

South Western Baptist.

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

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

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

R. C. BURLISON, Corresponding Editor.

VOLUME III.]

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TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance.

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3d Reasonable discounts will be made on yearly advertisements.

4d 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.

Infidelity's Testimony to Christianity.

A Sermon, by Rev. Basil Manly, Jr., Richmond, Virginia.

"Their rock is not as our Rock, even our enemies themselves being judges." Deut. xxxii, 31.

Were some adventurer digging into the earth beneath us to discover relics of generations long buried and forgotten—relics bearing infallible marks of an antiquity of four or five thousand years—and especially should he bring forth a record legible to us, giving an account of the origin and history of the tribes who peopled the ancient world—with what intense interest and curiosity would such a monument of antiquity be regarded! Such a monument we have before us, abating only the novelty of the discovery.

This volume is the most remarkable which successive generations have treasured up for their posterity. It surpasses all others in the antiquity and completeness of its history, the sublimity and elegance of its style, the purity of its instructions, the importance of its subjects, and its adaptability to all classes and varieties of men, learned or unlearned, old or young. It treats of things before time was, and after time shall cease. It gives the only satisfactory or rational information of the origin of all things, ourselves included, and of the destiny that awaits them in the otherwise dark and unsearchable hereafter.

It professes moreover, to come from the Author and Lord of the universe, and to communicate precepts sanctioned by rewards and punishments so vast and far reaching, that imagination itself cannot comprehend their utmost limit: for not till we have lived unto eternity, and known the utmost of infinity, shall we be able adequately to conceive of eternal life and everlasting death. This book is either false or true. If it is false, it leaves mankind in hopeless ignorance of their beginning and end, their duty, design and destiny; and the whole universe remains an unexplained and inexplicable mystery. If true, the rejecter of it is in a most perilous and awful position. No question, therefore, of deeper import to a thinking man can be suggested, than whether the Bible is the word of God.

Evidence from all directions in striking profusion has offered itself as if voluntarily, in favor of the Bible. The testimony of the original eye witnesses, under circumstances precluding the possibility of mistake, and refuting the imputation of falsehood on their part, is not only entirely unimpeached by other testimony, but history has delighted to corroborate and cast new light upon the sacred narratives. Every new discovery of the relics of antiquity, every record of the past, whether found in the revered traditions of some tribe long sequestered from the rest of the world, or rescued from the moth and worm of some antique library, or dug up by a layard from the venerable ruins of Nineveh, sculptured thirty centuries ago, confirms the simple and accurate statements of the book of God, the God of books. Science, whether its oracles are consulted by believer or unbeliever, returns in the end the same unerring responses. If it searches the deep things of man, and dives into the mysteries of metaphysics, after wandering through myriads of conjectures and learned absurdities, it brings back as its last and corrected result, the very picture of the soul which Paul of Tarsus gave; or if it pierces into the bowels of the earth, and seeks to exhume a record which would contradict the Bible, it finds there, in the hand-writing of the Creator himself, the sure and unmistakable evidences that the Author of nature and the Author of the Bible are one. Moreover, the events of subsequent history, brought about and seemingly controlled by human agency alone, yet accurately accordant to the predictions, prove that Providence is but Prophecy fulfilled. Thus God, by his unerring wisdom and power, is making even the wrath of man to praise him, while wars, and desolations, and fallen thrones, and rising dynasties, bear constant and involuntary testimony to the truth of the Bible.

Let us take another view. Christianity is represented in the Bible as a living, operating and effective agent; as capable and destined to produce great results. A simple test is offered: Has it answered its description? The decision of this question demands neither learning nor

science, neither wit nor wisdom in any remarkable degree, but simply common honesty, and common sense. That its effects have been great and unaccountable to infidels themselves, is a fact which not the ingenuity of a Gibbon could disguise, nor the impudence of a Volney deny. To the nature of these efforts, and their beneficent tendency, no partial nor contradicted testimony is borne; but a civilization spread as wide as Christianity, and only so wide, a general energy and happiness unknown where Christianity is not, give undisputed and indisputable evidence. This shows that He, from whose hands man once came, has breathed forth this Word to be the "breath of life" to the nations, that man might again become in his sight a living soul. The good of which it is the author, shows it to have come from the Author of good.

These and other evidences have been so often, so fully and unanswerably exhibited, that this bare allusion to them is all that is deemed desirable. Let us turn to living witnesses.

If we ask the friends of Christianity, they will testify, with striking unanimity, to the wonderful change wrought upon themselves, and aver that it can be none other than the fruit of the mighty power of God. Now these witnesses are credible. For, in the first place, it is a change of such a nature, that they can be entirely conscious of it—a change of feelings, of desires, of character, of which they cannot but be conscious. If a man can testify to a change or fact, of which he is informed by his external senses, how much more certainly is he competent to testify to a change within himself, of which he is informed by consciousness the very first channel of information, the primitive and essential medium of all possible knowledge. Men may deceive, but they need not be mistaken as to these things. But, in the second place, no possible motive of self-interest prompts them to deceive. In the case of the first disciples, the assertion of their opinions and statement of their experience, was attended with the loss of all that man holds dear, or ambition covets—reputation, wealth, friends, ease, life itself. And now, no civil disability belongs to him that is not a Christian, nor does any external advantage accrue to him that is; so that, unless these men reap the benefits they say they do, they obtain none at all from Christianity, and are persisting in a wilful, gratuitous falsehood, knowing it to be false, and without any prospect of advantage. Is this a reasonable supposition? But, thirdly, who are the men charged with this absurd and guilty conduct? They are men whom you would trust on any other subject, whose veracity and sound judgment are otherwise unquestioned. Can this evidence be justly set aside, or if not set aside, can its force be rationally evaded? If, in the fourth place, we consider the number and variety of these witnesses and the impossibility of collusion, in connection with the general identity of religious experience in all ages, and nations, in all conditions of society and all grades of intellect, it is seen that, as each regenerate soul is competent to give an original and independent testimony to the power of the faith of the Son of God, we are "compelled about by so great a cloud of witnesses," that in rejecting Christianity, men must trample on all the ordinary laws of evidence and belief.

But now, we propose to descend from our vantage ground, to call up a different class of witnesses, and see what is the judgment of infidels themselves. "Their rock is not as our Rock, even our enemies themselves being judges."

It is a noble demonstration of innocence when extorted from the unwilling lips of opponents, and when the sentence of exculpation is forced even from a judge openly arrayed against us. His cause must be secure and well founded indeed, who can safely appeal not only to the candid and unprejudiced, but to the prejudiced and virulent, challenge their investigation, submit to their judgment, and come off unharmed through the fiery ordeal. The evidence of enemies has peculiar strength, for the enmity itself is our warrant that it would have been kept back had it not been irresistibly drawn forth. We ask, then, your attention, while we endeavor to present the testimony of infidelity against itself, and in favor of Christianity.

POPEY IN AUSTRIA AND FRANCE.—A correspondent of the Boston Wesleyan Journal says that "the safeguards against the unlimited action of Romanism in Austria, raised at different times by the State, have all been broken down. The Vatican has now full scope for all its machinations. The old nationalism, so long maintained, has given way, and the emissaries of Rome are at liberty to carry out the ultra-montane system, now almost universally adopted by both priesthood and laity. The same is the case in France, the party of 'order,' comprising the President and majority in the Assembly, are evidently calling in the assistance of the priesthood to help them to fix the fetters again on the people. But this help will

not be given without a consideration.—Hence all the powers and influence of the Republic are being conceded to the church. Thus again, the kings of the earth are seen giving their 'strength to the Beast.' There is obviously a confederacy of despotism going on, and Popery is again playing her congenial part."

General Principles of Biblical Interpretation.

1. The Scriptures are consistent with themselves. As they were written by inspired men, it is evident there can be no real contradiction in them.

2. Each passage harmonizes with the context. By the context is meant what immediately precedes and follows the passage in question. The context is sometimes more, and sometimes less extensive.

3. Each passage harmonizes with the scope of the writer. The scope has a greater range than the context. Where the context relates to the connection between what immediately precedes and follows the passage at issue, the scope relates to the connection extending throughout the whole work.

4. Each passage harmonizes with the design of the writer. When we have the scope, we have the design of the writer; but still the design may have existed in the mind of the writer before the writing was executed.

5. Every word must have some meaning. Uninspired men may sometimes talk nonsense, but we can not expect to find such a state things in the Scriptures.

6. Usage and custom has constituted the connection between words and the things signified. Words are not natural signs of things, unless we except interjections or exclamations, and a very few other words such as hissing, rattling, thundering, crashing, etc.

7. We are not to consider that a word has only one meaning; for this is contradicted by usage. We are not to alix to any word an arbitrary sense. "The fact that usage," says Stuart, "has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. This testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word, when once established, can no more be changed or denied, than any historical event whatever.—Of course an arbitrary sense can never, with propriety, be substituted for a real one."

8. A word can have but one meaning at the same time and in the same place. How is it in figurative language, e. g., God is a rock? Does the term rock have a literal, and a figurative sense in this passage? It has only one sense, and that is figurative; for God can not, with any propriety, be called a literal rock. This doctrine is established by the daily conversation and writings of men.

9. Though a word can have one meaning the same place at the same time, usage, for the sake of convenience, has gradually assigned various meanings to the same word. Which one of the meanings is applicable to a given case, is to be ascertained from good usage, the context, scope, design of the writer, nature of the subject, history, antiquities, etc.

10. The idea prevailed very early, that many meanings might be attached to a word in the same place. The doctrine that the words of Scripture mean all that they can mean, sprang from the Rabbinical schools, and in early times, passed from them to Christians. This gave occasion to introduce, into every part of the Bible, all kinds of allegory and mystery. This mischief is even now felt. The Rabbinical maxim is, "On every point of Scripture hung mountains of sense."—The Talmud says, "God so gave the law to Moses that a thing can be shown to be clean and unclean in forty-nine different ways."

11. The Scriptures are to be interpreted by the same rules as other books.—Not that we doubt the influence of the Spirit, or that pious men are assisted by the Spirit in their researches, especially in those things that pertain to faith and practice. But if we are not to be guided by the laws of language in our interpretation of the Scriptures, then we have in fact no relation adapted to man's condition.

