

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor. MARION, (PERRY COUNTY, ALABAMA,) JUNE 18, 1851. [NUMBER 16.]

TERMS. The terms of our paper will hereafter 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. Advertisers will be done at the following rates, unless otherwise specified: 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.

Hints to Ministers.

The following suggestions to ministers were placed at our disposal a few days since, by an excellent brother in Mississippi. They were prefaced by an appropriate apology; which, however, we drop from the communication as unnecessary. One need not apologize for speaking timely, valuable truths, whatever his age may be. Modesty, in man or woman, is a pleasing virtue; but when circumstances demand a plain statement of important truths, the less pretenses they have, the less they are encumbered. We trust the writer will therefore pardon our liberty with his letter, and the reader will notice what he says on.

1. The Spirit of Emulation in our Ministry. There is a spirit of emulation—jealous emulation—or what would perhaps, be more properly designated by political men, "disunion" among us. Alas! who can tell its effects, save those who have with sorrow observed its prevalence! It is not very often that one minister visits the church of another; and when he does, particularly if towards the time for the church to elect her pastor, his reception is so cold, and unchristian-like, as to freeze up his affections, to create more of a distance for his brother's society, than to strengthen that unity and brotherly love, which should exist between brethren, and other large assemblages, it is feared.

At our protracted meetings, our brethren are actuated too much from selfish motives. This manifests itself in contentions and disputes about who shall preach at the popular hours!—for such there are. Some brother, however, is chosen to preach such or such a discourse, which he does to the best of his ability; and, alas! his fruits are frequently destroyed in the bud. "Well, brother A. is a mighty good man, but—but—er he can't preach." "Brother B. would do pretty well, if he were not so vain," particularly if brother B. has ever attended College. Such remarks, too, are always made to a brother's "back," and not unfrequently in the presence of those to whom he has to preach and for whose salvation he labors.

Now such things have their influence; and that influence is always against the glorious cause we profess so much to love! But, here is a young brother, just taking on him the weighty and responsible task; and surely he needs the prayers, sympathies, and instructions of his elder brethren. Perhaps, however, he is afflicted with that malady so common to young ministers, a little high conceit, and the course pursued by his brethren for his recovery, is too often suited to alienate his affections, and cripple his energies, rather than improve his virtues. The manner pursued is often about this: "Brother D. is an energetic and talented young man—but he knows it so well, he does not manifest deference enough for the feelings of his elder brethren." All very true, and if his brethren do not correct him, they do not act in good faith towards him—I only object to the manner in which they go about it. They say all to others than to the brother for whose benefit they profess to be laboring. Instead of approaching him in a brotherly and christianlike spirit, as one brother should do towards another, saying: "Come, my brother, I feel a great solicitude for your success in this holy cause, and I fear your air and want of deference to the feelings of your aged brethren will curtail your influence, and, therefore, I take the liberty to caution you thus. I hope you will appreciate my motives, in being thus candid, and improve; they go about really to weaken what influence he is calculated to exert. Is this right? Such an admonition would not fail of its desired effect; and it is lamentable that it is not thus given.

2. Our ministers do not preach enough. Some of our ministers give themselves, and their alt, to the work. But there are others, sustained by the churches, and possessed of superior talents, too, who do not preach but very little, assenting though, when they do preach, that none are to be saved but those who are blessed with the preaching of the gospel. O then

necessity of ministers being engaged!—Neither do they attend their Conventions and Associations, unless there is a prospect of being promoted in some way.—Visit their churches upon conference-day, and you will find from non-attendance by the pastor, that half their church are absent. You will, perhaps, find their members, from a want of proper discipline, involved in strife and contentions. Inquire for prayer meetings, and the answer is none—for their Sabbath-schools, and none is reiterated—for their communion seasons, and you learn that they have had none for the twelve months past! Perhaps some one wishes to know, if such brethren are two much engaged with their studies to preach? Not so—such brethren, though blessed with good natural abilities, are not unfrequently the most negligent to improve them. Assail them for their culpability in this respect; and they will tell you that they have evidenced that their sermons are generally good, from the interest with which they are attended. Admitting their plea, for error is always ready to vindicate itself, and I would enquire how much more their congregations would be edified, and their souls benefited—if they were to study more and prepare themselves better "to teach in holy things?" Brethren we must be employed—let us survey the uncultivated fields in our own State! Let us watch over the flocks that have no shepherds! Listen! Jackson, Yazoo city, Carrollton, and a host of others, where the flag has been stationed, and deserted by preachers.

3. Our ministers do not visit aright.—That most of them visit, is not to be denied; but where, and how do they visit? Their visits are mostly confined to two or three families—perhaps the most wealthy—which engenders a kind of jealousy between the members, and prejudice towards the ministers themselves. Their sick brethren for whose comfort they should feel the greatest solicitude, are neglected, and the young members are left alone to wend their way along life's rugged path, and to contend against the fascinations of a sinful world, and the machinations of the Evil One.

Brethren, such a state of things won't do! Let us be kindly affectioned one to another. "In all things approving ourselves the ministers of God."

"Whatever prompts the soul to pride, Or gives us room to boast, (Except in Jesus Christ,) Is not the Holy Ghost."

4. Some of our ministers engage too much in politics. I am aware that this is rather a delicate subject; for he who is so excitable as to quit the "temples of Israel, and the tents of Jacob," to shine in the political galaxy is too excitable to be "bored" much about it. My intention is "to rebuke, not an elder, but to entreat him as a father." I would ask such of my brethren in an affectionate manner (for my soul has been made bleed within me as seeing those whom I love, and who were "bright and shining lights" in the ministry going to meddle with politics, severing that tie of brotherly love existing between them and their brethren)—what is more desirable than the office of a bishop? "If a man desireth the office of a bishop, he desireth a good thing." A bishop, then, must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach; he must be "no striker, but patient; not a brawler, nor covetous."

To talk of a minister's being patient while he is constantly discussing politics in the streets, and canvassing the counties and reveling, contentions and drunkenness is nothing short of foolish paradoxism. Such brethren contend that they, owning property have the right to express themselves in any way they please upon these subjects. I admit, as freemen, the right is legitimate, "it is lawful but not expedient." "Whatever is useful is right." Here they think they are justifiable—possessing talents, and influence with a great number—they say, it is nothing but right that they should exert themselves for the good of their country in every way.—But while their political notions run parallel with the sentiments of many of their brethren, they run in contradistinction with the opinions of others, equally allied to them in the bonds of christian affection. They thus sever their affections from those of their brethren; destroy their influence in the church; expose their church and profession to the obloquy of the opposers of religion, and their persons at popularity to the calumny and odium of the "political world."

"Thou art, pause! else the wave May thy future ding save!"

Think, dear brethren, of the dignity of your office, of the obligations you are under to keep it inviolate from the contempt of the world!—it is honor enough for any of apostate Adam's race—think of the benedictions reserved for the "faithful servant"—read his promises, "my spirit shall be with you;" "fear nothing, for I am thy God;" "trust in Me, and I will uphold you;" "when I come again I will repay thee"—O. may you turn from your political career, that you may reap them all in rich abundance! Asheville, Miss., May, 1851. A. C. C. [Tennessee Baptist please copy.]

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.

And will any of that company feel, that owing to the certainty of the Divine decrees, they might have exerted themselves less, and yet have been as safe, or reached the abodes of the blessed, had they remained careless and impenitent? Or suppose you, that any one of St. Paul's company, either during the struggle, or after the deliverance, thought he had made too great exertions, or that the Divine purpose would have superseded the necessity of efforts such as his?

There is, however, this difference between the case in my text and the situation of the elect on earth. These men all knew that they were ordained to be saved from shipwreck, before they moved a hand or stirred a foot. Whereas, with regard to the salvation of any us, the purposes of God are perfectly secret. No man can possibly know that he is ordained to eternal life, one iota further than he is a penitent, practical Christian. He who waits till assured of his election, to begin to lead a religious life, is just the man who is sure never to begin at all. If, therefore, to those who had each one the promise of deliverance, it was said, that except they did thus and so, they none of them could escape, how shall we, who have no such knowledge of the Divine purposes—"how shall we escape, if we neglect so great salvation?" If they felt the necessity of exerting each muscle to the utmost, how much more ought we. Could each one of us plainly read his name in the Lamb's book of life, effort would still be necessary. How much more, when it is only by our success in these exertions, that we have the least reason to hope, that our names are inscribed there at all. Oh it is worse than folly, to speculate about the Divine purposes, whilst those purposes are absolutely secret, and while it still remains an unimpaired truth, that the salvation of each one is just as contingent to him upon his own effort, as if there were no purposes at all.

2. Finally, we remark, that since this is the case, the purposes of God do not impair our responsibility, or in the least relieve impenitent sinners from their guilt in trifling with religion. Many think themselves rather in a state of calamity, than of guilt; that they are not to blame for not striving; that it is not their duty to repent, until they feel themselves called. Sinner, dear sinner, as you value your soul, a truce with all this. You are to blame just as much as if there were no election—no purposes of God at all. The relation between cause and effect is not destroyed by the Divine purposes. The conduct you pursue, your own free choice, will produce to all eternity its appropriate effect upon your happiness. The election of God prevents no man from being saved for an instant. If you repent and embrace the gospel, you will be saved; if you do not, oh that words still plainer could be found, in which to warn you, that you will be lost. And so long as there is nothing in the purposes of God to contradict such plain truths as these, and we have proved that there is not—so long as "every one that seeketh findeth, and whosoever will may come, and take the water of life freely," your responsibility is complete—your guilt tremendous. Such guilt as yours the fallen angels never incurred, for such a choice as yours they never had.

The sands of life are fast running down with us all; more than half the season of probation is passed in all likelihood, with most of us. And yet how many are idly speculating about the decrees of God, instead of seeking the salvation of their souls. What should we think of a drowning man who should hesitate to lay hold of a rope, because he did not know whether he were predestined or not to be drowned; or if saved, saved by that particular rope. Sinner! this is your state—tossing on a troubled ocean—"a sea that cannot rest." At any moment you may sink to rise no more. Lay hold on the hope set before you.

Consider the case of Jonah. He was asleep, when even the heathen could have set him an example of prayer. Insensible in such a scene, when conscience might have kept him awake—when the next moment might have been his last. And is this the state of any of you? Are you recklessly bolstering yourselves up with speculations about the Divine decrees, and sleeping on the edge of destruction? Will you convert the very choicest medicines of the gospel into opiates, to lull your souls into so perilous a slumber?

Will any of you, by most ingenious alchemy, contrive out of the merciful purposes of Jehovah, to distil your own damnation? Awake! oh strange infatuated man, ere it be too late. Rouse! rouse from this torpor, "Arise oh sleeper, and call upon thy God."

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh forwardness.

Pontius Pilate.

This man is mentioned in the Scriptures twenty times, namely, sixteen times in the gospels, thrice in the book of Acts, and once in the first epistle to Timothy. His name is also found in that ancient symbol commonly called the Apostle's Creed.—There is an unusual degree of interest connected with him, from the fact that he was the judge at the trial of Christ. Let these things be noted concerning him.

1. His name, Pontius, was his family name, or, as we say his surname. Pilate was his given name, and was intended to distinguish him from other members of the family of Pontius.

2. His country. He was by birth a Roman. His ancestors were among the old Romans, and were distinguished.—He was not a Jew.

3. His office. He is called in our English Bible, by Matthew, "the governor;" and by Luke, "the governor of Judea." The Latin writers, following Tacitus, generally called him procurator. It is not so clear what the office of procurator was, but all agree that he was the highest officer resident in the country where he exercised his office. Pilate was in fact governor of more than Judea, for that country had been added to Syria and made one province, commonly called Syria. Pilate was successor to Valerius Gracchus and held his office under the emperor Tiberius.

