professions, in the Judson, or in other Southern Institutions.

The Governess is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

The MATRON and NURSE has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.

The STEWARD and LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant home to the Pupils of the Judson.

The COURSE OF STUDY is elevated and extensive. DIPLOMAS are conferred on those who complete the Regular Course. Young ladies, however, may pursue any branches they prefer.

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

In DISCIPLINE, the law of Kindness prevails, and with complete success. Habits of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month, for Pocket money. Expensive Jewellery is forbidden. Simplicity and uniformity of Dress is prescribed.

MONTHLY REPORTS of Scholarship and Deportment are forwarded to Parents.

EXPENSES.—Two hundred and twenty-eight dollars per annum, cover all charges for Board, Fuel, Books and Stationery, for the highest English branches and Music on the Piano. Tuition on the Harp is Eighty Dollars a year.

Two hundred dollars, per annum, meet all the expenses of a Piano, French and German, and studying only English with Latin or French, instrumental in use being excluded.

Board and Fuel are payable, one half in advance.

There is but one Session of Ten months, each year, always commencing about the first of October. Pupils, however, can enter at any time, paying only from the date of entrance.

N. B. Payments can always be made by Acceptances on New Orleans.

January 8, 1851.

M. P. JEWETT.

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

BAKER & LAWLER,
COMMISSION MERCHANTS,
No. 2, Commerce Street,
MOBILE, ALA.
ROBERT A. BAKER, Sumnerfield Dallas Co.
LEVI W. LAWLER, Madisonville, Talladega Co.
Sep. 10, 1850. 3840.

SALEM SCHOOL
44 miles on the road leading from Talladega to Huntsville.
No. of Students during the past School year, 104.
No. Boarders 56.
No. Classical Scholars 34.
THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms.
Tuition—Elementary department, per session, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00
The house is large and commodious, with five rooms four fire places, and three stoves.
The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

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

There are two sessions in the year. The first, seven months; the second, three months.
No student received for a less time than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and a liberal is made, if a student does not advance, whether from indolence or want of capacity, will be sent home.

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

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

Six young gentlemen, preparing for the ministry, will be instructed at this institution free of tuition fees, and of course shall receive the board also, provided, after the usual season is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M. Principal.
IRA G. DEASON, A. B., Assistant.
T. CARROLL, Primary Department.
Address, J. H. BAKER, Jonesborough. 28ly

COLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET
THIS PLACE may be obtained at a price so accommodating terms, every variety of

RELIGIOUS AND DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS.

Whether American or Foreign, keeping a constant supply of the same. Also SCHOOL AND BLANK BOOKS, STATISTICS, SERMON PAPERS, MARRIAGE CERTIFICATES, BIBLES, NEW BOOKS, &c. Just published, a book for the times.

THE ALMOST CHRISTIAN DISCOVERED.—By Rev. Matthew Mead. Introduction by Rev. Wm. R. Williams.
"It is a searching treatise on a most important subject,"—Christian Chronicle.

"We hail this timely reprint with increased gladness, the more especially as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For searching fidelity it ranks with the experimental treatise of Baxter and Owen."—Christian Mirror.

CARISTIAN BAPTISM; by NORT. With a accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.
SARAH A. JUDSON, with notes by the author.
BAPTISM AND COMMUNION. By Rev. Richard Falle D. D.

Particularly favorable terms will be given to booksellers.

Agents, J. J.

Notice.

THE subscribers having succeeded Messrs CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of

DRY GOODS,
Crockery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware.

All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.

Particular attention given to the Cash trade
CATLIN & BRO.
Marion, May 23, 1850. 1311

Medical Notice.

DRS. BILLINGSLEY & JOIN, have associated 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. Golden, and at night at the residence of Dr. Billingsley.
Marion, Feb. 20th 850.

DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS
PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians' Prescriptions carefully put up.
Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.

Marion, April 30, 1850. 71

Baptist Family Almanac for 1851.

THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen or \$4.50 a hundred.

GEO. PARKS & CO. Ag'ts for So. Bap. Pub. Soc.
41, Broad-st. Charleston.

Medical Notice.

DR. GEO. S. B. YAMP, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third corner west from the Court-house, and at night, at the residence of M. W. R. Brown.

June 2, 1851. 47.11

COPARTNERSHIP FORMED.

THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOLD & LINCOLN, at the Old Stand, No. 53, Washington Street.

CHARLES D. GOULD.
JOSHUA LINCOLN.
Boston, Nov. 1, 1850.

JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

NEW STORE.
WEAVER, MULLIN & CO.
No. 25 St. Francis Street,
MOBILE.

Dealers in Staple and Fancy Dry Goods.
A GENERAL ASSORTMENT, consisting in part of Cloths, Casimeres, Satinets, Ky. Jeans, Tweeds, Prints, Ginghams, Irish Linens, Table Linens, Birdseye Diapers, Bleached Sheetings and Shirts, Bed Blankets, Jackonet, Swiss, Book and India Muslins. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Chend and Chamois Silk, very rich; French and English Memos, Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Casimeres, Black and Colored Linen DeLancey, Embroidered and Hem Stitched Linen Cambric Handkerchiefs, Muslin and Lace Capes and Collars, Embroidered Undersleeves, Kid and White Silk Gloves, Thread Edging and Laces, Bonnets, Belt Ribbons; Shawls, Marins, Cashmere and Mus DeLancey Shawls, Crape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Leney, Heavy Cotton Stripes, Onionsburg of several styles, Brown Comesties and Drillings, Russel Brogans, heavy Boots, Kid Brogans, Glazed and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.
W. B. WEAVER.
J. N. MULLIN.
ISAAC WILLIAMS.
December 18, 1850. 42-11

ISAAC N. DENNIS,
Attorney at Law,
MARION, PERRY COUNTY, ALA.,
WILL attend to all business entrusted to his care, in the Counties of Perry, Marengo, Bibb, Autauga and Dallas.
Jan. 1, 1851. 4411.

A CARD.
F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.
MARION, Jan. 29th 1851. 43-11

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

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

Faculty:
REV. HENRY L. GRAVES, President, A. M.
MR. WARREN COWLES, MR. DANIEL WITT, Professors. MR. HENRY STREIBLING, Tutor, MR