12. The sense of words not allegorical. Allegory is an accommodation of the sense of words, to illustrate some doctrine. An allegory is an extended metaphor, and if moderately used is of profit. The question may arise why a word can be metaphorical and not allegorical. We perceive from the metaphor, (God is a rock,) that the term rock in figurative or metaphorical. The reason is that the figure terminates in the single word rock. Not so in an allegory, as that extends to several thoughts. We cannot take a single word in an allegory by itself, and call it allegorical. We must depend on the literal sense of each word in the allegory, and then, from an assemblage of the whole, we make an accommodation of the sense to illustrate the point at issue. Great abuse has been made of allegory from the time of Origen to the present. He converted into allegory the account of the creation of the world, the creation and

the fall of man, and many other facts which are related in the Bible.

M. M. SMART.

Swedenborgism.

BY REV. DR. CAMPBELL, LONDON.

There is not in the system, if system it can be called, a single element of gospel. It is out and out an affair of self-righteousness. The truth is, that Swedenborg was a man of scarcely sound mind, and many of his sayings and doings were such, as amongst English people, would have deprived him of all confidence as a religious instructor. A man who professed to enjoy open intercourse with the world of departed spirits, and to have discovered the internal sense of sacred scriptures, hitherto unknown, would only have been laughed at, even among intelligent Sabbath scholars. He holds a number of cardinal points of gospel truth as to phraseology, while he utterly rejects them in his own sense of their acceptance. He holds that there is a Trinity, and yet denies its personality. He holds the atonement, and yet rejects the notion of a sacrifice for sin. He speaks of faith, but protests against justification by it. He teaches, that in the person of Jesus Christ, dwells the Trinity of Father, Son, and Holy Ghost; the Father constituting the soul of the above humanity, while the humanity itself is the Son, and the divine virtue proceeding from it is the Holy Spirit, forming altogether one God; just as the soul, the body, and operation of the mind, from one man. On the subject of redemption wrought by this incarnate God he teaches that it consists, not in the vicarious sacrifice of Christ, but in the real subjection of the powers of darkness, and their removal from man by continual combats and victories over them, during his abode in the world, and in the consequent descent to men of divine power and life, which were brought near to him, and in the thus glorified humanity of this victorious God.

Swedenborg teaches, that "the sense of the letter of the holy word, is the basis of the continent, and the firmament of its spiritual and celestial senses," a doctrine, for which, we presume, the world is not much the wiser. He furthermore holds, that it is "written according to the doctrine and the correspondences between things spiritual and things natural, and thus designed as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men," another sentence which adds but little to the light of the former. According to this strange enthusiast, the historical parts of the Scriptures contain vast stores of important spiritual wisdom, under the outward letter. He further taught with respect to mortals, that the duty of man is to shun all known evils as sins against God, and, at the same time, to love to cherish, and to practice whatever is wise, virtuous and holy, as being most agreeable to the will of God and to the spirit of his precepts. On this subject, he insists, that evil must, of necessity, remain with man, and prove his eternal destruction, unless it be removed by sincere repentance, leading him to note what is disorderly in his own mind and life, and when he has discovered it, to fight resolutely against its influence, in dependence on the aid and grace of Jesus Christ. It will thus appear, that it is a system, the reverse of anything gross, carnal, and Antonian; and that from the very nature of it, it is attended with a sort of silky softness in the character of its disciples, which renders them very inoffensive friends, neighbors and citizens.

In many respects, strange as the system is, there is much of it that is true and in harmony with the gospel; but, as a whole it is a dreary delusion, which defies all reasonable defense, and rests upon the assumed experience of a man of genius, at all times bereft of the regulating power of a sound mind. It is comfortable to think, that we have only some two or three thousand Swedenborg's followers in England, notwithstanding the ready-made dupes which exist in such numbers amongst us, being who are ever prepared for vassalage to those that bring before them something new and wonderful; and who revolt not from absurdity but are disposed to prize a system in proportion as its outrages reason. But it is a fact also worthy of notice, that some fifty or sixty clergymen of the established Church are said to be believers in the dogmas of Swedenborg; and also that a considerable number of individuals, in the upper walks of life, who, although they have not declared themselves his disciples, yet are understood strongly to sympathize with them. But the thing is too ridiculous ever to make much way even in this stupid, gullible world: it is a compound of Sabellianism, Socinianism, and Mysticism.

PRAYERS FOR THE DEAD.—The London Tablet makes the following appeal, enclosed in black bordering, to its readers:—"Of your charity pray for the repose of the soul of Mrs. Xaveria Wiseman, mother of his Eminence the Cardinal Archbishop of Westminster, who departed this life February 7th, 1851, fortified with all the rites of the church."

Spiritual Theft.

"Will a man rob God?" Mal. iii, 8.—What a startling, solemn interrogation! Is it possible? Can he be so ungrateful? What! rob the best of fathers, and kindred of friends the most generous of all benefactors?

How daring! To rob a Being so high and sacred, whose dignity and glory so much enhance the offence. To steal from a man is injustice; but to steal from God is sacrilege.

How irrational! To rob a Being, not when he is absent, but present; not in the night but in the day while he is looking on: "For the eyes of the Lord are upon the ways of man, and he pondereth all his doings!"

How dangerous! To rob One who can, who will punish. "It is a fearful thing to fall into the hands of the living God." Yet says God, and he cannot be mistaken, or accuse unrighteously, "Ye have robbed Me!" Let us enquire to whom the charge is applicable.

1. Who has not robbed God of property? Our wealth is not our own. We are only stewards. It always looks suspicious when a gentleman's steward becomes very rich, and dies affluent. It is even so with professors of religion. It would be better for them to die comparatively poor; it would be better for the irreligious. A little honestly obtained as a legacy, would be better than a large accumulation embezzled from God. Substance is intrusted to its recipients, for certain purposes plainly laid down in the Scriptures; and the providence of God is perpetually calling upon you for it. Do you discharge these claims; or do you alienate from them by hoarding or extravagance? How much do you unjustly spend in table luxuries, in costly dress, in magnificent furniture? Such as are fond of display, have no reason to glory therein. It is a sinful appropriation pilloined from God's poor.

Who has not robbed God of time?—The Sabbath he expressly claims for himself, and is properly called the Lord's Day. How many rob him of much of this, perhaps all, by worldly accounts or vain company, idle visits, doing their own ways and finding their own pleasure. Youth is the morning, the spring of life, the best season, and, therefore, God has a right to it. But, alas, how few acknowledge this claim! how many devote this portion of their lives to vanity, folly, and vice. All our moments and opportunities are his, and he commands us to redeem time.

2. Who has not robbed Him of the heart? The demand is, "My son, give me thy heart;" but the fear, and confidence, and gratitude, and attachment of the heart have been transferred to the creature from the Creator—God over all, blessed for evermore. And may not the same be said of our talents, mental acquisitions, conversation, and influence? Let us not affect to deny the charge and say, "wherein have we robbed Thee?"—But let us approach the footstool of mercy and cry, "O thou, Lord, shouldst mark iniquity, O Lord, who shall stand?"—"There is forgiveness with Him that He may be feared." Thus saith the Lord, "Them that honor me I will honor. Bring ye all the tithes into the store-house and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Reader "How much owest thou unto thy Lord?"—Malachi.

"The Prayer of Faith Shall Save the Sick."

About eleven years since the writer of the following lines was called from darkness to light, and united with a small Baptist church in a neighboring State.—It was his desire to be useful in some way, he knew not how; but he set out to improve his mind. After the death of his father, he left his maternal home and repaired to a country academy; about twenty miles from home, in search of knowledge. During the year, his mind was much exercised upon the subject of religion. He often conversed with his ungodly fellow students upon the interest of their souls. His soul was engaged for them from day to day. In the month of July, a protracted meeting of some interest was in progress. He was deeply interested at seeing his fellow students concerned, but his soul was oppressed at the sad intelligence of the extreme illness of the two best friends he had on earth. He learned that his dear mother was at the point of death, and her life despaired of by the physicians; that his sister, who had often watched around his emaciated frame in sickness most severe, was expecting to die every hour. He betook himself to prayer, deeply conscious that God was his only help. While in the grove within the sound of the singing at the church, a ray of hope flitted across his mind, that they would recover. He went that evening to see his sister. She did not know him, he retired to the grove and under a wide-spreading oak, he invoked God's help. While at prayer, a mountain's pressure seemed to roll off his mind. He returned to school with the confident hope that they both would recover.

cover, and he was not disappointed.—They are both now living. That pious mother still lives, and has had the pleasure of hearing her son proclaim the gospel of peace to perishing sinners, and that sister, who then was on the verge of eternity without hope, now living, and an active, zealous member of the Baptist church. Comment is unnecessary.

Natural History of the Sabbath.

The following just views of the Sabbath in its adaptation to the condition and wants of man, are from the North British Review—a periodical which stands pre-eminent among works of the kind—and we commend them to the careful consideration of every one who would regard the laws of his mental and physical organization.

Aside from the natural period allotted to us for rest, growing out of the succession of day and night, man, as well as animals of inferior kinds, evidently requires seasons of longer duration for the rest and renovation of his bodily and mental powers.

Whatever may be his power of endurance, he is incapable of sustaining continued action of any considerable duration without becoming fatigued and exhausted. This is what every one knows from experience; and hence may see the necessity of some stated period for relaxation from toil, and for the recovery of his enfeebled energies. The Sabbath supplies this want, and in its adaptation to our condition, as clearly shown by experience, it is reasonable to conclude that the Creator of man is "Lord of the Sabbath."

The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep or none; but when the process is long continued the over driven powers rebel, and fever, delirium, and death come on; nor can the natural amount be systematically curtailed, without corresponding mischief. The Sabbath does not arrive like sheep. The day of rest does not steal over us, like the hour of slumber.—It does not entrance us almost whether we will or not; but addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return, and court its renovation. And if going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit.