4. His character. He was a man of ungovernable temper, obstinate and implacable. He seemed to glory in displaying his authority, and in wounding the feelings of those whom he ruled. He was avaricious and rapacious. He seized on the corban and devoted that sacred fund to the structure of an aqueduct.—He "mingled the blood" of certain Galileans "with their sacrifices." The ears of the Roman emperor Tiberius had been filled with complaints concerning him, before the matter of our Saviour was brought before him. This will account for his adjudging our Lord to death. He knew "that it was for envy the chief priests had delivered him." Thrice did he ask the question, "Why should I condemn him?" "What evil hath he done?"—Thrice did he say, "I find no fault in him." He had been warned by his wife not to condemn him. When he heard that Christ "made himself the Son of God, he was the more afraid." Yet he condemned him. And why? Because he hoped to allay the violence of the complaints made by the Jews against him to Tiberius. The Jews continually put their plea on the ground that if Pilate let Jesus go, Tiberius would have just cause of complaint, as Jesus made himself a king; and so "Pilate willing to content the people, released Barabbas unto them, and delivered Jesus to be crucified." Pilate had already brought on himself the displeasure of Tiberius in another matter, of which complaint had been made by the Jews. He hoped thus to bring himself into favor with the Jews, and so retain the favor of the emperor. Not long after this he committed great outrages in his province, and was ordered to Rome to give an account of his conduct, but Tiberius was dead before Pilate reached Rome.

5. His end. On this subject there is some doubt; but Eusebius and other respectable historians give credit to the account that Pilate was banished from Rome to Vienne, in Dauphine, where he was reduced to such straits, that in despair he killed himself with his own sword and rushed into the presence of the Judge of all the earth.

6. He shall yet appear at Christ's bar.—How different the scenes then from what it was in the judgment-hall at Jerusalem. The prisoner will have become the Judge and the Judge will have become the prisoner. The bowl of water will not be found to have taken away the guilt of an unrighteous sentence. Protestations of the innocence of the prisoner of Jerusalem will not be found to excuse the delivery of him to crucifixion. We remark,

1. The triumph of the wicked is short. How short a time did Pilate triumph.—"When the wicked spring up as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever."

2. Let not the righteous be dismayed by judgments passed by wicked men, in court or out of it, if they be false and wicked. It is enough to fare as our Lord and Master fared. The last day will bring all right. Eccl. 5: 8.

3. "Bloody and deceitful men shall not live out half their days." If the sword of an enemy take them not away, perhaps their own swords will.

4. Who would not suffer wrong rather do wrong? It is far better to be slandered, to be evil spoken of, than to speak evil, to be hated without cause, to be poor than to make others poor, to suffer death than to inflict death on the innocent.

I am proud to say, for the honor of our species, there are men in every throb of whose heart, there is a solicitude for the welfare of mankind, and whose every breath is performed with kindness.

Infant Baptism AS A MEANS OF GRACE.

The following statement, which we take from the Baltimore True Union is highly instructive with respect to the value attached by some to this practice:

It is very common for the friends of Infant Baptism to maintain that the baptized children are more likely to become pious at an early age than others, that they are thus brought into covenant, and in the language of Payson, that "the children of the covenant are the Saviour's first care." We believe, on the contrary, that if infant baptism has any effect, its tendency is rather to prevent the children from going as utterly lost sinners to Christ for they feel that they are already members of the church, and in covenant relation to God; and consequently cannot be in so desperate a condition as those who have not been baptized. However, a fact has lately been published in our midst, which is worth a hundred theological arguments on this subject. In the last report of that excellent body, "The Baltimore S. S. Superintendent's and Teacher's Association," the following statistics are presented:—

Denomination	Scholars who attend.	Scholars prof. of Religion.
Prot. Episcopal	1012	21
Presbyterian, O. S.	767	4
Presbyterian, N. S.	280	7
Method. Protestant	335	3
Lutheran	518	15
German Reformed	335	16
Method. Episcopal	4120	232
Baptist	652	67

Total attendance, 8310 Total prof 355

By this table the following fact is exhibited. The professors of religion in each school bear a proportion to the whole number of scholars, in each as follows:

Protestant,	1 in 48
Presbyterian, Old School,	1 in 192
Presbyterian, New School,	1 in 49
Methodist Protestant,	1 in 112
Lutheran,	1 in 34
German Reformed,	1 in 21
Methodist Episcopal,	1 in 29
Baptist,	1 in 10

That is, there are twice as many converted children in the Baptist schools, in proportion to the scholars, as in any of the Peto-baptist schools, and more than ten times as many as in the schools of two denominations here represented.—We have little doubt that the next annual report will furnish an equally satisfactory refutation of the oft repeated argument from "the advantages of infant baptism," in the revivals with which God has lately blessed our churches, a large number of the converts have been from the Sabbath School, and children of pious parents. Since the date of that report, twenty scholars from our school, have been baptized into the fellowship of the church, and give promising indications of becoming intelligent, steadfast, useful members. With such facts as these, (and many similar instances might be adduced,) let us hear no more about the "children of the covenant," but let parents obey the command, "train up a child in the way he should go," and seek for their children—not by the observance of an unauthorized and pernicious ceremony—but by fervent prayer for the blessings of him who said, "suffer little children to come unto me, forbid them not," and they may expect to rejoice like the jailor, who "believed in God with all his house."

My Deacon.

Yes, my deacon; for what is a minister's assistant? But what of my deacon!—Blessings on him! He is an assistant. He is not an officious man, albeit an official; but he really helps me. His kind, heart-prompted words afford me aid quite as efficient as the bustling activity of many. He is ever looking on the bright side of things, and what may seem surprising to some—seldom fails to see the right side of them too. He likes to have me to preach close sermons, but sometimes, when I am more than usually pressing, fears that I am getting discouraged, and then I am sure very soon to hear something cheering from him. He is a firm believer in the efficacy of divine truth, purely and plainly dispensed; and when he sees the pastor mingling tears with the seed as he goes forth sowing, he takes an early opportunity to whisper, "Cheer up! don't forget what the Book says about coming again with rejoicing, bringing the sheaves with you."

My deacon is a peace-maker. He believes it a very easy thing for people to quarrel, when they wish to, and a very hard thing when they are not so disposed. He does not think it sufficient to justify strife in a church that some member's bile is deranged, or his nerves disordered. He considers it a pity that a church should be set by the ears just for the want of a little phlegm or repose on the part of some individual. He believes it often to be the case, that the reason why persons can see nothing to be of the right color or shape is a defect in their own eyes; at any rate, that irritation and grumbling are the very worst specifics in the world

for purity and harmony in the body of Christ. He abhors dealing with untempered mortar, but still insists that if Christians would carry out the Divine direction more strictly—"follow after the things that make for peace, and things where with one may edify another"—many causes of distraction would never find their way into the churches that do, and there would be building up in many cases where tearing down is the order of the day. My deacon believing thus, acts accordingly; and the corresponding effect is quite discernible in the concord and mutual love that generally prevail among our members.

My deacon does not often exhort in our meetings—not as often as I wish he would; but then he seems to understand a deacon's duty. He considers it his business, and not the pastor's, to serve tables. He thinks, when there is complaint among the poor of the flock, that their necessities are not attended to, that he and his colleagues are the responsible men in this matter. He contends that the pastor should be altogether relieved of the secularities of the church; and, moreover, be kept free from anxiety about his own affairs with the world; and that, so long as he gives himself continually to prayer and to the ministry of the word, and evinces that his heart is with the people in their joys and sorrows, they have no good ground for dissatisfaction, though he may not call at their houses quite so frequently as they would like, or just when they expect him. My deacon, being better informed than the mass of the congregation about the draughts on my time and strength, made by studies and other useful duties, uses this knowledge to good advantage in promoting a cordial understanding between me and the people.

My deacon is a man I can point to as a pattern of integrity and Christian kindness.

My deacon prays for me, and keeps many in mind of their duty, who, I fear, would forget it, if he did not occasionally jog their memories.—Zion's Advocate.

The Fires of Satan and the Fires of God.

Wickedness burneth as the fire. Open or concealed, in single souls, or families, or cities, or kingdoms, or conflicting armies, wickedness burneth as the fire; it burneth the world over, this world.

But there is a greater fire coming, the day when all do wickedly shall be burned up, like chaff, with fire unquenchable. Happy is he in whom this great day of fire shall find nothing but what is material to consume; happy he in whom the fire of the great Refiner, beforehand, has burned up all that was sinful, and left an immortality of holiness and blessedness. In that fire every thing will be burned up that can be, and if any thing keeps on burning, it will be just only a sinful soul—just the fire unquenchable. All the smoke you will see when the universe is burned up, and the elements themselves shall have melted with fervent heat, will be the smoke of the bottomless pit, the combustion of unquenchable wickedness, midst the blackness of darkness forever.

Our God is a consuming fire. But the sinner makes his own election, whether God shall burn up his sins by grace, or burn himself up because of his sins; if he chooses to hold forever to his sins; then will God burn him. But if any will trust in God, will come to him in obedience and faith, to be delivered from sin, for such, he will be a consuming fire to their enemies, and a refiner's fire to themselves. We must all have God to be for us either, a protecting wall of fire, and an inward fountain of light and glory, or else a consuming fire upon us, and against us, because of sin.

Sinful habits are fearful fiery things. Ordinarily they are eternal; it is rare that they are changed. And a single choice may become a habit, may take precedence in the whole character, and grow into a despotism that can never be broken. Most of those persons who perish through intemperance, forge in the fires of youth the first links of the dreadful chain which envelopes them. The Latin maxim is full of wisdom, "obsta principibus, resist the beginnings." That great writer, Mr. Coleridge, says, speaking of vicious pleasures, in part from his own dread experience, therefore the more solemnly, "Centries or wooden frames are put under the arches of a bridge, to remain no longer than until the latter are consolidated. Even so pleasures are the devil's scaffolding to build a habit upon, that once formed and steady, the pleasures are sent for firewood, and the hell begins in this life."—Rev. G. B. Cheever.

MARKS OF THE GENTLEMAN.—No man is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which, no accomplishments of dress or address can ever atone. Show me the man who desires to make every one happy, around him, and whose greatest solicitude is never to give just cause of offence to any one, and I will show you a gentleman by nature, and by practice, though he may never have worn a suit of broadcloth, nor even heard of a lexicon.

THE BAPTIST.

MARTON, ALA.

WEDNESDAY, JUNE 18, 1881.

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

Rev. John Calfee is our authorized Agent at Natchez, Miss., and 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.

Our Accounts.—At the desire of many brethren, particularly in the West, we have commenced sending out our accounts to local agents, who will be able to unite the small sums of each in bills of proper denomination for remittance. A list of these, so far as we have advanced, with the post offices at which the several subscribers receive their papers, will be found in another column; and we shall continue sending out others, until we complete the number of those on our books who are in arrears. In doing this, however, it is just to remark that we are not dunning our patrons, though we greatly need their assistance in meeting our heavy responsibilities; but affording them an easy opportunity of paying a small debt, which their own sense of piety and commercial honesty prompt them to do in advance of being asked for it, were it convenient to do so.

A TEACHER WANTED.—We would call attention to the advertisement of the Board of the Mississippi Baptist College, for a Teacher, in another column. The Board have judiciously determined to commence operations in the Preparatory Department, and have taken great pains by means of private correspondence with such brethren as they knew or could hear of, whom they had the least reason to suspect they might be able to secure for the place; but having thus far failed at every point, and having but little time left, their only alternative is to make this public announcement of their wants, with the hope that it may bring them such information as will ultimately in a consummation of their wishes. The Board is composed of enlightened, liberal minded, and practical men—just such men as it is always agreeable to co-operate with, in building up institutions of this character. Clinton, the location of the College, we understand, is an exceedingly pleasant place, at which to live; and an enterprising, educated Baptist, looking forward to teaching as a profession, and desiring a permanent and an agreeable position, should lay in his claims at once. The Board will, of course, require the usual references, of scholarship, &c., except where they are already familiar with the reputation of the applicant.

MISLAD.—An interesting article from bro. Norris, of Tuscaloosa county, in regard to the prospects of the Sabbath School cause in that part of the State, has been mislaid—also the Constitution of the Association. Will the brother have the kindness to send us others.

A LIBERAL MOVE.—A private letter from Dr. Stokes, Secretary of the Board of the Mississippi Baptist College, says: "Six members of our Board—the only ones present, on last Monday, the 21st inst—put down \$3,500 for scholarships, and also for endowing a Theological chair." This is a liberal move of the Board, and deserves the cordial imitation of all the Baptists of the State.

CROPS IN TEXAS.—It will doubtless be gratifying to the readers of the South Western Baptist, who intend moving to Texas, to learn something of the crops here. The corn crop is unusually fine—and should the season continue favorable, the price of corn will be low. I learn from a gentleman, just from Northern Texas, that the wheat crop there is good.

Cotton has been somewhat injured by the cold weather and heavy rains during the spring.—The sugar crop is decidedly unpromising.

It is truly gratifying to hear of the prosperity of our cause, in different parts of the country. By a letter from bro. Samuel Williams, of Pickens Co., we learn the following pleasing facts—but we give the extract:

"Our brethren and friends have taken very great interest in Sabbath Schools; there are five finely flourishing Schools in this community the farthest of which, is not exceeding nine miles from where I reside. On last Sabbath our much beloved pastor, Rev. J. H. Taylor, led down into the water a highly respectable lady, who had been for sixteen years a Cumberland Presbyterian, and buried her with Christ in baptism."

Bro. Chambliss—I acknowledge the receipt of the following donations for the benefit of our afflicted bro. Meador.

Mrs. Blasingame,	\$1 00
Dr. L. B. Lane,	10 00
	—11 00

R. HOLMAN.

CHICAGO.—Brother Potts writes, under date of April 19th, that he had just baptized four persons into the fellowship of the Church under his care, and was anticipating other accessions on his next visit to the same place.

The sixty-third Annual Convention of the Episcopal Church, in Maryland, assembled on the morning of the 28th ult. in St. Paul's Church, Baltimore. The bishop was present, and the attendance of the clergy and laity was large.

Mixed Communion.

In the month of March, 1879, the Rev. Edward D. Griffin D. D., of the Presbyterian church, and President of Williams College, Massachusetts, addressed a letter to a Baptist friend on the subject of communion at the Lord's table, in which he says: "I agree with the advocates of close communion in two points, (1.) That baptism is the initiating ordinance, which introduces into the visible church—of course where there is no baptism, there is no visible church; (2.) That we ought not to commune with those who are not baptized, and of course are not church members—even if we regard them as Christians." He continues, "Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized, I could not receive him: because there is such a relationship established between the two ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church."

This, we believe, is a fair representation of the views of all orthodox, evangelical Christians, with respect to this feast. (a.) It defines the Lord's Supper to be, properly, a church ordinance, participated in only by church members. (b.) It admits that one may be sincerely pious, and may be honestly so regarded, without being at the same time a member of the church, and that remaining unbaptized, there is no want of charity in excluding him from this feast. (c.) That baptism is the only ground on which one can be fairly allowed to partake of this supper.—The controversy then, "between us and our Pseudo-baptist brethren is not, whether an unbaptized believer may, according to the laws of Christ, be admitted to the communion,—for here there is no dispute; but what is baptism, and who are the proper subjects of it?" This is the question, and the only question, on which turns the whole subject of strict or free communion—which determines whether "Mixed Communion" is right or wrong. If sprinkling and pouring are no baptism at all, and if infant baptism is an innovation on the rites and usages of the first Christians; then assuredly, these may not be recognized as ordinances of the house of God, and those who observe them, may not be invited to the Lord's table. Let us look into this a little.

I. WHAT IS BAPTISM.—The answer to this question must be sought in the meaning of the original word; in the places where it was administered; and in the practice of the early Christians.

(1.) The meaning of the original word.—It is known to all, we presume, that baptism is Englished Greek word; and without venturing our own judgment as to its true meaning, we submit that question to the following pseudo-baptist authorities now lying before us.

(a.) Dr. Robinson, late Prof. Extraordinary of Sacred Literature, in the Theological Seminary at Andover, says (Gr. & Eng. Lex. p. 125) "Baptizo, a frequentative in form, but not in fact, to immerse, to sink."

(b.) The London Encyclopedia (vol. 3, p. 495.) says: "Baptism, baptizer, baptize, &c., are derived from the Greek, baptizo and baptizo. The primary meaning is to plunge, to dip, to immerge." * * * * "The derivation of the word baptism is from the Greek baptizo, which literally signifies dipping, or immersion." Elsewhere, (p. 499) "It is certain that the literal meaning of the word baptism is immersion, which is further confirmed by the practice of the ancient church."

(c.) Dr. George Campbell, of Aberdeen Scotland, notoriously one of the most learned and accurate biblical critics of this or any age, in his Notes on Matthew 3: 11, says, "The word baptizein, both in sacred authors and in classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, tingere, the term used for dyeing cloth, which was by immersion." Elsewhere (Matt. 20: 22.) he says, "The primitive signification of Baptisma is immersion; of baptizein, to immerse, to plunge, to overwhelm."

(d.) Rev. Lyman Coleman, in his Christian Antiquities, p. 255, translated and compiled from the works of the learned Augusti, and other Germans, says: "The term baptism is derived from the Greek baptizo, from which is formed baptizo with its derivatives baptizmos and baptizma.—the primary signification of the original is to dip, plunge, immerse; the obvious import of the noun is immersion."

(e.) Prof. Charles Anthon, L. L. D., of Columbia College, in the city of New York, perhaps the best Greek Scholar on the continent, and one of the best on the globe, in reply to a letter from Dr. Parmlly, a physician of that city, in 1843, saying that the Rev. Dr. Spring, of the Presbyterian church, had defined baptizo to mean immerse, sprinkle, pour, &c., says: "There is no authority whatever for the singular remark made by the Rev. Dr. Spring relative to the force of Baptizo. The primary meaning of the word is to dip or immerse; and its secondary meaning, if it ever had any, all refer, in some way or other to the same leading idea. Sprinkling, &c., are entirely out of the question." (See Fuller on Bapt. and Com. p. 45.)

But let this suffice. The reader will remark, (1) That of the authors here referred to, we have not instanced a single Baptist. We are not, indeed, wanting in reliable Baptist authors on this subject, nor do we consider it a disparagement to an honorable witness that he should practice his own precepts: nevertheless, we are content to leave the decision of this question in the hands of those who define baptism to be a prerequisite to the Lord's table, and yet are the first to speak against Baptists for excluding from that table the identical persons whom they declare unbaptized. (2) Remark, that with perfect unanimity these authors declare baptism to be immersion. Not one mentions any thing else as entering into the

signification of the word—nay, one says that "sprinkling is out of the question;" and another, that the practice of the ancient church proves immersion to be the certain meaning of the word. Suppose the same weight of testimony were brought in a court of justice against the character or the life of the most honorable gentleman that reads these lines; who would not decide upon his guilt? But this forsooth is a matter of research, and the best scholars of all ages cannot determine the doubt!!

We remember, some time ago, when we made a reference similar to this, to Dr. Miller, John Calvin, Prof. Stewart, and others against the apostolicity of infant baptism, an excellent D. D. of our acquaintance took us to task before his church and congregation for presuming to cross-question his brethren so narrowly, and thought he had quite demolished the pile of his difficulties by crying out these be all pseudo-baptists! He seemed not to perceive that this was the beauty of the thing—that out of their own mouths they were condemned. In the present case, we take special pains to advertise our friends, that Prof. Robinson, Dr. Campbell, Prof. Anthon, Mr. Coleman, and the London Encyclopedia are all pseudo-baptists—sprinklers by predilection and profession: nevertheless they speak the truth as honorable gentlemen and ripe scholars, and they concur in defining baptism to mean immerse. But more next week.

Reception of Members.

BY REV. J. B. STITELER.

To the Church, redeemed by the blood of Christ, is committed in a special sense the work of saving sinners. Within her blessed enclosures are stored all the means, agencies and instrumentalities for the accomplishment of the grand purposes of Jehovah, concerning the "chosen sons of men." Instituted by a "God incarnate," who was manifested to take away sin, the church has been decreed the grand army whence are drawn the weighty weapons of that aggressive warfare, which is to terminate only in the rescue of a redeemed world, from the powers of darkness. To the "redeemed of the Lord," are committed the "living oracles" of truth, that invincible "sword of the spirit" by which the last blow is to be struck for the deliverance of man, and the last enemy is to be destroyed. From among the "sons of God" are likewise to come those warriors—the living ministry—by whom that sword is to be successfully wielded. Nor is their success contingent—swords of steel shall be powerless before the "sword of the spirit;" nor shall its bright blade be sheathed until the shout of victory shall swell up to heaven's high arch, from the embattled hosts of the Almighty.

It is consequently highly important, that the door of the church be well guarded, so that, if possible, no one shall be permitted to enter who shall disgrace his calling as a soldier of Christ, by desertion from the ranks, or secretly plotting mischief in the camp. Or to lay aside the use of figure, it is of great importance, that our churches be guarded well against the admission of improper persons to her fellowship.

I am not concerned about the safety of his redeemed people—God will take care of them; but who that loves the cause of Christ, does not weep over the mischief resulting from the reception of mere professors into the churches of our land? What minister of Christ is not compelled to bear sad testimony of some, as Paul did to the Philippians: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

It will be difficult indeed, nay, impossible to preserve the church entirely from these internal "enemies of the cross of Christ." In our present imperfect state, unable to judge the heart and motives of men as we are, many who are unworthy will undoubtedly escape our vigilance and obtain entrance into the churches of Christ. But we can by care lessen this great evil, and save our Zion from many reproaches. Difficulties should not deter us. We should never desire to receive members without satisfactory evidence of their conversion from sin to holiness. Where the best of evidence is given, we should not receive hastily, where there are any doubts concerning the genuineness of the person's faith, we should not receive until those doubts are removed. The spiritual or invisible church is made up of those who are "born again," who are "created anew in Christ Jesus," and it should be our endeavor to have the visible church as near like the invisible as possible.

This end is frequently defeated by too great zeal in the acquisition of members. We desire the many. Our list of members must be swelled. We must have a larger church. Now, it is undoubtedly right that we should desire to see great numbers genuinely converted to God, but is there not danger of losing sight of the character of the additions, in the desire for numbers?

This zeal for the increase of the church is too often unduly enlarged by the natural affections and sympathies of the heart. In our great desire to see our friends and relatives within the bosom of the church, we too frequently employ those means which cannot fail to effect them as human beings, without any special influence of the spirit, and too often accept in their professed conversion, evidences that would not satisfy us in other cases. How often do persons enter the church, influenced alone by the sympathies of relationship. Discovering their mistake, they either withdraw from the church, or remain with the people of God for consistency's sake; in either case retarding the progress of genuine religion.

Again, this evil of receiving improper members into the church, is frequently increased by the means employed for the conversion of the impenitent. I am by no means opposed to spe-

cial efforts for the conversion of men, but no one can fail to observe the mischievous results, flowing from two great excitement and the powerful influences brought to bear in those efforts. Animal excitement, too often takes the place of that joyful and lively interest in souls, produced by the influence of the spirit. Complicated machinery is often employed instead of the simple means of grace divinely appointed. The free agency of man is too often exalted at the expense of God's sovereignty, and the servants of the most high often act as if revivals depended on their efforts, and could be produced at their will.

Again, the danger of introducing improper persons into the church, is further increased by the spirit of rivalry among different denominations. We fear that others will get in advance of us. It will not do us, we reason, for other denominations to surpass us. Our church must be as large as any, or we are unsatisfied. We see certain means and agencies producing great results, and wrongly inferring that the measure of success determines the lawfulness of the means, without proper discrimination, we hasten to employ the same hoping to realize the same results, if not greater. Too often, the ministry with an unlawful ambition to be successful, to receive large numbers into the churches under their watch-care, open a wide door to receive all that will come, and are thus the cause of the most ruinous abuses.