The mental worker—the man of business, or the man of letters—finds his idea becoming torpid and slow; the equipage of his faculties is upset, grows moody, fitful, and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer, toiling on from day to day, and week to week, the bright intuition gets blunted, and forgetful of their cunning, his finger no longer perform the feats of twinkling agility, nor by a plastic and unfeeling touch, mould death matter, or wield mechanic power; but mingling his life's blood in his daily drudgery, his locks are prematurely gray, his genial humors sour, and slaving it till he has become a morose or reckless man, for an extra effort, or any blink of balmy feeling, he must stand indebted to opium or alcohol.

INDIA MISSION DESTROYED.—BOSTON

May 9th, 1851.—Letters received in this city from India, brought by the Europe, bring the unwelcome intelligence that the entire premises of the American Baptist Mission at Bankok, Siam, were destroyed by fire on the night of the 4th of January last. The fire originated in a native house, a few rods distant from the mission, and spread with such rapidity that very few articles could be saved. The mission printing office and stock, the bindery and type foundry, the libraries, and nearly all the personal effects of the missionaries were consumed, together with the greater part of the second edition of the New Testament, which had just been issued, and it would be difficult to procure copies enough to conduct the ordinary Sabbath worship.

THE AMERICAN & FOREIGN BIBLE SOCIETY.—We learn with pleasure, that the last year of this important body has closed very successfully, that the receipts exceed those of the previous year some \$2,000. The Society have never done a year's work so practically important. The foreign appropriations have been very large; the Missionary Union has received from the treasury \$14,950. The manifestations of sympathy and confidence from all sections of the country, have been encouraging and hopeful, and by God's blessing on a quiet, devoted and earnest work, it may be hoped that the Society will see useful years to come.

To think is the proper use of mind, and it is astonishing to find how little this trite truth is recognized.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JUNE 25, 1851.

REV. ELIAS GEORGE is our authorized Agent in Louisiana; he will receive money and forward names of subscribers to our paper.

REV. JOHN CALDER is our authorized Agent at Syllogogue, Ala., 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.

ALABAMA CENTRAL SUNDAY SCHOOL UNION.—The first annual meeting of the "Alabama Central Sunday School Union" will take place at Mt. Pleasant Meeting-house, (Willingham's), about six miles south-east of Tuscaloosa, on Friday before the 4th Sabbath in July next—about noon.

Means will be adopted to render the exercises on that and two succeeding days entertaining and instructive.

The "Board of Managers" will meet at the same place, on the same day, at 10 o'clock, A. M.

W. MOODY, Rec. Sec.

Tuscaloosa, June 6, 1851.

Rev. Brethren De Votie, Ford, W. A. Melton, Holman, Wyatt, C. C. Huckleback, Jno. Dennis, Breaker and McCraw, will bear in mind that they are delegates to the S. S. Union from the Cahawba Association.

Who sent it.—A brother from Aberfool has sent \$2.50 for our paper, without giving us his name. We will give credit as soon as this is ascertained.

We acknowledge the receipt of \$2, for the use of brother Meador, from * * * of Aberfool, Ala.

REV. MR. STICKNEY AND THE PRESBYTERIANS.—We have received a letter from one of the most intelligent Presbyterian ministers in the State, with whom we have not had the pleasure of personal acquaintance, if we ever saw him, which we are tempted to publish that it may be seen in what light the course of Rev. Mr. Stickney towards the Baptists is viewed by other denominations, as it has no connexion with the controversy now pending between him and Rev. Mr. Curtis; but we defer it until the present controversy is closed. We shall always be happy to receive communications from this source.

In another column will be found a letter from brother Davis, in relation to the new paper in Mississippi. It came to hand some weeks since but was unavoidably crowded out. As to its contents we observe, (1.) He has mistaken one of the writers in our paper on the subject—brother Taylor has not written us in relation to it. (2.) We were not aware of having done injustice to the friends of that measure, certainly we have not done so intentionally. (3.) If our brother will furnish us a Prospectus (we have lost ours,) we will publish it, provided he will erase all the names on it, placed there without the consent of their owners. There are several such we know; and whether it is just to those brethren or to the denomination of the State, to hoist their names as advocates of that measure, without so much as their knowledge, judge ye.

IMMERSION.—We understand the Rev. Mr. Hamill, pastor of the Methodist church of this place, immersed two persons, on profession of their faith, on Sabbath last.

As it respects this act of our good brother, while we should acknowledge it in him as soon as in any man of his persuasion, we must say, it savors, in him, of excessive inconsistency, to say the least. There is nothing against which Methodists and Presbyterians argue more, or more fiercely than against immersion. Why then practice it? Why?

FEMALE BENEVOLENCE.—We are informed by brother Davis, Agent for the Indian Mission Association, that the Ladies of the Baptist church in this place, paid into his hands, a few days since, one hundred dollars, for the support of Miss Osgood, Female Teacher, among the Wea Indians.

REV. I. F. HERRICK.—We are glad to perceive by the Indian Advocate, that our brother Herrick, late a student of Howard College, is at present travelling as an Agent for the Indian Mission Association in Mississippi, prospective to entering on his mission among the "Red Men" of the West. Brother Herrick is an excellent young man, and by his exceeding modesty, sound sense and fervent, uniform piety, will be sure to win his way to all hearts. Those whom he visits once will be glad to receive his visits a second time.

PROFESSOR LEHNERT, of Konigsberg, has been named as Neander's successor at Berlin. He is a man in the prime of life, highly distinguished by his lectures on Exegesis, Ecclesiastical History, and Systematic Theology.

CLOSE COMMUNION.—The Western Watchman, discoursing on the subject of Strict Communion, says:

"We have very serious doubts whether the practice of our churches is as strict as it ought to be.—There is a class of members of Baptist churches who, either with or without letters of 'occasional communion,' sit down at the Lord's Table year after year, yet do not cast in their lot with the church, nor assume their share of its burdens and trials, seeing they can enjoy its privileges without. Every church should make its terms of communion close enough to shut out all drones, whether calling themselves Baptists or Pseudo-baptists. Let our churches throughout the land make it impracticable for the outsiders to come to the Lord's Table while they stay out of the Lord's vineyard; and many of this class would be saved from their errors. There can be no worse error than to make the communion of the Lord's body and blood available to unfaithful professors of religion."

Remarks on the Unity of God.

We refer, not to a unity of the persons of the Godhead; but to the unity of the divine nature or essence. The Hebrew word, *Elohim*, translated God, in our English Bibles, is confessedly plural in its form; and is used indifferently in connection, with verbs, adjectives, and pronouns, either in the singular or plural number. Hence, it has been justly remarked, that the word, God, may denote, either, the plurality of divine persons; or the unity of the divine essence of the Godhead. The works of creation are ascribed equally to three divine persons, called in the original of Eccl. xii. 1, "creators;" but, in Gen. i. 1, where it is said, "In the beginning God created the Heavens and the Earth," the plural noun *Elohim*, being used with a singular verb (*bara*—created) points out, and not obscurely, that these three persons enter essentially into one God—by whom all things were made.

The unity of design and agency, in creation and providence, show that there is but one God. "So far as we are able to understand the works of creation and providence, we discern a general simplicity and harmony, in the nature and operations of all things. Amid the immense complication that surrounds us, we perceive one set of laws, in accordance with which all things proceed in their course. The same causes produce the same effects in every place, and in every age. The same vegetables universally spring from the same seeds, germinate by the same means, assume the same form, sustain the same qualities, exist through the same duration, and come to the same end. Animals are born in one manner, exhibit the same life, powers and tendencies. Man has one origin, system of faculties, character and termination. All things in the world are in one regular manner, made subservient to his use and happiness; and are plainly fitted by one design and conducted by one agency to this end. Thus, every thing so far as our knowledge extends, presents to our view, but a single design, regularly executed by a single agency. This unity of design is proof that there is but one designer; and the unity of this agency, proves that there is but one great agent, namely, God."

The unity of the true God, excludes every other God—every other object of religious worship. The history of religion among all heathen nations, has ever been the history of "gods many and lords many." The ancient Persians had twelve principal deities; besides a great number of inferior ones. The Greeks worshipped thirty thousand gods.—The Egyptians had an hundred and fifty thousand; and in the emphatic language of a celebrated historian, "The Roman empire was a republic of gods." The Romans importing to their temples all the deities of the nations whom they conquered, they became literally without number. These gods, however, were idols; the workmanship of their own hands. "They had mouths, but they spake not; eyes had they, but they saw not; they had ears, but they heard not; neither was there any breath in their mouth. They that made them, were like unto them—foolish; so every one that trusteth in them." To us, there is but one God, the Father, and we in him; and one Lord Jesus Christ, and we by him.

If there is but one God, there can be but one true Religion. Divers religions are not less false than divers gods. "One Lord, one faith," is a doctrine as clearly taught by reason as by revelation. To suppose that every sort of religion is equally acceptable to God, is of the same species of absurdity, as if we should say, that "God can deny himself." We should preserve the unity of the faith with as much zeal, as we do the unity of the Godhead. The two are inseparable; and he that denies the one, will soon deny the other. He that says "God is not one and the same in every place," is an atheist; and he that says, "Religion is not the same in all times and places," is an infidel. Both are false, and alike dangerous to the honor of God, and the eternal well-being of the soul.

Infant Communion.

Under this head, the Southern Presbyterian gives as the reason why the duty of "infant communion" does not logically follow from the doctrine set up by them, that the Christian Church is a continuation of the Jewish, founded in the "covenant of circumcision," as well as the duty of "infant baptism," that the Lord, in the institution of the Supper, said: "Do this in remembrance of me." This, he says, is a "positive institution, which implies at once knowledge and a proper state of heart."

Exactly so. A true word never was said. That is Bible doctrine—Baptist doctrine. A better reason could not be given for rejecting "infant communion," than that infants cannot partake of it in remembrance of our Lord. "But," adds the Presbyterian, "no restriction of this kind has been made respecting baptism." Ah, let us see. "He that believeth and is baptized, shall be saved." "Believe and be baptized, every one of you." "If thou believest with all thine heart, thou mayest." Is an infant more capable of believing in Christ, than of remembering Christ? Is not the "restriction" in regard to baptism even more clear than in regard to communion? Our brethren are all lame there, and must seek for a better reason, or "infant baptism" will vanish, as the practice of "infant communion" has done, like the baseless fabric of a vision.—Western Watchman.