But, perhaps, we have said enough on this subject. It will be admitted by all, that if peculiar liabilities exist at the present day, to fall into the evil I have attempted impartially to present, then great care should be exercised in the reception of members, so that, as far as possible this evil be avoided. How this shall be best accomplished, what means shall be employed to effect the desired result, is a subject of great importance.

We shall offer a few thoughts upon this subject before we dismiss it. As we desire to receive only genuine Christians into the bosom of the church, how shall we proceed with the best promise of success? We may be often deceived, but if we use the proper precautions, the blame will not attach to us, but to the imperfections under which we exist.

1. A church should always expect of those who enter her fellowship, a knowledge of those fundamental principles of Divine Truth, that underlie the superstructure of christianity, and on the basis of genuine christian experience. I do not mean that they should be theologians in the common use of that term, but that they should have that knowledge, without which they cannot intelligently accept Christ. Their own depravity and consequent need of a Saviour, the blood of Christ as the expiatory sacrifice for sin, the imputed righteousness of Christ, the justification of the believer—these must be understood, before they can be efficient members of any church.

2. But it is not enough that they know these things they must experience the truth of them.—It should be borne in mind that "with the heart man believeth unto righteousness," that is, faith in the gospel is something more than a mere belief; it is a heart-felt confidence in it.

3. It should also be ascertained whether any change has been produced in their conduct.—External evidences of internal grace should be required so that it is evident that, "old things have passed away, behold, all things are become new."

4. In order to develop as far as possible the foregoing, a strict examination of the candidate for membership should be made, that the evidence may be satisfactory to the members of the particular church into which the candidate desires to enter.

5. Lastly, it is of vast importance to us as Baptists that those who are received among us into full fellowship, be in every respect thorough Baptists. They should understand our peculiarities, and conscientiously adopt them. Especially is this important with reference to those who come among us from other denominations.—In our desire to see all men embrace the truth, we may hastily admit those who change their views from private, and selfish motives, or from consideration of expediency. Our church should not be a "city of Refuge" for those who run to us, impelled by fear, animosity, motives of expediency, or any motive less noble than love for the truth. We should always be ready and glad to receive those who we believe, have passed from death unto life and heartily desire to obey Christ, and walk in all the ordinances of God's house blameless. Such we should rejoice to welcome as soon as we receive proper evidence; but until that evidence is given we are not at liberty to enroll them in the army of the Lord. Galveston, May 28th.

MARRIAGE OF A MISSIONARY.—Rev. Andrew Moffat, under appointment as a Missionary of the Board, was married by Rev. D. L. Russell, at Vicksburg, Miss., April 26th, to Miss Eliza H. Barkly, of Northampton, North Carolina.—Sister Moffat is deemed by all who know her, as peculiarly suited for the work to which it is her purpose to devote her life. She has long been preparing for a missionary life, having, at one time, contemplated a residence in China; but God has seen fit to direct her steps to the land of the poor Indian, where, it is hoped, she will live to do great good, and have many who will rise up from that dark region to call her blessed.

Brother and sister Moffat passed through this city on the 24th, on their way to visit their friends in North Carolina and Virginia, where brother Moffat will act as the agent of the Board until fall.

Brother Moffat has been assigned to Armstrong Academy, to take the place made vacant by the retirement of brother P. P. Brown, and will leave so as to reach his station by the first of September next.—Indian Advocate.

Rev. I. F. Herrick has been appointed an agent of the Indian Mission Board for Mississippi.

What is a Visible Christian Church?

LETTER I.

Mr. W. A. Stickney:

DEAR SIR.—I pass by your kindly personal allusions, to reach the subject before us with a single remark. It is this—while, as I observed in my last, nothing which you have said has or can change my personal regard for yourself, because I know you would not otherwise than through ignorance, make use of any statement that was untrue and really a slander upon my denomination, yet you seem to have a little mistaken the views with which I approach this controversy. I feel that in company with the whole of my brethren, the Baptists, I have been (unintentionally) insulted, and so far as it is in your power injured by certain palpably erroneous statements of yours. I cannot, therefore, exactly regard this as a "truth-hunting sort of discussion" on my part. We usually hunt where we expect to find. I am always glad to receive truth from whatever quarter it comes, but it is not from those who commence with what we know to be historical blunders and baseless inferences—what we are conscious of being the greatest personal injustice, as where you accuse me of "opposing the church" "causing or living in divisions," that we usually expect more in a discussion like the present, than so to expose their errors as to prevent others being injured by them. Should you, indeed, become conscious of your erroneous statements and views, I shall, of course, be most glad, and it will add tenfold to the pleasures of an already pleasant acquaintance; but I am not naturally very sanguine, and my object is, that whether you see the error of your statements in regard to the Baptists, or not, others may have an opportunity of doing so.

I own that I now fear this may not be quite so quickly accomplished as I had hoped. You had offered to "prove," as I thought, first of all, that the Baptist sect was not founded by our blessed Saviour Christ, but by John Baccold and John Matthias, in 1534. I was, therefore, expecting you to show what you consider the origin of my denomination, not of your own.—I had no wish to discuss this latter point. Nor would I even seem to attack your denomination if I can avoid it, the sentiments of which I am happy to know are very different from your own, or of what I called in my last, the Puseyite party. Years ago, I used to have the pleasure of listening to the present Bishop of Calcutta explain the teachings of his own church in a manner exactly opposite to yours. You say I lay myself "open to animadversion," by the use of the term "Puseyism." As I can find no other word to express so clearly or so shortly an idea I shall often have occasion to use, let me say I meant and mean nothing in the least offensive by it, but simply a general adherence to views prominently advocated by Dr. Pusey. But you tell me that "the well-informed churchman smiles at the use of it." I have a particular reason for asking what the ill-informed churchman does on such an occasion? For the very passage which you profess to quote from your own Ordinal to prove that what I had called Puseyism, is "the old teaching of the church in her every standard nor ever altered by authority"—you have carelessly but very seriously misquoted and "altered without authority," by suppressing a part of it, thus making it seem to teach exactly the reverse of what it does. Rightly quoted, I could not have picked a passage out of your prayer book, so clearly shewing that the standards of your church refuse to declare what you say they do declare, i. e. that "no person without Episcopal ordination can be accounted a lawful Bishop, Priest or Deacon." The true quotation from your Ordinal reads (the clauses here put in italics being omitted by you), "that these orders may be continued and reverently used and esteemed in this church no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon, in this church, . . . except he hath had Episcopal consecration or ordination."—Now, by the omission of the clause "in this church," and the stated object of the regulation, the sense is exactly reversed. For that clause plainly implies that there are or may be, other churches, in which there are not the three orders, or that persons may be lawful officers without Episcopal Ordination, but that the regulation in question is simply for "this church," to make these orders more respected. One who builds so largely upon quotations from the Fathers, accessible only to the few, should not, through any carelessness have made so serious a misquotation of a book in the hands of the many, if he would have any weight attached to his references. Perhaps I may shew equal errors in your allusion to some early writers. It was not until I had examined other copies of the prayer book than those in my own possession—copies, the authenticity of which, I knew you would not and could not dispute, that I could believe you had made so serious a misquotation.

If you will now let me hold you closely to the point of attack you have yourself selected, I am quite willing to let the subject of discussion be the one you have chosen. You formally then undertake to "prove what it was that our Saviour Christ founded called his church, and when." As you voluntarily undertook to do this "logically and rhetorically," (I use your own words), allow me to express my surprise after reading carefully all your 19 pages, in which you have a great deal to say about the Ministry that you have no where clearly defined, much less proved what the church is. Excuse me further if I add that I do not think you yourself know what you mean by it.

On page 11 of your MS. you accidentally remark that "our Lord founded a church with officers duly authorized," thus properly acknowledging that the church is something beside officers, a fact, which in all the rest of your com-

munication, you have entirely overlooked.—Thus in the 1st section of your piece instead of shewing what the church is as you had promised, you give a lengthy account of the appointment of the twelve Apostles, and after having finished it, say, "we have seen that an organization was made by our Lord himself for continuing the work of the Ministry until the end of the world." I remark in brief: Suppose you have—what has all that to do with defining what a church is?—that only pertains to the persons—we want to know something about the people. You justly do not seem to be very well satisfied with your own work, however, for you continue,—"Lest it should seem we have done it but partially by wresting holy language from its legitimate import, we will draw a few other scriptures in further corroboration," and then you occupy all the rest of the article in last week's paper, (the 2d section of your MS.) in further attempts to prove Apostolic succession, necessary for "continuing the work of the Ministry." I think you judge rightly in suspecting that you might "seem to have done it but partially," and that too "by wresting holy scripture from its legitimate import;" but it will be time enough to shew that by and by—at present I merely repeat my inquiry what has all this to do with shewing what the church is? And here I might stop, as this embraces the whole course of your first argument, and ask what does it all amount to? But in the MS. article, [this was written before the rest had been published, T. F. C.] your 3d section professes to prove Apostolic Succession necessary for continuing the work of the ministry by an "appeal to the universally received teaching and belief of the Christians who lived in the days when the scriptures were written," under which head you give us pieces from the Fathers and early historians to about the middle of the 4th century! (the case of Frumentius which you could not lay your hand on is mentioned Socrates 1: 19.—Theodoret 1: 24.) In your fourth and last section you endeavor to explain "why something more positive is not given in Scripture on the subject," the explanation being (I quote your own words) that "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." This is literally an outline of all the information you give us about the church, and yet you wind up by saying "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." Indeed! And do you wish me to argue against all this as if arguing against the genuine doctrines of your own church and not against Puseyism? I cannot do your church such injustice until I see whether your excellent Bishop will permit such attacks on the Bible to pass unnoticed. I will not do Puseyism the injustice of identifying it with such a statement at any rate of sentiments. Why my dear sir, does not the 6th Article of your own church declare that "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein nor may be proved there by is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."—When you were about to be ordained you must have deliberately subscribed a declaration to the same effect, and again before the whole congregation aloud and solemnly assented to a similar declaration; and yet after all this in an argument professedly to prove what the church is, you contrive to occupy three or four pages in maintaining that it is impossible to draw from the sacred writings alone all that is requisite to be believed. I confess I had not supposed that any thing you would have written could have moved me, as I find myself moved; not indeed by your attack on me or on my denomination, but upon my Bible—an attack which for daring, and practically pernicious consequences, not one infidel in a thousand could have equalled. You tell me near the opening of your article that you have been proclaiming some "frightful" things in this place for the last three years. If these are fair samples believe me they are "frightful." You begin by misquoting your prayer book, you end by abusing the Holy Bible. You occupy yourself, however little you may think so, in doing exactly what you most solemnly declared at your ordination you never would do. I cannot wonder that you should make the most erroneous statements as to the Baptists.

I have thus considered the outline of your remarks; so far as they bear upon any thing, it is upon the Ministry not upon the church. I know what you will say—that there can be no church without a Bishop. Suppose it were so. Is the church nothing but the Bishop?—you might as

*In the middle of the 2d section, you seem inclined to make the Apostles and perhaps their successors, exclusively "the church." For after speaking of them as exclusively commissioned "ambassadors" to finish the work of Christ on earth, you add, "This organization of men is called in holy writ the church." Eph. 3: 10. I would not make any man an officer for the word and therefore will not strain this into any formal definition of "the church," because, on a moment's reflection, I am sure you would be unwilling I should do so. It certainly would be a most original one. What! the church—literally congregation—consist of none but the Apostles and perhaps their successors? When the Elders or Presbyters of Ephesus were commanded "to feed the church of God," (Acts 20: 28,) instead of spiritual instruction for the people we should have to understand that they were to be sure and provide good dinners for the Apostles and their successors. What you would do with Acts 15: 22, and a thousand other passages, I cannot imagine, or what with the definition in your own Articles, or what with the obvious meaning of the term itself.

*Even the language you quote of the Convocation of 1571 (which could be no authority in the American Church against the plain meaning of your Articles) does not give you authority to draw a single new truth or opinion out of the Fathers—it only restricts you from teaching novelties professedly from the Scripture a widely different matter. If words have meaning it is a clear positive downright contradiction to talk on the one hand of "the sufficiency of Holy Scripture," and on the other to declare that "it is impossible to draw from them alone all that is requisite to be believed."

from whom we have received a sketch of his life. In addition to the above, great attractions, a large and splendid Steel Engraving! Representing the birth of Christ; engraved expressly for the proprietors, at a cost of nearly "one thousand dollars," will be given to each old and new subscriber who will remit "ONE DOLLAR," to the publisher previously to the first July next.

AGENTS ARE WANTED in all parts of the United States, to circulate the "Memorial," and to enterprising business men, the best terms will be given during the next six months. Apply immediately post-paid, naming reference to Z. P. HATCH, 142 Nassau street, New York. May 24, 1851.

NEW ARRANGEMENT. E. F. KING HOUSE; Marion, Ala.

AFTER returning my sincere thanks to the patrons of the Marion Hotel, I have the pleasure to inform them that I have sold my interest in that establishment, as a Hotel, and leased the E. F. King House, where I am prepared with increased facilities, to render travellers and others comfortable when visiting Marion. My charges shall be satisfactory. J. F. COCKE. May 10-1

DRUGS & MEDICINES. New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c., selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others. Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist. Marion, Ala., Feb. 26th.

A New and Philosophical Grammar, OF THE ENGLISH LANGUAGE, rendered intelligible and practical, in which words are classified according to their meaning and use. By J. J. Morris, A. M., late Principal of the Montgomery High School, Ala. Such is the title of a little of a text book which the author has recently sent to us. We have looked through its pages with some care, and from this examination, together with what we know personally of Mr. M., as a gentleman and scholar, we are disposed to judge very favorably of his merits. Mr. Morris is the son of a Baptist clergyman in Alabama, and a graduate of the Tusculum University. He has taught school in Montgomery and Salem, and has established the reputation, we believe, of a careful and devoted instructor. Recently, he has been giving lessons in Grammar, to large classes, both in Alabama and Georgia. Those who have had the pleasure of examining his pupils, speak in high terms of the proficiency. We wish him all the success which the merits of his new system deserve.—Madison Family Visitor. March 19 '51. 3-11

Works Just Published by GOULD & LINCOLN, 59 Washington Street, Boston.

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Fletcher's Late Publications. JOHN FOSTER ON MISSIONS, with an Essay on the Secession of the Church, by Rev. Joseph P. Thompson. This work is not embraced in any of the collection of Foster's writings published in this country, which is unquestionably one of his greatest productions. A CONVERSATIONAL COMMENTARY on the Acts of the Apostles, combining the question book and exposition, by William Hays, D. D. THE LIFE OF ALEXANDER CARSON, LL. D., by Rev. George C. Moore. THE BAPTIST PULPIT, No. 3. Eight parts will complete the work: Subscription \$1.25. A new edition of the BAPTIST SUNDAY SCHOOL HYMN BOOK, 12mo. 85 cents. A new edition of MATTHEW ON THE TRINITY AND MODERN ATRIAISM. Ministers, public institutions, colporteurs, book agents, merchants, supplied with every kind of books and stationery on the most favorable terms. EDWARD H. FLETCHER, Publisher, 141 Nassau Street, New York.

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Latest Publications. BUNYAN'S INVITING WORKS, 75 cents. Bunyan's Awakening Works, 75 " Foster on Missions, 75 " Law's Call to Christians, new edition, 40 " Life of Alexander Carson, 60 " Afflicted Man's Unquenchable, 50 " Churches and Sects, 63 " Christian Professor, (James,) 81 " The Soldier of the Cross, 1 25 Foot-Prints of the Creator, 1 25 Old Red Sandstone, 1 25 Annual of Scientific Discovery, 1 25 Religious Progress, (Williams,) 80 " Lectures on Lord's Prayer, 80 " GEORGE PARKS, & CO. A. B. P. S., Charleston, S. Carolina.

G. W. GRIGGS, D. D. S. WOULD respectfully inform the citizens of Perry and the adjoining counties, that he 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 charged reasonable. Feb. 12, 1851. 1507

Local Agents in Mississippi. Brethren receiving our paper at the following Post-offices will find their accounts in the hands of the Local Agents specified:

- At Bovina, Edwin W. Folkes.
- At Fort Adams, Stephen Tickell.
- At Woodville, Rev. T. Kingsbury.
- At Port Gibson, E. B. Thompson.
- At Rodney, Silas H. Coleman.
- At Liberty, Rev. H. McKnight.
- At Pass Christian, Rev. W. H. Anderson.
- At Barton, Rev. M. Bennett.
- At Drane's Mills, S. Morehead.
- At Grenada, James Sims, P. M.
- At Raymond, Rev. R. Warner, M. D.
- At Pine Bluff, Rev. W. F. Green.
- At Grand Gulf, Rev. V. W. Brock.
- At Benton, D. C. Henderson.
- At Slaterville, T. Ogden.
- At Slabtown, Rev. S. W. Sexton.
- At Brandon, Rev. T. Willingham.
- At Canargo, Rev. Wm. Hood.
- At Vernon, Wm. Jordan, Denson.
- At Shongola, D. H. Colman.
- At Auburn, Edward's Depot, Dr. M. W. Phillips.
- At Natchez and Washington, Rev. B. B. Gibbs.
- At Warrenton and Port of Vicksburg, Wm. H. Turner.
- At Oklahoma and Camden, A. Purriance, P. M.
- At Anti Bank and Brownsville, N. L. Taber.
- At Gholson Meshulaville, Rev. Wm. B. Lloyd.
- At Cardiff and Mill Dale, Dickerson Watts.
- At Decatur, Philadelphia and Pulaski, Rev. N. L. Clarke.
- At Blackwater, De Kalb and Jones Bluff, Ala., Rev. M. Ross.
- At Hernando, Sinnatoba, and Elm Grove, R. T. S. MOER.
- At Starkville, Double Springs and Ash Creek, Rev. J. T. Freeman.
- At Ceralvo, Middleton, Kilmitchael, Rev. D. King.
- At Cornerville, Holly Springs and Chulahoma, Rev. Jos. R. Hamilton.
- At Coffeeville, Charleston, Oakland, Providence, Preston, California, Sabogaly, Jones Mills, and Graysport, Rev. T. B. Altom.
- At Houston, Oak Grove, Buena Vista, Houlika, and Cedar Bluff, Wm. K. Harrison.
- At Marion, Lauderdale Springs, Alantucha, and Daleville, Rev. Wm. P. Carter.
- At Lexington, Black Hawk, Tchula, Wheeling, Ebenezer, and Emory, Rev. D. T. Dupree.
- At Paola, Burlington, Mt. Sylvania, Rice's Roads, and Spring Port, Rev. H. W. Middleton.
- At Pontotoc, Poplar Springs, Red Land, Cherry Creek, and Birmingham, Rev. James Davis.

Anniversary of St. John the Baptist. THE Members of Perry Lodge, No. 34, will celebrate the approaching Anniversary of St. John the Baptist, (24th June,) by a procession, &c. The Address will be delivered in the Town Hall at 11 o'clock, by Dr. B. F. Hendon, of Newbern. The public are invited to attend.

Teacher Wanted. AT the last Session of the Board of Trustees of Mississippi Baptist College, Monday the 2nd June, 1851, the following resolution was unanimously adopted: Resolved, That the Secretary advertise for a Principal of the Preparatory Department, who shall receive \$1200 and the use of the Presidents House, as salary, for one year, and that an election of Principal will take place on the first Monday in August, 1851, in the town of Clinton, Hinds county, Miss.

Candidates will therefore, please forward their applications before that day to the Secretary at Clinton. BENJ. WHITFIELD, Secy. GEO. STOKES, Sec. June 18, 1851. 16-17

For Sale. THE brick Store House and lot belonging to the estate of Wm. Burroughs deceased, situated on the North-West corner of the Public Square, (now occupied by Mr. J. G. Huckabee.) This property will be sold for the purpose of division, before the Court House door on the 1st Monday in August next. This is one of the best locations for a Store in Marion, and well warranted for business; having three rooms above stairs with four fire-places, and a counting room, a large cellar substantially walled, with a fire-place. Those who wish a popular stand for business cannot do better than to buy such valuable property.

ALSO—At the same time and place will be sold the S. E. qr., fractional Sec. 3, T. 20, R. 9, containing 42 1/2 acres; N. W. qr., fractional Sec. 3, T. 19, R. 8, containing thirty-eight and eight a half one hundred acres; N. E. qr., N. W. qr., Sec. 15, T. 20, R. 9, forty and seven tenths acres; S. W. qr. of S. W. qr., Sec. 15, T. 20, R. 9, containing forty and seven tenths acres.

Terms of sale made known on day of sale, which will be easy to the purchaser. 16-17

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. Arkansas. Rev. J. HARTWELL, D. D. G. G. GRIFPIN, M. D. HILLARY TALBERT, Esq. JAMES L. JENKINS, Esq. M. W. H. HIBLER, Esq. RICHARD WOOTEN, Esq. Rev. H. TALBIDR, Silvester Bennett, Esq. Hon. HENLEY BROWN, GERALD BUNTYN, Esq. THOMAS W. BELT, M. D. ROBERT P. LIDE, Esq. Rev. S. G. JENKINS, ISHAM HARRISON, Jr. Esq. ORIGIN SIBLEY, Esq. Rev. F. C. LOWRY, J. H. BROWN, Esq. Rev. A. W. CHAMBLISS, Pres. S. S. SHERMAN, M. P. JEWETT, Principal. Marion, June 10, 1851.

Latest Issues from the So. Bap. Publication Society. THE BAPTIST PSALMOY. A collection of Hymns for the worship of God, by B. Manly, D. D. and B. Manly, Jr. 1296 Hymns. Pw Size—Plain Sheet. Retail price, 80 do Colored Sheet, \$1 00 do Turkey Morocco, full gilt, 1 00 Pocket Size—Plain Sheet, 60 do Colored Sheet, 75 do Turkey Morocco, full gilt, 1 50 A discount of 25 per cent made to Churches, or individuals, purchasing 20 at a time.

THE WAY OF SALVATION Second edition. The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 84c to 80c. Pages 332.

THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION: Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Sims, of the Freedmen Institute. Pages 84. Paper covers. Price 10c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 6c.

A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own prof. texts. By Rev. John L. Dagg. Second edition. Pages 52. Paper covers. Price 6c.

Five of each of the last three will be sent by mail when one dollar is remitted. GEORGE PARKS & CO. Agents S. B. P. Society, Charleston, S. C. March 5th.

RECEIPT LIST. Receipts for the South Western Baptist NAMES. AMOUNT. Vol. No.