Domestic Missions.

Rec'd of Rev. D. Shaver, Agent for Virginia, \$1,266 50

Of Rev. Wm. P. Hill, Agent for Virginia, 700 00

\$1,966 50

W. HORNBUCKLE, Treas.

B. D. M. S. E. C.

BIBLE STEALING.—At a recent meeting of the Religious Tract Society in Exeter Hall London, Mr. Champneys related an anecdote to show how men became enlightened by reading the Scriptures and how priestly influence was destroyed by it. One of these priests went into a house where was a copy of the Bible, and he was going to take it away, when the man to whom it belonged took up some weapon and walked quietly to the door; and then addressing the priest said—"Reverend Sir, I honor a clergyman, but I hate a thief. Put down that Bible, it is not yours." And the priest was obliged to desist.

It is said that the British census show a diminution of two million of inhabitants in Ireland since 1841.

Fort Bend County, Texas.

A Location for a Baptist Preacher.

This county lies on the Brazos river, about thirty miles West of Houston—its name is derived from an old Fort built by Austin's first Colony, on a great bend of the Brazos. The population of this county is about 3,500, and though one of the oldest counties in Texas, there is not, nor ever has been, a Baptist church in this county.

Richmond the county-site, is a beautiful village, located on the West bank of the Brazos. It has about 350 inhabitants—a good male and female school—a neat brick Court House and a Methodist church. Our Methodist brethren have several societies, and there is a Catholic neighborhood just below Richmond, and besides these there is no other religious organization in the county.

Several influential citizens in this county are anxious to have a Baptist located among them. And in order to call attention to this field which "is already white to the harvest" I will give you an account of a short missionary tour made in April.

My first appointment was at Hodge's Bend. I left Houston on Wednesday morning about sunrise. The country through which I traveled was chiefly prairie—and recent heavy rains made the roads almost impassable. After a fatiguing ride of 18 miles I came to Mr. Hodge's, the place of my first appointment.

As there was no meeting house, Mr. Archy Hodge kindly offered his residence for preaching—though none of the family are professors of religion. I found a congregation of about 30 persons anxiously waiting for me. A sermon was preached on the exceeding sinfulness of sin and its remedy. (Rom. 7: 13.) I could but hope from the solemn and undivided attention of the congregation, that deep and lasting impressions were made. On inquiry I was informed that the whole congregation were unconverted except one Baptist and one Methodist—that one of my hearers had not heard a sermon before, since the Texas Revolution.

I also learned there were twenty-four families (among whom were but six professors) within five miles of Mr. Hodge's, but that there had not been a sermon preached in the neighborhood since I was there in September last.

The people here are very hospitable and are determined to build a church soon. Several of them are descendants of Baptists and are partial to our doctrine. But I fear they are like Texans generally—they must have a talented preacher or none. Talent natural or acquired, is too much demanded, while deep piety and purity of character are not sufficiently appreciated. This feeling, unless watched, will be the curse of religion in Texas.

After dinner and a few hours rest I set out for Richmond. Immediately after leaving Mr. Hodge's I entered the bottom lands on Oyster creek and Brazos river—the land here is fully equal to the best lands I have seen in Kentucky, Tennessee, Alabama, Mississippi and Louisiana. Indeed, I doubt whether the Nile surpasses the Brazos lands in fertility and productiveness.

Oyster creek is a small stream running nearly parallel with the Brazos for many miles, thus forming a body of bottom lands from seven to ten miles wide, which is densely covered with calc. elm, pecan and wild peach trees. The soil is slightly mingled with sand, and is less subject to overflows than the land near the Tennessee, Tombecbee, or Alabama rivers. I was informed that the cotton and sugar planters here make from \$500 to \$700 per annum to a hand, though the former crop has been much injured, this year, by the heavy freeze in December last.—Land here is rising in value, but I was surprised to learn that land so fertile could be bought for \$3 and \$5 per acre.

I got to Richmond in time to make a few visits, and at night preached to an attentive congregation in the Methodist church, from the text, "Behold ye have sinned against the Lord; and be sure your sins will find you out."

Next morning I spent several hours in visiting different persons and families to extend my acquaintance and talk on religion. I found six Baptists and some others favorable to our doctrine.

There are but few places in Texas where Baptist preachers are received more cordially than in Richmond. With suitable efforts there might be a strong Baptist church here. The first baptism I administered in Richmond made a deep impression on the community.

Nature has not furnished a more lovely place for baptizing than the river Brazos, at Richmond. The name Brazos connected with baptism suggests a pleasing thought. Brazos is a contraction of the Spanish phrase, "Brazos de Dios," which means the arms of God. What a pleasing thought! to be baptized in the arms of God!

The baptism referred to was administered on Sabbath evening just after sun-down. The young man to be baptized was a pious Presbyterian. Before baptism he gave an account of his conversion and the change of his sentiments. He spoke affectionately of Presbyterians but said, "the Bible, as the example of my Saviour constrains me, thus to follow his footsteps." The large audience standing on both sides of the river listened with profound attention, while the hymn was sung, the prayer offered, and the account of the Saviour's baptism in Jordan was read and explained. The stillness of approaching twilight seem to cast additional solemnity over the whole scene. As the candidate came up out of the water with smiles of joy, he joined the congregation in singing,

"How happy are they
Who their Saviour obey."

Five sermons on baptism would not have had such an influence in favor of immersion. The digression I hope will be excused. In the evening I rode out to Gen. Wellbourne's, formerly of Buford, Ala. He lives ten miles North-West

of Richmond. The Gen. and some of his neighbors are very anxious to build a church soon and have regular preaching.

There is another large neighborhood in the South-East corner of this county, which I was anxious to visit but pastoral duties demanded my presence at home. And on Friday morning I directed my course over the wide and marshy prairie between the river Brazos and Houston. I reached home just as the church were assembling for our covenant meeting, preparatory to the monthly conference and communion meeting. I pray fervently that the above may move the heart of some devoted minister to locate and build up the Baptist cause in Fort Bend county.

RUFUS C. BRLESON.

P. S. Since writing the above I have baptized three persons living near Richmond, one of them was a gentleman of much influence, and his lady All three were fine additions to our cause.

Houston, Texas, May 25, 1851.

The Missionary Baptist in Mississippi.

Bro. Chambliss:—Yours came to hand a week ago, and found me just getting up from two weeks attacks of my old disease. I was in sight of Canaan. But for purposes still inscrutable, I am here in this old afflicted body, which, blessed be God, in the morning of the resurrection "shall put off mortality and put on immortality." These light afflictions are ripening me, poor unworthy me, (Oh how I love the Lord,) to meet brother C. D. M., who writes so interestingly on "SOUL-PROSPERITY," where parting will be no more.

I am truly sorry that the project entered into by dear precious brethren in North Mississippi, having in view no other end nor aim but the unity of Jesus Christ, should have given you and so many brethren any grief. I am still of the same opinion, as things are, that the getting up of a Denominational Organ, (not for North Mississippi, no one ever thought of such a thing,) is a great desideratum, and would do much to unite the Baptists in Mississippi in their various religious enterprises. But nothing could have been further from our design than to give it a sectional character. Nothing of the kind is suggested in our Prospectus, how then you and other brethren could have seen it so, is to me strange; and here I must request you to publish the Prospectus as it is, and let the thing show for itself, otherwise many of us will feel from the general tenor of your remarks, brother Taylor's and brother Lattimore's, something sectional was meant. I had obtained one hundred subscribers for the paper and could have got one hundred more, and there are not ten of the hundred taking any religious paper at all, and most of whom will not support a paper out of the State, and I am now of the impression if our ministers would act in concert three or four thousand subscribers could be obtained without the loss of a single subscriber to your paper or the Tennessee Baptist; and calculate brother how much good would thereby be accomplished.

But I am for no strife, I am for no war among Baptists, if the brethren will not go along with me I will go along with them. I submit most cheerfully to the majority of the brethren. But I love equal justice, and really do not feel my precious brother, we have had justice in the South Western Baptist on this question. I love its Editor, and I love its weekly visits, freighted with so much that is rich and wholesome, tending to "Soul prosperity."

When our project was gotten up with no view to injure any one, or to promote sectional prejudice; but wholly and solely for the good of the denomination at large; and when as the Prospectus will show we did not intend to issue the first number until we had a fair expression of the judgment and feelings of the denomination throughout the entire State, for the South Western Baptist to open its columns upon us in such a way to forestall public opinion, when we had no means of redress; no paper in operation; I put it to you my dear brother upon calm reflection, is it acting on the golden rule, do unto all men as you would have them do unto you. But I love you and brother Lattimore and brother Taylor, and all my brethren in Mississippi, whose face I have never seen in the flesh. As things now are, the Tennessee Baptist will circulate through all the Northern and Western portion of the State, and your paper in the middle and Southern portions; this is as it should be, and there are thousands of Baptists and Baptist friends in Mississippi who would support a paper at home, who will remain in ignorance of the progress of Emmanuel's kingdom, for they cannot be induced to take a paper abroad. Why is Georgia in the lead of all her sister Southern States in education, male and female, and internal improvements; is it not greatly owing to the religious press of the State? Why does Alabama, Tennessee, and Kentucky stand next on the list, they are walking in the footsteps of that noble State. Why should Mississippi alone be disfranchised? Why may she not stand along side with her Southern sisters, and will not the brethren of Georgia, Alabama, Tennessee, Kentucky, Louisiana and Arkansas extend her a liberal policy of kind reciprocity? Are not our brethren as liberal in supporting the two great Boards of the denomination as they are elsewhere? I am a native Georgian, and love my native State. But I am now a Mississippian. I go first for Mississippi and her interest, and then I look to regions beyond, and love to hear of the success of Christ's kingdom throughout the whole world.