R B Longbottom,	\$2 50	4	13
R B Jarman,	2 50	3	13
J W Barnes,	3 00	3	31
Rev A Buffington,	3 00	3	25
Mrs M L Houston,	5 00	4	25
Judge E B Noble,	3 00	3	42
Col A K White,	2 00	3	42
W W McMahan,	2 00	3	15
Elder D Fisher,	2 50	3	13
S C Owen,	2 50	4	14
W A Culver,	2 50	4	14
Benj West,	2 50	4	14
A F Dotson,	2 50	4	14
Henry W Jones,	2 50	4	14
Samuel Williams,	2 50	4	27
T A Burgin,	2 50	3	55
W C Jones,	2 50	4	15
Wm Moncrief,	3 00	4	27
Franklin Armstrong,	2 50	4	52
Jas M Armstrong,	2 50	4	4
Mrs Eliza Horn,	2 50	4	14
Michael Horn,	2 50	4	14
Jackson Horn,	2 50	4	14
J F Muntz,	2 50	4	14
W B Barton,	2 50	4	14
William Drake,	3 00	3	15
Rev J M Perry,	2 50	3	8
T J Watts,	2 50	4	14
Dr N C Whitlow,	1 00	3	15
Dr P H White,	2 50	4	16
B F Simms,	2 50	4	16
Rev A B Davis,	2 50	3	18

well say that the United States was nothing but President Fillmore. And yet you tell us not a word of any thing else. Your 29 Articles have been forgotten again, I fear. They describe what a christian church is, more nearly, at least, than any thing you have advanced. It is, they say, "a congregation of faithful men in which the pure word of God is preached and the Sacraments be administered according to Christ's ordinance, in all those things that are requisite and necessary to the same." The church then according to this, consists in the congregation of faithful men, that is men full of faith—not in the Priests, &c. In what sense, then, I ask, is any Apostolic Succession necessary? You will say, perhaps, to the lawful administration of the Sacraments. But you are or ought to be aware that the highest ecclesiastical authorities of your denomination have decided that lay baptism is perfectly valid and consequently that a person may be made a member of your church without having any thing to do with the Apostolic Succession. Indeed this doctrine has been held so long by both your church and by the church of Rome before the Reformation, that were it now attempted to be denied, no man of your church would be able to believe that he was baptized; for he could not believe in any succession of authorized administrators.

I have thus far argued with you entirely on your own ground and from your own standards. I close by examining the teachings of Scripture as to what a christian church is, leaving it to my next communication to remark more on the details of each of your four sections, and particularly on Apostolic Succession.

When, (Rev. 2: 1) the blessed Saviour represents himself as "walking in the midst of the seven golden candlesticks, and declares the seven candlesticks to be the seven churches, he symbolically declares each true christian church to be a distinct, and not a human—but a divinely constituted organization, constituted for the purpose of upholding the light of divine truth in a dark world. With all such bodies he thus represents his perpetual presence to the end of time. When, therefore, you ask, very properly, in your first section, "was there no arrangement made or left for carrying on that work begun by Christ to bless and comfort men until the world's end?" I reply yes—his visible churches. "Ye are my witnesses saith the Lord." You perceive then that I am something of a churchman in my way as you in yours. But there is this difference. You make a church to consist in the Priest, I in the people; who is right?

I have under my eye at this moment, a copy of every passage in the New Testament, in which the Greek word εκκλησια, church occurs. It is used in two senses. 1. Generic for any assembly or congregation of people collected or selected as in Acts 19: 32, where it is used of the multitude who tumultuously assembled crying great is Diana of the Ephesians, "the assembly (εκκλησια) was confused" &c. 2. Specific or religious in relation to the assembled followers of Christ. This use of it must be again carefully subdivided into

(a) "The church" universal as in Heb. 12: 23; Eph. 1: 22; 3: 10.

(b) A particular visible christian church or body of those who make a credible profession of christian faith in the habit of assembling in one place and walking in the doctrines and ordinances of the gospel. Gal. 1: 2; Rev. 1: 4, 20, Acts 11: 22; 13: 1.

Now no one of these visible churches—be it of the Baptist, Episcopal, Methodist or Roman Catholic persuasion has any right to the title of "the church;" that belongs exclusively to "the universal church" which is an invisible body. All of these together have no claim, in my view, to this appellation. "The church" consists not of the whole body of those who profess religion but of those who possess it, and this whether they have professed it or not. "The true church, church of the first born," consists of all those "whose names are written in heaven." Heb. 12: 23. The dying thief to whom our Saviour said, "to day shalt thou be with me in Paradise," was a member of no visible christian church—he had never been baptized, never partaken of the Lord's Supper, but who will presume to question his membership of "the church"—the bride, the Lamb's wife. The spiritual communion of that mystical body "does not consist in ceremony or outward form. It is before all ceremonies and will remain and be perfected in heaven, where ceremonies shall have been done away. It may exist in connexion with ceremonies and be promoted by them. But ceremonies are not essential to it, because they are not essential to salvation. This communion is as far above ceremonial communion as the heavens are above the earth. No outward professor as such is admitted to it but it belongs to those who come to the heavenly Jerusalem, the innumerable company of angels the general assembly and church of the first born. I believe in the Holy Catholic Church and in the Communion of Saints." (Dagg on Communion, p. 30.)

Now my ground of complaint against you and your party in the Episcopal denomination is that just as throughout your article you are ever mystifying simple souls by talking about "the church," "the church," while in truth you have not the least conception of what either "the church" or "a church" truly is! Sometimes you speak as if the Bishops were the church, at others as if every one of your baptized, even in infancy, formed your church. But assuredly a credible profession of personal piety is essential to all true membership of a visible church. I do not here stop to consider whether this is all that is requisite, but assuredly this one thing is.—All the members of the church at Ephesus were addressed by Paul as professedly spiritually changed persons. "You hath he quickened who were dead in trespasses and sin." Eph. 2: 1; and in Acts 2: 47, we are told that those who were added to the church at Jerusalem, were

"such as should be saved." Every true visible church of Christ then, is built of "lively stones, a spiritual house," 1 Pet. 2: 5; in other words, it is "a congregation of faithful men," or men full of faith, as your articles admit.

But it is an obvious fact that your church receives to the most important privileges of membership, all those who, without any profession of piety whatever she has received by her baptism. She thus receives in every body and never communicates for any immorality, even murder; at least I never heard of such a thing. There is no form for it given in your prayer book, nor I think any authority. But on the contrary I have seen your ministers administering the Lord's Supper to the murderer in his cell, who exhibited no clear signs of penitence (unless falsely denying his crime the day before execution could be considered such.) Yet in this case there was nothing to mark even a suspension from the church, although it was by the command of God, found necessary that he should be suspended from the galleys, by society.—May not all persons if received by your baptism and if pew-holders in any Episcopal congregation without the least profession of seriousness, choose the vestry-men, or even be elected vestry men, if the pew holders see proper? Any vestry man may be elected a delegate to your State Convention, may be a member of the standing committee of the diocese, or may be a delegate to your General Triennial Convention. He may therefore help to make or repeal your Canons and constitution, choose your Bishops, manage the most important affairs of your diocese, and denomination." There is nothing to prevent all the lay delegates from being men who do not even profess the least seriousness. All that is essentially requisite is for a man to have been baptized in unconscious infancy, and—to pay his pecr rent.

In England a distinguished Episcopal minister has called attention to this subject in his own church. His language is strong. It is as follows: "It has been ingeniously and plausibly endeavored to make Baptism, (he is speaking of Episcopal baptism,) a sign of admission into the visible church; but absurdly enough; for we know that half the baptized people in the world are very visible rogues, believing neither in God nor devil, and it is a flat blasphemy to call them visible christians."

This is not my language, I should not have spoken so strongly in regard to any other denomination. But it has ever been the chief objection to your church constitution in my mind. Many of your ministers have exhibited noble examples of pious learning—but while some of you are crying out "the church," "the church," how little is the whole subject understood by those who talk most about it. I ask are your views or mine of a visible church the more primitive and Apostolic?

Formy own part I am convinced that whoever follows out the investigation impartially, will be convinced on the one hand, that while the ecclesiastical constitution of your denomination in this country may be a great improvement upon that of the church of England, yet that it is essentially different in several particulars from that of any church or ecclesiastical body that ever was in existence until within twenty years of the commencement of the present century! On the other hand, he who reads the Bible, will perceive that the essential principle of our church constitution, i. e. that it shall be a community of persons baptized upon a credible profession of faith in Jesus Christ, in the habit of assembling for worship, choosing and regulating their own affairs, is the identical constitution of the primitive churches of Christ—to which he promised his presence to the end of time, and in the midst of which he represents himself as ever walking, Rev. 2: 1; "These things" saith he that walketh in the midst of the seven golden candlesticks,"

In my next, I will consider, since your line of argument forces me to do so, the subject of Apostolical succession.

Very truly yours, dear sir,

T. F. CURTIS.

*Tha. I may not seem to overstate this matter, I append an extract from an article that appeared in the chief organ of your own party of the Episcopal church, the New York Churchman—some four or five years ago, entitled "Rights of the Laity." Speaking of the laity the author says, "What are their rights? I take this diocese as a sample.—Connection of the laity with the church is a subject that may be said to have been a subject of controversy, and a right to be a warden or vestryman. Every such person is eligible to membership of the Diocesan and General Convention, to a seat in the Diocesan Standing Committee, and to every appointment in the gift of either Convention. These rights are secured by Constitutions and Canons, which cannot be altered without the consent of the laity."

And this laity elects the vestrymen, they the ministers to their respective parishes and both together elect the Bishops, and these together form the one true and Apostolic church, in regard to which, you say, "It having now appeared what the church of Christ is . . . what ineffable blessings are obtained by being in her sure embrace!" Is it such an "ineffable blessing" then to be associated in the church with men no matter what may be their religious opinions and hardly any matter what their religious and moral character—to have such men controlling every thing by their votes? Is this the only "pillar and ground of the truth, the very fullness of Christ, alone commissioned to dispense the mercies be came to bestow, and administer those sacraments, without which, it is fearful to live or die." Excuse me, if without disparaging yours, I prefer the ordinances of a church constituted upon more primitive and scriptural principles, namely baptism upon a credible profession of faith in Jesus Christ, and the use of modern fluctuating papal constitutions, whether made or unmade by the "Canons" of a Diocese, or only liable to be altered at any time by "the consent of (such) a laity" as the organ of your own church declares to be the eventually governing power. The true Apostolic churches were and are those composed of persons "sanctified in Christ Jesus, called to be saints." (1 Cor. 1: 2)—those who have been quickened from the death in trespasses and sin, (Eph. 2: 1)—Your own church admits this when she says "What is required of persons to be baptized?—Ans. Repentance, whereby they forsake sin, and faith whereby they steadfastly believe the promises of God made to them in that Sacrament. And yet

TEXAS ASSOCIATIONS. Dear Bro. Chambliss:—On the 19th of March I left home on a trip through the East and North-Eastern portion of this State on my mission for our State Convention. I was absent fifty-four days. During which time I visited the following counties: viz., Montgomery, Polk, Shelby, Jasper, Newton, Sabine, San Augustine, Tyler, Panola, Harrison, Cass, Titus, Bowie, Red River, Lamar, Hopkins, Wood, Upsher, Rusk, Cherokee, Anderson and Houston—in all twenty-two—and also visited some twenty-three or twenty-four towns and villages. The Baptists in the West have known but little of our brethren in the East until of late. There are many excellent brethren in this portion of our growing State. The East is fast filling up with many of the best citizens from the older States. And a great change has come over the Baptist cause, far the better within the last two years. The brethren, both in the ministry and laity, received me with much kindness, and are willing as a body, to co-operate with their brethren of the West in their efforts to advance the Redeemer's kingdom in this, our destitute State.

It would not perhaps, be uninteresting to your readers for me to give an outline of the denomination in Texas, which I will do from the Minutes of different Associations that I have collected, as well as from personal observation, &c.

I will mention the Missionary Bodies first, and the date of each, &c.

1. The Union Baptist Association, organized in 1840.
2. The Colorado Association, organized in 1847.
3. Soda Lake Association, organized in 1847.
4. The Trinity River Association, organized in 1843.
5. The Elmfork Association, organized in 1843.
6. The Red River Association, organized in 1849.
7. The United Baptist Association, organized in 1849.

The Associations which stand opposed to the benevolent objects, viz.:

1. The Louisiana and Texas Regular Predestination Baptist Association, organized in 1844.
2. The Sulphur Fork Association of Regular Predestination Baptist, organized in 1845.
3. The Little Hope Association, organized in 1850.
4. The Union Baptist Association, (date unknown,) as I have not been able to get a copy of the Minutes; but I am of the opinion it was organized in 1841-2.

Connected with these last Associations, there are between thirty-five and forty churches and about as many ministers.

With the first named, including the churches already organized, which have not yet united, but will unite as soon as convenient, there are eighty-five or ninety and about the same number of ministers, including the licentiates with the ordained.

There is also a little body in Eastern Texas called the "Free-Will Missionary Baptist Association," organized in 1850 with four churches and the same number of ministers.

From the above it will be seen that there has been an increase of two Associations per year for the last five or six years of our history in this empire State of the South, so far as Territory is concerned.

After our Convention in June I will write you again.

Your brother in Christ,

J. W. D. CREATH.

Huntsville, Texas, May 18, 1851.

P. S. The Sabine Association which was organized in 1843 was dissolved in 1845, and out of it the "United Baptist" and "Free-Will Missionary Baptist" were organized. The latter will be but of short duration it is thought, even by some of its friends.

J. W. D. C.

67 Tennessee Baptist please copy.

Mortuary. DIED—In Enon, Ala., April 27th, 1851, ARCHIBALD SEALS in the 70th year of his age.

This venerable and truly estimable man had been a member of the Baptist church about twenty years. He was regarded as one of the most active and zealous as well as useful in the society to which he belonged. Indeed he was one of her brightest ornaments. To an intellect strong and vigorous by nature, he added great energy of character. Sensitive to what is noble, and generous, and good, he was manly, truthful, honest, confiding, hospitable, virtuous, benevolent and pious. He scorned a mean action. Possessing a kindness of heart, a warmth of affection, and a cheerfulness of disposition rarely surpassed, it is no wonder if he was endeared to a wife and eight children, and a numerous circle of friends and acquaintances.

In the midst of his useful career he was smitten with paralysis nearly three years ago; since which time he has been the child of suffering and affliction, being deprived in a great measure of his mental and physical powers. Whenever reason gleamed (as she oft did) from the darkness of his mental hallucination, his favorite theme was religion. To him death had seemingly lost its terror, and he frequently expressed not only a willingness to die, but a desire to depart and be at rest if the will of his heavenly Father. The day before his death he called to his bed-side his widowed daughter and his aged companion around whom his love seemed to cling with peculiar tenderness to the last, and expressed a consciousness that his end was nigh, that soon he should be in heaven; he wanted

his family to meet him there, for he had long made them the subject of his prayers. Calmness, christian fortitude and resignation appeared to characterize his last illness whenever he was rational.

May the death of this aged father be blessed to the church, to the community, and especially to his family. "O death, where is thy sting? O grave, where is thy victory? Blessed are the dead which die in the Lord: their works do follow them."

DIED—in this place, on the evening of the 8th inst., of measles, ABNER JOHNNY, infant son of the Rev. A. G. and Mrs. S. S. McCraw, aged 16 months and 23 days.

Death could not have laid his remorseless hand upon a more tender and lovely bud of innocence and beauty, than upon little Johnny. The pride of a tender mother's care and watchings; the hope and solace of a kind and affectionate father, brothers and sisters, deep and afflictive must be this sad act of Divine Providence to their disconsolate spirits. This little gem was too pure for earth—to heaven-like to remain longer in this wilderness of sin and sorrow, and his spirit has taken flight to realms above, to dwell forever with him who, while here on earth, said "suffer little children to come unto me, for of such is the kingdom of heaven." The sympathetic tears of friends cannot bind up the wounds of the bereft and broken hearted parents. 'Tis alone the knowledge of their child's happy existence in heaven that can give relief and consolation to their grieved and sorrowing spirits. Let this, then, be a consoling thought to them to know that his little spirit is now commingling its voice with the blest ones of heaven, and is beckoning them to follow after and enter the portals of eternal day.

"As vernal flowers that scent the morn,
But wither in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled his life away."

Died—in Yalobusha county, Miss., on Monday, 26th of May, 1851, Mrs. Martha M. Talbert, in the fortieth year of her age. She leaves a husband and large family of children and friends to mourn her loss. She was a firm and consistent christian.

Died—in Yalobusha county, Miss., on the 7th inst., MARION MCRAE TALBERT, infant son of Hillary and Martha M. Talbert.

Business Department. Letters Received.

Rev B B Smith will accept our thanks for new names to our list. "Try, and try again" is an excellent motto. Continued effort will be successful ere long.

Bro Saml Williams manifests commendable zeal in the diffusion of religious knowledge. Thank you my brother for new names, and hope for many more of the same sort. Glad of the good Sabbath School news.

Rev E E Kerin is a steadfast, uniform friend, who never lets an occasion pass to say a good word in our behalf. Thank him for a new name. Where is brother Calvin? Our kind regards to that aged mother.

Rev J A Collin's favors are always in time. His aid in the enlargement of our borders is grateful. Hope for many more names from him.

Rev W J Parker has gratified us by a letter from him, adding somewhat to our list. Thank you brother P., and you need have no apprehension of displeasing us with a few more on the same terms. All right.

Bro James Allen astonishes us. We had thought two months ago he had sent us the last Baptist name in his vicinity, and still they come. Wish every deacon in the State understood the plan of his operations, and would pursue it. Thank you brother A.

Rev J C Keeney has our thanks for new names from Mississippi, with the wherewithall. Our brother shall have a private letter in a few days.

Rev D B Morrill is informed that all is right. Hope he will let us have much of his valuable assistance in Texas. Shall be glad to hear from him at all times.

Rev A B Davis will perceive that his pleasant letter with its contents at hand. Sorry to hear of the State of the churches in his vicinity. May God restore harmony. Shall always be glad to hear from our brother.

Bro W Moncrief will find his receipt in the proper place. We made the best division we could. Is it

POETRY.

Summer.

BY MARIE ROSSAU.

Light is beaming, light is beaming
All around our way;
Gems are gleaming, brightly gleaming,
Where'er we stray.
Nature wears her garb of gladness—
Sunbeams gay and joyous dress—
Ringing us with wint'ry sadness,
To new hopes of happiness.
Flowers are wreathing, richly wreathing,
Charm around our path;
Fragrant breathing, fragrant breathing,
Every zephyr bath.
Why not wear the garlands given—
Why not cheer them with their bloom?
Why not breathe the breath of Heaven—
Breathe its glad and sweet perfume?
Streams are springing, streams are springing,
Through the thorny ground;
Birds are singing, birds are singing—
Hear ye not the sound?
Now their peevish, sportive voices
May be heard from every tree;
Nature all around rejoices,
Comes there a song from thee?
Hast thou never, hast thou never,
A soul as free as these,
Thought that ever, thought that ever,
Born upon the breeze,
Were the sounds of voices loving,
That in death's cold and stony rest?
Friend yonder, renewed, and in living
Warmst thy feelings in thy breast?
Dost thou listen, dost thou listen,
Still thy heart to hear?
While my glister, softly glister,
In time to thee?
Springing from a fragrant fountain,
Flowing o'er an altar cool,
Ere it is cold and rugged mountain,
Lead it weight upon thy soul?
Dost thou chide, dost thou chide them,
For thy losses all?
Why dost thou chide them, would they guide thee.
To a new world?
Tidbits heard in communion
With pure voices above,
Pans for a child's clearer vision,
And a higher looker love?
Would that never, would that never
They should speak in vain,
But that ever, but that ever,
Their melody might remain,
And that high resolve unspoken
At last be influence yet,
And that whispering song, unbroken,
Would it never more be lost.

Miscellaneous.

Papal Influence in the United States.
A letter from a very intelligent French Protestant in Paris to a gentleman in Boston, is published in the last *Independent*, in which he relates some very startling particulars in regard to the influence of Popery in France and the United States. In France, among many other expedients resorted to in order to establish Catholic influence more permanently, is the attempt to make it fashionable with the ladies. "At present," he says, "the ladies of the wealthy families are all very religious. Ladies of the aristocracy must go to mass every day; pay for many of the masses they hear; make handsome presents to their confessors; be on good terms with their bishops; invite the curates to their tables and be called very pious. In their room they must have the praying-desk, the rosary, the holy water, the blessed images, the crucifix and whatever may place them in odor of sanctity. A lady may not be virtuous, but she must confess and appear to be very pious. After the ball she goes devoutly she kneels, dressed just as she spent the evening, with naked shoulders and breast while her chamber-maid opens for her some favorite novel of the day. The fact is that all classes of society in France, either from political motives, from devotion from weakness or hypocrisy, all profess or encourage the church. The influence of the clergy in the National Assembly is now so great that a member who proposes to pass a law authorizing the mayors to marry the Catholic clergy disposed to quit the church, was not even allowed to finish his speech. Yet the member did not allude at all to the religious marriage."
After speaking of the immense number of Roman Catholics that are annually flocking to our shores from Europe, all of whom have been taught to hate Protestantism, he says: "Several of the religious houses or convents of France have their branches in the United States. Many of the fashionable American families who come to Paris and to make the Parisians dance, bring letters of introduction for or from the Catholic clergy. Among the United States agents I have already known more than one working as secretly for the Church as for their own government. In the hands of one of them I have seen letters from the most influential bishops of your Union. . . . It is well known that the Catholic bishops of the United States take a very active part in all the elections, and that they manage very easily the masses under their guidance. Their influence is becoming so great that some of your politicians do not disdain to pay due homage to their Graces for the sake of a few thousand votes. Well, I can assure you that the Cur. of Rome is perfectly well informed of what is going on in the United States, and that she directs and encourages the bishops, who with voice having constantly in view the interest of the Church, without regard to the welfare of the commonwealth."—*Chris. Times.*

Bird Music Extraordinary.
A curious circumstance, quite aside from the ordinary dictates of instinct, occurred in the case of a young bobolink, in the family of the Rev. J. W. Turner, of Great Barrington, Massachusetts. He was caged, at first, apart from a pair of canaries which were in another cage in the same room. The bobolink never sang at all from June to December, until he was permitted to share in the same cage the civilities and sympathies of his neighbors, the canaries, who had been so long entertaining him with their sweet and unwarmed strains. When admitted to the same cage with them, he tried most assiduously to learn their song, at first,

however, for a long time, with miserable success enough. He would stand and watch them in an agony of attention, and then try to imitate their notes. He would swell out his throat, and stretch up his neck as they did, and then, with a violent effort, try to sound one note, which, in spite of all his zeal and labor, proved to be a mere rough scream. At this humiliating failure he would be so provoked and enraged, that he would fly at his inoffensive and well-meaning mates and teachers, and peck them most unmercifully, and drive them from their perch. So he did for three or four weeks, before any apparent progress was made in his studies. But his perseverance was equal to the difficulties he had to overcome. At length he could sound one note well, and one only. And so he continued for six weeks longer; learning one note at a time, till he finally completed the whole canary song, and could sing it to perfection. Then he would sing with them in perfect harmony and perfect time, always clinging at the exact note with them.
It is also a little singular that although, through all this training, he was never known to begin to make a sound till the canaries had first struck the key note, yet, after he had acquired the skill to sing their song, he most always himself now give the signal by a significant cluck, when, instantly, the canaries, generously forgetting or forgiving his former incivilities, would strike in with him, and perform the piece with the greatest perfection, and with the highest delight to themselves and the listening family, who enjoyed this singular concert through the early part of every day for the whole summer.
It is also worthy of remark that this successful essayist in foreign music was never known to utter a note in his native tongue, till he had mastered the canary. Then, after a few weeks, when he found himself something of an independent singer, and capable, as he thought, of leading the choir, he at last ventured to go without the canaries and attempt his own native melody. In his first attempts at the solo, it was most diverting to hear him in confused notes, part in his native bobolink, and part in canary, till at length he was able to expel all foreign element from his style, and sing only the pure bobolink.
Having now succeeded in this, he proposed to the canaries to try the chorus again, and gave the "cluck" when the canaries, instant to the sign, started off, singing their own native song. But not so the bobolink; he threw himself on his "reserved rights" and sang bobolink; and so they have continued to the present time, he singing bobolink, and they canary. And as he is the chorister, they begin when he does, and end when he ends, precisely at the same instant.
When this bobolink was first caught, his colors were a bright, beautiful black and white. After moulting, he, for some reason not stated, never resumed his original spring dress, but has continued the plain brown, like the female, now for two years; and sings in the winter as well as in the summer, especially when the sun shines brightly, and the winds whistle in the trees around the dwelling; and now, since his character is matured, he is a sprightly, happy, gentlemanly sort of a bird.—*Boston Traveller.*