But I am forgetting my feeble state, excuse me my dear brother, pray for me. I ask a little corner in your paper for these scattering thoughts put down in love to all, and in submission to the will of my brethren, and in divine submission to the will of him who worketh all things after the council of his own will.

The Lord bless you my brother,

JAMES DAVIS.

Pontotoc, Miss., June 3, 1851.

Soul-Prosperity.—No. XI.

BY C. D. MALLARY, D. D.

8. The prosperous Saint has a deep sense of the evil nature of sin.

"Even as thy soul prospereth." 3 John 2.

A profound and discriminating sense of the evil nature of sin marks the experience of the prosperous christian. We are no farther in the right way, in the way of true prosperity, than our perceptions and sentiments harmonize with those of the true and living God, and what is more clearly unfolded in the word and providence of God than his infinite and unchangeable hatred of sin. It is recorded in blazing lines upon the requirements of his moral law—they demand a perfect and perpetual conformity of heart and life to his righteous will, and denounce an endless curse against every one that continueth not in all things written in the book of the law to do them. It stands forth in fearful and unmistakable demonstrations on his providential dealings with mankind. Let the despair and agonies of a drowning world, let the descending storm of fire and brimstone that consumed Sodom and Gomorrah, let the gaping earth that swallowed up the impious Korah and his company; let the misery and despair and desolation and death that for nearly sixty centuries have swept along a restless flood over every province of this lower world, bear testimony as to what God thinks of sin. Ask you for further demonstration? It is found in the dying groans of the Son of God. According to God's estimate of sin, not one transgression could be honorably, safely, and righteously pardoned without the shedding of Immanuel's blood. How poorly does that soul hold fellowship with God which entertains but a faint and wavering conception of the evil nature of sin; and how little has such a fellowship as this to say favor of the soul's well being.

The prosperous saint keeps company with God's word and spirit; renders a profound acknowledgment to their authority, and drinks in their pure and heart-searching lessons. His mind and conscience, well trained by such unerring teachers, will be active to detect, skillful to measure, and faithful to reprove the corruptions of his bosom. He will generally have such a sense of his unworthiness, deficiencies and sinfulness as will keep him low in the dust. It is an evil sign when christians begin to lose a keen sense of the great ill desert of sin, and of their personal short comings; it is a good sign when they view it with increasing detestation, and when they loathe and abhor themselves for falling so far beneath God's strict and reasonable requirements. What though the believer may not detect in himself a stubborn and willful opposition to God's commands: what though he may not be conscious of the strong ascendancy and dominion of any hurtful lust; what though by oft repeated struggles he has attained to a decided mastery over his irascible passions, and other and baser parts of his fallen nature, and as he looks out over the seductions of a treacherous world can honestly say, through grace I have been enabled to trample these things in the dust? Still in the bright illuminations of the Spirit falling upon his soul, how can he do otherwise than discover the seeds of mighty evil lurking within? The operations of Almighty grace withdrawn for a moment, he would plunge into ruin. This he is compelled to see. Upon his humility he may sometimes detect a tinge of pride, false reliance may mingle with his boldness, distrust with his confidence, and an undue creature love with his affection for Jehovah. His tears and groans and self loathing and fervent pleadings for pardon need still to be washed in the blood of Calvary. And even though for a season he may seem to detect no evil, yet he knows that there are dark depths within him which he has never fathomed, that the heart is deceitful above all things; and often will he exclaim with David, "who can understand his errors," and with David pray, "cleanse thou me from secret faults."

I wonder at what point this side of the grave we may appropriately cease to pray as commanded by the Saviour, "forgive us our sins; for we also forgive every one that is indebted to us." It may be difficult for some to see that not loving God with a perfect affection is wrong; that not trusting him with a constant and perfect faith is sinful; that not to be as meek and lowly and forgiving as the man Christ Jesus is coming short of what God requires, and that our deficiencies in all these respects, demand confession and sorrow and self-abasement. And yet who this side of heaven is prepared to say, "I love God as I ought?" Who, that "my faith from day to day is absolutely perfect, and my humility and self-abasement are equal to God's demands, and my own unworthiness?" Alas! a superficial view of sin, of our own sin, speaks an evil tale as to our Soul prosperity. David seemed to be in a good frame when he penned the 25th Psalm, (read it my brother) and yet he cried out, "pardon my iniquity for it is great." v. 11. And notice if you please what he says of himself in the conclusion of the 119th Psalm, "I have gone astray like a lost sheep." And as evidence that he did not limit this expression to his past experience, but intended it to express the soul-humbling view which he had of his wandering nature at the time he uttered it, notice the petition which he immediately subjoins, "seek thy servant;" and to this he adds, "for I do not forget thy commandments," language which indicates, that at the same time he had a lively sense of divine things, and was in a truly prosperous frame. "As it regards the experience of David (to use the judicious reflections of Bridges) is there not something striking, and we had almost said, unexpected in the conclusion of this Psalm? To hear one who has throughout been expressing such holy and joyful aspirations for the salvation of his God, such fervent praises of his love, that we seem to shrink back from the comparison with him, as if considering him almost on the verge of heaven,—to hear this man after God's

own heart, sinking himself to the lowest dust, under a sense of the evil of his heart, and his perpetual tendency to wander from his God is indeed a most instructive lesson. It gives an accurate view of the conflict that must be sustained to the end in the believer's heart, and of the opposite graces which meet and flourish there." Job certainly was doing well when new floods of heavenly light poured in upon his soul, and God drew nearer to him than ever before, and communed with him from the whirlwind." I have heard of thee by the hearing of the ear," exclaims the holy man of Uz, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Job 42: 5, 6. That was a very prosperous day with Isaiah when he saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Then truly in God's light did he see light. And how was the holy prophet affected? "Who is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of people of unclean lips, for mine eyes have seen the King, the Lord of hosts." Isa. 6: 5. Nor can I think that Paul speaks of himself as a merely convicted sinner, when he cries out, "O wretched man that I am, who shall deliver me from the body of this death." Rom. 7: 24. Does he not say that to will was present with him? That he delighted in the law of God after the inward man? that with the mind he served the law of God? Who could honestly say all this but a regenerated soul? I fear that a disposition to throw the Apostle under the mere convicting power of the law, and thus detach that wonderful exclamation from the dialect of christian experience, has not been a little nourished by superficial views of the lingering corruptions of the believer's heart. What shall we say of this scripture? "There is not a just man upon earth that doeth good and sinneth not?" Eccl. 7: 20. And again of this: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Sin wherever it is found is no trifle; it is committed against an infinite God, can be taken away only by an infinite propitiation, and consequently in all its phases and modifications whether we find it in the hearts of the unregenerate, or of the righteous, is in itself an infinitely vile and loathsome thing. The judgment of the righteous is according to truth; the increasing illuminations of truth, and of that spirit that guides into all truth do not make us more guilty; but, by giving us more enlarged conception of the holiness of God and the infinite purity and strictness of his law, awaken in the mind corresponding conceptions of the turpitude of sin. What once we regarded perhaps as a trifle, we now look upon as a palpable wrong; what once we looked upon as a sin that was entitled to some apology, and deemed but trifling regrets; we now regard with unmingled detestation, and bemoan in dust and ashes. The sins of ignorance once disturbed us but little; but now when detected they awaken unfeigned distress, and especially in view of the ample means which God has furnished for guiding us to a sounder judgment, and the slothful manner in which we have been accustomed to use them. He has but a feeble sense of the turpitude of sin, and but a superficial jealousy over his treacherous heart—what shall we say of him? If a christian at all he is the vilest babe, scarcely half way through the alphabet of religion; certainly not in the ranks with Job and David, and Isaiah, and Paul, and Gains. Listen to the eminently pious Edwards. Long after he had entered upon his christian course, we find him employing language like the following: "My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind and in my mouth, infinite upon infinite, infinite upon infinite. When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell." Listen to the dying Fuller: "I am a great sinner, and if I am saved, it must be by great and sovereign grace." Carry directed the following words to be inscribed upon his tomb stone, as no doubt expressive of the habitual view which that eminent and holy man of God entertained of his own weakness and unworthiness:

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

Nor let any one suppose that the view which we now present conflicts at all with what has been said in regard to religious joy as constituting an important part of spiritual prosperity. A person may habitually entertain a profound sense of the evil of sin, of the sin of his own heart, and yet be joyful in the Lord. Indeed an enlarged and happy affecting view of sin is one needful means to sustain our spiritual consolations. In view of our dreadful maladies, shall we not suitably value and properly enjoy the precious balm of Gilead? How sweet are the promises to him that knows the grievousness of his wounds. He that sees the farthest into the caverns of his corruptions, will be likely to let down his bucket the deepest into the wells of salvation, and with the greatest joy draw up the needful supplies from the fountains of life. That man is not a little to be suspected who often boasts of great inward joy, but has never been familiar with the infinite plagues of his heart.

And now my blind, treacherous, deceitful heart, let me call thee to a faithful account. What is thy estimate of sin? How art thou affected by that which thy Maker infinitely abhors, which has been the cause of all thy grief, which nailed the Saviour to the accursed tree? Look into thy own deep recesses: dost thou not find much to deplore? And yet does every new discovery of thy wanderings and apathy and deceitfulness fill thee with new distress, and sink thee lower in the dust? "O wretched man that I am!" How prone to forget God; how neglectful of my solemn vows! How much pride, how much folly lurks within! What a multitude of vain thoughts press into my bosom, to hinder prayer, defile my sweetest joys, and mar my best thoughts of Christ, and of heaven! I loathe myself, and yet not as I ought. I hate my abominable corruptions, and yet how far short does my hatred fall of the hatredfulness of my sins.—Can it be that one whose abhorrence of sin is so feeble, is prospering in the ways of the Lord? I would begin anew to measure my guilt by the agonies of Calvary. Jesus, help me to look on thee whom I have pierced and mourn. "Search me O God and know my heart—purge me with hyssop and I shall be clean—cast me not away from thy presence, and take not thy holy Spirit from me."

Mr. W. A. Stickney:

DEAR SIR:—Persons may argue forever without any satisfactory conclusion, unless they first agree as to the weight which is to be attached to the proofs or evidences, which each has to adduce. It is here that our own radical differences lie. In my conception, you palpably and shockingly undervalue the Bible as a source of proof of what Christianity is, and as palpably and shamelessly overrate Church History.