Oecolampadius.
The name of the "Reformer of Basle" was, originally, John Hauschein. He was born in the year A. D. 1492, at Weinsberg, in Germany, of which place his father was a native. His mother—a woman of rare qualities of mind and heart, intelligent, and truly pious—was from the old German city of Basle, then one of the imperial cities of Germany, but now the capital of the Canton of Basle, and a part of the Swiss Confederacy.—Being the only survivor of several children, his parents gave him the best education which their circumstances and the times afforded. He was first placed at school in Heilbron, and afterward sent to Heidelberg. He spent some time at Bologna, in Italy, engaged in the prosecution of his studies, but ill health soon caused him to return to Germany. At Tübingen he became acquainted with Melancthon, and at Stuttgart he was kindly received by Reuchlin.
In the year 1515, the excellent old bishop of Utenheim, of Basle, invited him to that city, where he spent portions of that year and the one following. It was during this period that he became acquainted with Erasmus, whom he aided much through his intimate knowledge of the Hebrew, in the preparation of his Commentaries on the New Testament.
Returning to Weinsberg, his native place, he devoted himself to the study of Hebrew. At Basle he was a member of the University, and a licentiate in theology. He soon afterward returned to that city, to and still further his friend Erasmus in his literary labors.
In 1518 he removed to Augsburg, where he was appointed one of the preachers of the city. In the year following he became acquainted with Luther, when he came hither to "discuss" with Dr. Vio, the Papal legate. From him he learned the way of the Lord more perfectly.
Owing to some mistaken views, he went for awhile into a monastery, where his knowledge and love of the word of God made him a very unwelcome guest. Not finding there the spiritual life which he so earnestly desired, he abandoned the monastery in 1522, and returned to Basle, where, the year following, he was appointed Professor of Biblical literature in the University, and became, also, pastor of the parish Church of St. Martin's. In this double post he spent the rest of his life, and exerted an immense influence. And although he died in his thirty-ninth year—the youngest at death of all, we believe, of the great reformers—he lived to see the glorious work of restoring the truth to the University and Churches of Basle in a good degree accomplished.

His disposition was amiable, and his views moderate, rather than otherwise, on the points which arrayed the Protestants under two banners—those of Luther and Zwingle. His spirit or rather that of his Master, has continued to reign in Basle to this day. He was a man of great learning and industry. Following the fashion prevailing among the literary men of that time, he Greeked his homely name of Hauschein into *Oecolampadius*, which means "Lamp of the House."—*Am. and For. Chris. Union.*

THRILLING INCIDENT.—On Tuesday last, during the height of the storm, a washer-woman residing in the basement of a house corner of London and Decatur streets, East Boston, went to another section of that part of the city to do some work, leaving behind her an infant and another child only four years of age, whom she locked in her room.
About half past eleven o'clock, having finished her work, she started for home, and in going along Liverpool street she found the tide so high that she could go no farther. Turning into London street, she found her passage in that direction also impeded by the high water.
Her anxiety for the safety of her little ones now became great in the extreme, and observing two men paddling about in a boat, she made known to them her situation. They took her on board and rowed to her house, which they found surrounded with the rising water, and with all possible haste, they broke open the door of the basement, where they found the two children safe in a cradle, the eldest sitting up in one end, and the infant lying down in the other.
The feelings of the mother can better be imagined than described, when it is known that the cradle was floating on water, which had filled the room to within less than two feet of the ceiling.—*Journal.*

Vegetation in New South Wales.
The Nettle, or Stinging Tree, is a dangerous and abundant inhabitant of the brush, and I would recommend all horsemen to give it a wide berth. It attains a good size; its wood is white and soft, its leaves are large, rough, and dark, inflicting a very poisonous sting. Strange, however, to say, it is the horse, and not man, that suffers most from its effects. Before I had become acquainted with its terrors, I had the misfortune on one occasion to get bewildered among some cedar paths in an extensive brush. Trying, at the termination of one of these paths to force my way through the jungle, I got among some young nettle trees, and my horse was severely stung. Within ten minutes he began to stagger under me, and at last fell. I sprang off, myself landed among nettle trees; but though I was stung, I did not feel it much more than common nettles. My charger had not laid long, when he started up, plunging and rearing most furiously. He soon fell again, however, when I succeeded in getting the saddle off him. Again he rose, again he staggered about, rearing high in the air, and again he fell. I was now much alarmed for him, and would have bled him with my knife, but he was so furious that it was impossible to do so. I applied my whip, however, and kept him moving about when he was up, thinking that it might do him some good, but it was of no avail. He soon became perfectly frantic, dashing his head against the trees, breaking down the young saplings and brush-wood, and leaving his hoof marks on the bark of the trees around. At last, exhausted, he fell to rise no more.

Adulteration.
Things have come to such a pass in commerce, that no man knows what he buys, or sells, or consumes. Every article capable of adulteration is made a cheat. Your wine is nearly all spurious; your brandy is colored whisky; your tea is mixed with sloe leaves, and colored blue by poisonous dyes; your ground coffee is mixed with peas and chicory; your tobacco is mixed with mullen, oak, and cabbage leaf; your beer is drugged with coculus indicus; your bread is made with alum, soap, lard, potash, and plaster of Paris; your salt is stone; your sugar is sand; your ground spices are anything that comes handy; your chocolate is starch; your olive oil comes fresh from the swine mills of Cincinnati; your vinegar is sulphuric acid; your meat is blown up to make it look fat; your sausages are made of—no matter what; your medicines, according to the statements of the best druggists of New York, are adulterated and falsified; your using glass is two-thirds gelatin, from the glue factories; your silk and woolen is mixed with cotton; in short, there is not an article in which you can be cheated, which commerce has not adulterated.
How infamous, how shameful is this! What a wholesale robbery of the community! What a deprivation of the moral sense! Is there no way by which these multitudinous and pervading frauds can be prevented, or do they belong to the commercial system, as its out-growth and natural consequences?—*Sunday Mercury.*

Special Notices.
Magnificent Premiums.
We are anxious to complete our list of five thousand subscribers at an early season of the 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 unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five new cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkyn on Symptomatology. 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 productions. It would cost at least \$20.00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers shall have a copy of the Baptist Library with Crowell's large Concordance in the world.
6. Every brother furnishing us twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Hoeber's History of the Baptists, 970 pages, or any other works of equal value.
7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols., making more than five thousand, double columned pages. It is the best work of the sort in the world.
REMARK.—It will be observed that we have limited the time to three months, that all our brethren have full opportunity to see their friends, and make their arrangements, and because, especially subscribers on account of premiums after that time will not sustain a proportion of the expenses of the year, sufficient to justify the price at which they are obtained. Hope our brethren will bear this in mind, and do quickly what they can for the season. By a vigorous effort they can now do so, 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. SALSBURY, 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, Stewardess of the Department.
WM. HORNBUCKLE, Esq. AND LADY.
THIS Institution has now entered on its THIRTIETH 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 abler 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 ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. 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 profession, 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 a devoted couple, 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 Jewelry 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, Tuition, 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 Pupil, desiring to Graduate, and studying only English with Latin or French, instrumental music being excluded.
Board and Tuition 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 no more than the date of entrance.
N. B. Payments can always be made by Acceptances on New Orleans.
M. P. JEWETT
January 8, 1851

FRY, BLISS & CO.'S
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, Maridsville, Talladega Co.
Sep. 10, 1850. 3847.

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 31.
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 for 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 a school will justify.
There are two sessions in the year. The first, seven months, the second, three months.
No student need read for less time than one session of the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and strive to make it a student does not advance, whether from idleness or want of capacity, will be sent home.
Young men can be prepared at this school for any class in the University of Alabama. Text books will be such as to accomplish that object. Books can be had at Talladega prices.
Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.
Six young gentlemen, preparing for the ministry, will be instructed at this institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed, he will locate within the bounds of the Canaan Association.
J. H. BAKER, A. M. Principal.
By Rev. M. C. DEAN, A. B. Assistant.
Address, J. H. BAKER, Talladega, Ala.
Sept. 11, 1850. 2847.

GOLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET
AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most 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; STATISTICAL, GEOGRAPHICAL, MARINE, CHRONOLOGICAL, ETC., ETC., ETC., &c. Just published, a book for the times.
THE ALMOST CHRISTIAN DISCOVERED.—By Rev. M. C. DEAN. Introduction by Rev. Wm. H. Williams.
"It is a searching treatise on a most important subject."—*Christian Chronicle.*
"We had this coming 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 search in fidelity it ranks with the experimental treatises of Baxter and O'Connell."—*Christianity.*
CHRISTIAN BAPTISM: by Rev. N. C. With a accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.
BAPTIST BAPTISM, with notes by the author.
BAPTIST AND COMMUNION. By Rev. Richard Fulle D. D.
Particularly favorable terms will be given to the Agents.

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,
Grocery, 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.
147
Marion, May 23, 1850.

Medical Notice.
DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and Surgery, 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 Leonard's Brick Store or at the drug store of H. P. Golden, and at night at the residence of Dr. Billingsley.
Marion, Feb. 20th 1850.

DRUGS! DRUGS! DRUGS!!!
C. M. HIGG,
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 Painters 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. 31

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 \$1.50 a hundred.
GEO. PARKS & CO. Ag'ts So. Rap. Pub. Soc.
41, Broad-st. Charleston, S.C.
Oct. 30.

Medical Notice.
DR. GEO. S. BAYANT, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night at the residence of Mr. W. R. Brown.
Jan. 22, 1851. 477f.

COPARTNERSHIP FORMED.
THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, 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, Casimires, Satinets, Ky. Jeans, Tweeds, Prints, Gingham, Irish Linens, Table and Birdseye Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackonet, Swiss, Book and India Muslin. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Cheviot and Changeable Silk, very rich; French and English Merinos; Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Cashmires, Black and Colored Muslin DeLanes, Embroidered and Hem Stitiched Linen, Cambric Handkerchiefs, Muffin and Laced Capes and Collars, Embroidered Undersleeves, Kid and Twisted Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marino, Cashmere and Muslin DeLane Shawls, Crape Shawls, and Scarfs Plain and Embroidered. A great assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Linseys, heavy Cotton Stripes, Osanaburgs of several styles, Brown Domestic and Drilling, Kaseet Brogans, heavy Boots, Kip 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.
J. W. WEAVER.
J. N. MULLIN.
ISAAC WILLIAMS.
December 18, 1850 42-1f.

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. 411f.

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. 48-ly.

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

BAYLOR UNIVERSITY,
LOCATED at Independence, Washington County, Texas, one of the most beautiful and healthy portions of Texas, will commence its Fall Session on 15th of July, and close 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 COWLEY, MR. DANIEL WITT, Professors.
MR. HENRY STARRING, Tutor, Mr. Augustus Burtan, Professor of French and German Languages, and Painting. Mrs. Louisa Burtan, Teacher of Music and Embroidery.
TERMS PER SESSION.
Elementary English Branches, \$8
English Grammar, Geography and Arithmetic, 13
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Notice.
THE undersigned have appointed JOHN MOORE, Esq., their authorized agent during their absence, and have placed all their notes and accounts in his hands for collection. All persons indebted to the firm of Billingsley & John, or to either of them individually, will please call and settle immediately.
CLEMENT BILLINGSLEY & JOHN MOORE.
April-5.