The first sentence in your second Article exhibits both of these errors, (as I conceive them,) to a remarkable degree, though they characterize the whole of your 3d and 4th sections, to an alarming extent. You say, "But now suppose some one makes a well-arranged theory from Scripture, which entirely conflicts with this theory of what the church is." This I should add, by the way, is not my own theory, but the church's, otherwise I should never have received it.

I am not surprised that you should suppose it an easy matter to arrange a Theory from Scripture in regard to the church and the ministry, which entirely conflicts with yours, and seems infinitely more probable. I am not surprised that in this particular case, you should consider as much more solid and satisfactory ground for your opinion, than such an argument from Scripture as you have given, even the church's assertion of what the church is; thus making the church plaintiff, chief witness, judge and jury, all in its own cause. But excuse me if I cannot help feeling surprise and grief at the low estimate which you place upon Scripture generally. You seem to think that any body can arrange a theory from, and prove any thing by it. Has infidel had written this I should have set it down to his utter ignorance both of the Bible and the principles of Biblical Interpretation. But for one who has made the study of these, the business of his life, to intimate as you do that the Bible makes nothing certain as to what Christianity is, but leaves us to hunt for every thing in Church History, is fearful work. You as much as say that any thing can be proved from Scripture, or rather you plainly show that you really have no faith in being able to "prove" anything from it; a "rightful" conclusion truly. For my own part, I ask no man to believe as an essential part of the Christian system that which cannot be proved from Scripture alone. There are indeed many things, even religious truths, that the Bible alone would not teach us, and which learning of all kinds may assist us to discover. But then, these things I contented, are left doubtful, just because they were not necessary to be revealed or essential parts of the Christian system. You also intimate, as the Roman Catholic does, that those who take the Bible alone, differ more than others as to what Christianity teaches. This I deny. Put the evangelical Protestants together, of all the different denominations, and the little points on which they differ, are just as nothing to the great points on which they agree. They all agree as to what sin is, and who the Saviour is; and that man is to be justified by faith in Christ. They agree in doctrine better than the best physicians agree about the theories of diseases and their proper remedies; far more nearly than the politicians in Congress even from the same State, or from the same county. They agree better even as to what "the Church" is than those do whom you yourself call the "the Church." For the Roman Catholics seem you as excommunicated heretics and schismatics, and ten or twelve years ago, the Patriarch of Constantinople, the Head of the Greek Church, did not even know who the Archbishop of Canterbury was, and refused to take any notice of his letters of commendation. But listen to the general tenor of the preaching of the different evangelical denominations; they exchange pulpits, they unite in prayer, they direct penitents to Christ in the same way, they labor for and with each other. Look at the countless Tracts and volumes of the American Tract Society, every line of every page of which is read and approved by a deputed person from each denomination of Christians represented. It is true, evangelical Christians differ. But is it not plain that the difference springs from the men, not from the Bible. And will you now say there are so many conflicting theories about what the Scriptures teach, that we must not receive our own private opinions, but only those of the church? No, dear sir. The Bible tells us what to do. "If any man lack wisdom, let him ask of God." All things essential to Christianity can be drawn from the Bible, and from it alone, by prayer to the great Father of Light.—This is the doctrine of your own church. I only wish it were yours. It alone can guide us to what Christianity truly is. The reason of so many differences is that Christians do take their difficulties to their churches and ministers for solution, instead of taking them to God by prayer.

But now as to the singular and inflated value which you attach to Church History, or what you call, but I deny, to be the church's theory of what the church is. "This is not my own theory, but the church's, otherwise I should never have received it." Have you ever in the course of your investigations of Church History come across the account of that good old monk who outwitted the Evil Spirit himself, when seeking to cheat him out of his faith thus:—It is said that Satan came to him and temptingly asked him his belief. "I believe what the church believes." "And what does the church believe?" "What I believe." The legend says that the Evil One could not get round the old monk, and went his way. Allow me more seriously to ask

if in order to ascertain what the church's theory is, you must not already have settled in your own mind the very question to be determined, i. e. what the church itself is. This is as if a man should talk of erecting a ladder by letting it lean against his own head and climbing up to the top of it. Such a man would have to lose his head in the process if he had not already done so, before he could speak thus. Yet this is the whole amount of that most "solemn appeal" and argument to be considered and reconsidered—a palpable *petitio principii*.

The moral fault of this sort of reasoning is however ten times worse than the intellectual. Each one's theory, or opinion of what Scripture teaches you tell us, your own included, is entitled to equal respect, that is as you go on to show to no respect at all, but the church's theory or opinion is the one that is to be received;—to this we must yield the right of private judgment. But you seem to have no misgivings about your theory of what the church teaches, no disposition to yield your private judgment there. What is it then, in fact, that you do yield—nominally your private judgment, but really the Bible. For if the very words of the blessed Saviour, according to our private judgment, teach one thing and the words of the church, according to this same standard teach something very different, we are to have full confidence in our private judgment when the church speaks, and none only when Christ is the teacher. I say then, and you cannot gainsay it, that this is neither more nor less than putting what you call the church, (but what is in fact nothing better than Church History, and often only forged scraps of that, as I shall soon have occasion to show.)—putting what you call the church, in authority, quite above Jesus Christ. Is not this another of those "rightful" things which you say you have been putting for the last three years. The decrees of general Councils are to have a weight according to you, with your private judgments to which Christ's Sermon on the Mount must yield. I will not stop to discuss whether to believe thus, is to be a "well-informed churchman," but it is exactly the opposite of being a well-informed Christian, for a Christian is one who has just the same confidence in the plain meaning of the words of Christ, which you yield blindly to the opinions of what you call the church. The New Testament teaches that "marriage is honorable in all," but if the ancient church seems to say that marriage is not honorable in all, but that a state of celibacy is one of superior holiness and honor, you say we must yield our private interpretations of Scripture and walk according to our private interpretations of the teachings of the church. Now, notice the matter as you will, this system is nothing less than *anti-Christ*, for it puts the church (or what you call the church) above Christ and in opposition to Christ.

All the genuine facts of Church History are to be studied, not as you intimate, as the decisions of judges, but as the testimony of so many witnesses. The distinction is obvious. You may often cross-question witnesses and extract that which shall make them prove just the opposite of what they desire, and at first seem to prove, something precisely the reverse of their own opinions. Take for instance, the Fathers, one and all, the general Councils and Councils not general, and let any claim be once asserted, however monstrous, but tending to increase the dignity of the clergy and of the rites they administered, and it is easy to see, that composed as these bodies were, of Bishops themselves, it will be concurred in *semper ubique et ab omnibus*. It was thus the maxim, "no church without a Bishop," got into vogue, and the three orders of Bishop, Priest and Deacon. Thus was it that Bishops obtained a Lordship and dominion over God's heritage, from which Apostles shrank.—(2 Cor. 1:24; 1 Pet. 5:2.) But only allow us to cross-question these witnesses, the most arrogant and unscrupulous of them all, and they will let out something proving that "in the beginning it was not so."

I prize and venerate the opinions of holy men in ancient times, especially in the early centuries of the Christian era. "There were giants in the earth in those days." But yet some of the best of these men were credulous to the last degree, and most of them unscrupulous to boot. They "considered it of no importance whether an antagonist were confounded by base artifices or by solid arguments." That mode of dispute which the ancients called *economical* became "almost universally approved." "This vicious disposition to circumvent and confound an adversary rather than confute him with sound argument, produced also a multitude of books falsely bearing on their front the names of certain distinguished men." For the greater part of mankind being influenced more by the authority of names than by reason and divine declarations the writers conceived they must prefix the names of the greatest weight to their books in order to oppose successfully their adversaries." (Moshem's Ch. Hist. Cent. 3, Part 2, Chap. 3, Sec. 10, 11.) I could fill pages of extracts and proofs *ad nauseam*, on this point. They made use of "pious frauds" to effect all their purposes, and among them, this most prominently the establishment after their own heart, of the three orders, "Bishops, Priests and Deacons." They interpolated almost all the most ancient of the Fathers. You will ask, however, if we have not in this age, by the aid of sound critical learning, become able to separate pretty accurately, the true from the false. I thought we had pretty well, until you have now convinced me to the contrary, by yourself quoting some of the most palpable of these forgeries as your very strongest proofs of Apostolic succession. I do not, of course believe for a moment, that you suspected the forgery, but if one like you, whose thoughts by day and dreams by night are about nothing

*In the Christian Review, No. 50, June, 1848, pp. 205—8, I have discussed this whole subject more fully, if the reader feels any curiosity to pursue it further.

else so much as the Fathers, can be so easily imposed on, what kind of a foundation is this on which to build the whole fabric of our hopes, in regard to truths, "without which, it is fearful to live or die." You quote, for instance, what you call a passage from Clement, about "High Priest, Priest and Levite," (Ep. ad Cor. 40,) the only passage of the slightest importance really that you do quote from him, if it were genuine. But in the first place, you know, for every line of his that is genuine, more than ten have come down to us in his name, clear forgeries, and although the Epistle you quote has been less interpolated than some other writings, yet even this Epistle seems to have been corrupted by some indiscreet person who was sorry to see no more marks of erudition and genius in a production of so great a man." (Moshem, Cent. 1, Part 2, ch. 2, sect. 18. See also Giesler, vol. 1, p. 67, note 2.) With regard to the very passage you have quoted to prove Episcopacy, Neander, the most judicious, truthful and profound church historian of any age, brings it forward as an "important interpolation," a "palpable contradiction" to the rest of "the whole Epistle" throughout, which "Bishops and Presbyters were placed wholly on a level" according to "the simple relations of the oldest constitution of the Christian church." (Neander's Ch. Hist. vol. 1, pp. 658—9. Torrey.) It would be easy to bring a dozen passages from the genuine parts of this Epistle to show that Clement knew of but two orders of the ministry, i. e. (1.) Bishops or Presbyters, (whom he always speaks of as the same order;) and (2.) Deacons. One of these passages you have yourself quoted, quite unconscious of its real bearing, and miserably disguised and disfigured in the translation. For this I do not impeach you in the least, as you seem to have taken it, translation and all, from Cave, a high churchman, who took care not to put so dangerous a passage in undisguised English. The passages properly read "The Apostles . . . appointed the first fruits of their conversions to be Bishops and Deacons," (*ἐκ τῶν πρώτων τῶν βαπτισμένων*, § 42.) If Clement had known of any intermediate order between them, it is certain he could not here have avoided alluding to it. He constantly calls all Presbyters, Bishops, and the Episcopate. You are as unfortunate in endeavoring to represent the views of Neander in the 19th century, as of Clement of Rome, in the 1st, as any one may see by turning to his Church History, vol. 1, pp. 190—91. He there expressly testifies that "the names Presbyter and Bishop were interchanged for each other until far into the 2d century," and that the latter were only "*Primi inter pares*."—As you tell us you possess a volume of his writings, let me earnestly commend it to your perusal, whichever it may happen to be. Should it chance to be his *Planting and Training* of the Christian church, instead of any volume of the History, if you will turn to Book 3, chap. 5, p. 92, you will there find that you have as utterly misconceived in your last article, the views of one of the most learned of men, as you have the spirit of one of the most truth loving. Could you borrow a little of his accuracy and carefulness in making quotations and representing the views of the authors you allude to, it would save me much trouble. As for the quotations you make from Ignatius, they are proofs of nothing except the audacity of some reckless monk, who a century or two later, in order to glorify the three orders for which you contend as so essential, blasphemously tried to represent "the Bishop as presiding in the place of God, the Presbyters in the place of the council of the Apostles, and the Deacons intrusted with the ministry of Jesus Christ," (ad Magn.) So again, "Let all reverence the Deacons as Jesus Christ, and the Bishop as the Father and the Presbytery as the Sanhedrim of God and the College of the Apostles." (Ep. to Trallians Cave.)

Your own example, then, may well serve to illustrate the difficulty of having to depend upon the Fathers for proof of those things "without which it is fearful to live or die," and the whole may show the great difficulty of convincing you of any religious truth, while your retain this exactly inverted idea of the Bible and Church History. It all amounts to this, the Bible (that is the plain meaning of the Bible according to your private judgment,) is fallible, but the Church, (that is the plain meaning of certain scraps of Church History, according to your private judgment,) is infallible. You treat the Bible as I treat Church History, and the most fabulous fragments of Church History as if they were the Bible. The whole system of Puseyism and Roman Catholicism rests on this basis, and nothing else.

Correcting some of the mistakes into which you have fallen (and I assure you I have not alluded to one half that I have marked,) and your inverted views of the relations of Scripture and Church History has occupied so much space that I shall not have room here to do much more than state the points of difference between us as to Apostolic Succession, leaving it till some other opportunity offers, to show the correctness of these views.

In my last, I tried to show that I am something of a churchman in my way as you are in yours; the difference between us being that I truly understand what a church is and you do not. So now, I remark, that I am an Episcopalian, a true Episcopalian, that is, I fully believe Bishops to be Scriptural officers of a church; the difference between us being as to what a true and Scriptural Bishop is.

I assert that every Pastor of each single Christian church is indeed a true Bishop, (Phil. 1:1) in other words, that all real Presbyters are scripturally, and were originally of exactly the same order as Bishops, with all the same inherent powers, and even called by both of these titles interchangeably. (See Titus 1:5, 7, where "elders," literally *Presbyters* *ἡγέρωτες* are afterwards called "Bishops," and Acts 20:17 and 28, where the same thing occurs, the term

"overseers" in verse 28 being literally *Bishops* *ἐπίσκοποι*.) Or in still other words, I hold to but two orders of church officers, Bishops or Presbyters and Deacons. On the other hand, you make three essential speaking in your 2nd section, of "the three grades of the Christian ministry, Bishop, Priest, [or Presbyter] and Deacon, as developments of the Jewish High Priest, Priest and Deacon;" thus making Bishops to usurp the place not of Apostles, but of Jesus Christ, who alone is High Priest in the Christian Dispensation, and is called by that very title no fewer than fourteen times in the single Epistle to the Hebrews.

You claim that all true Bishops are successors of the twelve Apostles of the Lamb—are in fact themselves "Apostles" (sent as they were sent,) too modest to take the name, though not too modest to assume and assert the prerogatives and powers of Apostles, and that they have derived their authority by imposition of hands in unbroken succession. I assert, on the contrary, that since the times of the Apostles, the meanings of terms has been palpably, flagrantly, and in part by "pious frauds" altered by those who introduced and supported the innovation of the three orders in the place of two, and that in this way it is that Bishops and Presbyters have come to be other than synonymous names for the same order of men. It is thus alone Bishops are by any considered successors of the twelve Apostles, otherwise than all ministers may be so considered. I contend not only that, no man can shew the shadow of a claim to any other kind of succession from the Apostles than the succession of Presbyters or Pastors, but that modern Episcopals can certainly shew no valid succession even of that kind. And further, I maintain that "the twelve Apostles" are in Scripture (Rev. 21:14) technically thus named so as to preclude all idea of succession. That they were supernaturally gifted and inspired men, who must literally have "seen Jesus Christ after he rose from the dead" and be "witnesses of the resurrection," (Acts 1:23)—that they could impart their office to none, and that we have not the slightest reason to believe they ever once attempted it. That in the only two cases of Apostles appointed after the Resurrection, (Matthias and Paul,) they received their commissions directly from the Lord Jesus Christ himself; not in either case being ever chosen by those who were Apostles before, or ordained" by the imposition of their hands, or in any way whatever, by them specially. In one of these cases, at least, this is distinctly put on record, on purpose to shew that the office was not capable of being imparted or received from the Apostles, or from any one but the Lord Jesus Christ himself, (Gal. 1:1, 12, 17, 19.) I assert that the Apostles never once pretend to impart their office to any man, and therefore, in this your own sense had no successors and that it is the duty of every Christian church, in which such pretensions are put forth, to "try them which say they are Apostles," (Rev. 2:2.) and until they can produce the miraculous "signs of an Apostle" alluded to by Paul, (2 Cor. 12:12.) reject all such claims as unfounded, and perhaps I should add, impious arrogations. You know that the best of your Bishops if you were to address them by what you consider the rightful name of their office—"Apostles," would shrink back with horror from it as from profanity, and say "see thou do it not." They would repudiate the very idea as even the Epistles of Ignatius, corrupted as they are, yet make him to do again and again. (Ep. to Rom. iv. to Trall. iii.)

You will, I think, concede that I have at least clearly stated the points at issue between us, and that if my views are correct the last vestige of all your exclusive pretensions must fall to the ground, and your aspersions upon the Baptists and other denominations recoil upon you as something far worse than idle bombast. You will, however, perhaps say that on my part, at present, this is all mere assertion. Nor do I claim for it more, except as supported by the passages I have quoted from Scripture. The proofs however, both from Scripture and Church History also, are all arranged before me now but deferred for want of room. There lies also on my table, written out at length, a full consideration of each passage of Scripture at all alluded to by you. But I feel that this discussion is likely to wander from the true point which you undertook to prove, and it is said have been been circulating tracts to assert, i. e. that the Baptists were founded by John Puccold and John Matthias, A. D. 1534. After you have attempted this, should you or the public desire it, I will (time permitting) give you ample proofs of all I have asserted.

Again, allow me before I lay down my pen to assure you of my strong personal regard for yourself, and my earnest desires for your health and happiness. I shall ever entertain a warm regard for your earnestness, and the openness with which you avow what you think to be truth. May Almighty God, Father Son and Spirit, guide us both more fully into the knowledge, love and obedience of what he has been pleased to reveal for our guidance.

Ever, with much regard,
Very truly yours,
T. F. CURTIS.

*To the mere English reader, Acts 1:22, "must one be ordained" might seem to favor your views of Apostolic succession, but you will be aware from your Greek Testament, that this is a gross mistranslation, that the more proper rendering would be "must one become," (*γενεσθαι*) with us a witness of the resurrection."

Teacher Wanted.
At the last Session of the Board of Trustees of Mississippi Baptist College, Monday the 2nd of 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, per 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. WHITEFIELD, Pres.
June 13, 1851. 16-1f

Mortuary.

DIED—Of Cholera, in Houston, Texas, on the 5th of June. Mr. STEPHEN HOGUE.
Seldom has it been my lot to record the death of one so much lamented. One week since, he was in the full vigor of health and youth, and now a lifeless corpse in the dark grave—alas, how uncertain is life!
Bro. Hogue was a native of England. He removed to Texas in 1849. He was converted and joined the Baptist church in this city in March, 1850—was a generous and obliging friend, and from the time of his baptism to his death, he lived the life of a devoted Christian. He loved to visit the poor and the distressed; he ever took an active part in our Prayer Meetings, indeed he was ready for every good work. On Saturday last, he was attacked with Diarrhea, which was allowed to continue, until it assumed the most violent form of Asiatic Cholera. Though he suffered intensely during his last hours, he died "the death of the righteous," his last end was peaceful and happy,—of him it may be said, "He fell asleep in Jesus."

Business Department.

RECEIPT LIST.

Receipts for the South Western Baptist			
NAMES.	AMOUNT.	Vol.	No.
J W Frost,	\$2 50	3	52
Jno Grozier,	2 50	3	52
Stephen B Robinson,	2 50	3	52
Abisha Nelson,	2 50	3	52
Eliza Nelson,	2 50	3	52
J H Nelson,	2 50	3	52
J R Nelson,	2 50	3	52
Edward Nelson,	2 50	3	52
Rev Thomas Nelson,	2 50	3	52
D W Nelson,	2 50	4	15
Washington Nelson,	2 50	4	15
Josiah H Stokes,	2 50	4	15
Col M J Bean,	2 50	4	15
James Farrier,	2 40	4	14
C C Pennington,	2 50	4	15
M J Barnett,	2 50	4	15
J A DeWitt,	2 50	4	15
Matthias Moody,	2 50	4	15
John Jenkins,	2 50	4	15
Saml Woodin,	2 50	3	62
Mrs Jane Thornton,	2 50	4	15
Dr J N Morant,	2 50	4	15
Mrs Sarah Price,	2 50	4	15
T E Rucker,	2 50	4	15
Moses Cockerell,	2 50	4	15
S S Pearson,	2 50	4	15
Rev J O B Dargan,	2 50	4	24
Rev W S Lloyd,	3 00	4	8
R S Lide,	2 50	3	35
John S Beale,	5 00	4	52
Wm Tucker,	2 50	3	52
George Morris,	2 50	4	12
G W Morgan,	2 50	3	35
Miss Mary Jones,	2 50	4	15
F F Westbrook,	2 50	3	52

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.
" Fort Adams, Stephen Tickell.
" Woodville, Rev. T. Kingsbury.
" Port Gibson, E. B. Thompson.
" Rodney, Silas H. Goleman.
" Liberty, Rev. H. McKnight.
" Pass Christian, Rev. W. H. Anderson.
" Barton, Rev. M. Bennett.
" France's Mills, S. Morehead.
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" Raymond, Rev. R. Warner, M. D.
" Pine Bluff, Rev. Wm. F. Green.
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" Brandon, Rev. T. Willingham.
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Natchez and Washington, Rev. B. B. GIBBS.
Warrenton and part of Vicksburg, WM H TURNER.
Oshoma and Camden, A. PERRANCE, P. M.
Anti Bank and Brownsville, N. L. TABOR.
Gibson Meshulaville, Rev. W. B. LLOYD.
Cardiff and Mill Dale, DICKERSON WATTS.
Decatur, Philadelphia and Pulaski, Rev. N. L. CLARKE.
Blackwater, De Kalb and Jones Bluff, Ala., Rev. M. ROSS.
Hernando, Sinnatoba, and Elm Grove, R. T. SHER-
Starville, Double Springs and Ash Creek, Rev. J. T. FREEMAN.
Cerro, Middleton, Kilmichael, Rev. D. KING.
Cornersville, Holly Springs and Chulahoma, Rev. Jos R. HAMPTON.
Coffeeville, Charleston, Oakland, Providence, Preston, California, Sabogaly, Jones Mills, and Graysport, Wm K. B. ALTON.
Houston, Oak Grove, Buena Vista, Houlika, and Cedar Bluff, Wm K. HARRISON.
Marion, Lauderdale Springs, Alandutcha, and Daleville, Rev. Wm P. CARTER.
Lexington, Black Hawk, Tchula, Wheeling, Ebenezer, and Emory, Rev. D. T. DUBRE.
Panda, Burlington, Mt Sylvania, Rices Roads, and Spring Port, Rev. H. W. MIDDLETON.
Pontotoc, Poplar Springs, Red Land, Cherry Creek, and Birmingham, Rev. JAMES DAVIS.

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. Alabama.
Rev. J. HARTWELL, D. D., Marengo Co. Mississippi.
G. G. GRIFFIN, M. D., Sumter Co. Texas.
HILLARY TALBERT, Esq., Sumter Co. Texas.
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Rev. F. C. LOWRY, Marion.
J. H. BROWN, Esq., Marion.
Rev. A. W. CHAMBLISS, Marion.
Pres. S. S. SHERMAN, Marion.
M. P. JEWETT, Principal.
Marion, June 10, 1851.

T. M. BENSON. JAMES HOGUE. D. W. HOGUE.
BENSON & HOGUES,
Commission Merchants,
Corner of Canal and Magazine Streets,
NEW ORLEANS.
ORDERS for any description of Merchandise filled with despatch, under the personal supervision of one of the Firm.
June 1, 1851. 44-1f

Baptist Memorial.

1851. **BRILLIANT INDUCEMENTS TO SUBSCRIBE.**
THE present volume contains an elegant Portrait of the Editor of the late "Rev. John Peck," of "Rev. R. B. C. Howell, D. D." and the July number will contain a splendid Portrait of the late "Rev. Porter Clay," and brother of HON. HENRY CLAY!
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 the 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 10-1f

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, Dyestuffs, Brushes, Window-glass, Stationery, Perfumery, &c., &c., selected with great care and distinguished 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 a 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 efficacy of his system. We wish him all the success which the merits of his new system deserve.—*Madison Family Visitor*, March 19 '51. 3-1f

Works Just Published by

GOULD & LINCOLN,
59 Washington Street, Boston.
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THE HEAVENLY FOOTMAN; or a description of the man who gets to heaven; together with directions how to run so as to obtain it. By JOHN BUNYAN. 32mo. cloth gilt. 31 cts.
Nov. 1, 1850.

Fletcher's Late Publications.

JOHN FOSTER ON MISSIONS, with an Essay on the Supremacy 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, while it 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.
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15 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.

For Sale.

THE brick Store House and lot belonging to the estate of Wm. Boruchus deceased, situated on the North-West corner of the Public Square, (now occupied by Mr. J. G. Hockaday.) 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 a valuable property.
ALSO—At the same time and place will be sold the S. E. q. fractional Sec. 3, T. 20, R. 9, containing 42 sixty-two one hundredth acres; N. E. q. Sec. 10, T. 19, R. 7, containing 30 ten hundredth acres; N. W. q. fractional Sec. 3, T. 19, R. 8, containing thirty-eight and eight a half one hundred acres; N. E. q. N. W. q. Sec. 15, T. 20, R. 9, forty and seven tenths acres; S. W. q. of S. W. q. 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.
June 18, 1851. 16-1f

G. W. GRIGGS, D. D. S.

WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, and is as 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 Clamps; 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.
A. B. All work, warranted, and charges reasonable.
Feb. 12, 1851. 15-50

POETRY.

A Home in Heaven.

A Home in Heaven! what a joyful thought,
As the poor man toils in his weary lot!
His heart oppressed, and with anguish driven,
From his home below—to his home in Heaven.

A home in Heaven! as the sufferer lies
On his bed of pain, and uplifts his eyes
To that bright home, what a joy is given;
With the blessed thought of his home in Heaven.

A home in Heaven! when our pleasures fade,
And our wealth and fame in the dust are laid;
And strength decays, and our health is riven,
We are happy still with our home in Heaven.

A home in Heaven! when the faint heart bleeds,
By the Spirit's stroke for its evil deeds;
Oh! then what bliss in that heart forgiven,
Does the hope inspire of a home in Heaven.

A home in Heaven! when our friends are fled,
To the cheerless gloom of the mouldering dead;
We wait in hope on the promise given;
We will meet up there in our home in Heaven.

A home in Heaven! when the wheel is broke,
And the golden bowl by the terror stroke;
When life's bright sun sinks in death's dark even
We will then fly up to our home in Heaven.

A home in Heaven! oh, the glorious home,
And the Spirit joined with the bride says come!
Come, seek his face, and your sins forgiven,
And rejoice in hope of your home in Heaven.

Miscellaneous.

Specimens of Old English Manners.

In the reign of James I, men and women were looking-glasses publicly; the men as brooches or ornaments in their hats; and the women at their girdles or on their bosoms, or sometimes (like the ladies of our day) in the center of their fans, which were then made of feathers inserted into silver or ivory tubes.

At least every guest brought his own knife, and a whetstone was placed behind the door, upon which he sharpened his knife as he entered.

In 1564, a Dutchman, named William Boonon, brought the first coach into England; and it is said the sight of it put both horses and men into amazement. Some said it was a crab shell, brought out of China; and some imagined it to be one of the *Pagan Temples*, in which the Canibals adored the devil.

The business of cap-making was ruined in 1561 by the common wearing of hats, which then came into vogue.

Smoothing irons are of late invention; in the reign of Queen Elizabeth and James I, large stones, inscribed with texts of Scripture, were used for that purpose.

A Mrs. Isabel Denton, of Leeds, is said to have first invented hats and baskets made of straw.

In 1631, two rich women desired to marry the Earl of Huntington, for the sake of the title. One of them offered to lay down £20,000 on the day of her marriage. The other offered £500 a year during his life, and £6,000 in cash, he to go to church with her and marry her; immediately after the ceremony they were to take leave at the church door, and never see each other again.

In clarendon's papers is the following: "At Henley, upon the Thames, a woman, speaking against taxation imposed by Parliament, was ordered by the committee to have her tongue fastened by a nail to the body of a tree by the way-side, on a market-day, which was accordingly done, and a paper, in great letters, setting forth the heinousness of the crime, was fixed to her back.

Female Influence for Temperance.

We need more of female influence.—What can surpass it? What tyranny of evil can stand before it? What law of fashion does not yield to its power? And why should it not be ours? Who suffers like woman? Who drinks to the dregs the cup of bitterness like the drunkard's wife? And who is often the drunkard's wife, but the delicately reared daughter of her who controlled the fashion and would have wine in her parties? There is not a lady who sets before young men the intoxicating cup, concerning whom we may not say, Father, forgive her; she knows not what she does. When the destinies of men are all unfolded in the final day, how many of the lost will reflect with anguish on female influence! We need it all for good, and none for evil. We need it in the nursery, where mothers can imbue the minds of children with temperance principles. We need it in childhood and youth, when a mother's example and a mother's warnings and kind admonitions are like a golden chain. We need it in society, in the social circle, and even in the business of life, wherever woman reigns supreme. Thanks be to God, that we have it so extensively throughout the land. And now, if all respectable families would shut intoxicating drinks from their social gatherings, comparatively few of our young men would go to a drunkard's grave.

The Partial Cat.

The story of "The Religious Dog" in the Congregationalist of September 27th, brought to my remembrance a scarcely less remarkable cat, that recently belonged to a bed of mine, from whose lips I had the following and many other interesting details. Now my aunt is one of the best of women, the widow of a clergyman, and a hundred miles from Boston, who would not for the world state what was not true, and her cat, if not "religious," was a great favorite in the family, and endowed with some qualities not usually credited to her humble species.

Puss, at one time, had a very interesting family of little kittens. They were all bright and active, but one of them was observed to have a greater resemblance to its mother than the rest, and was indeed the prettiest kitten of the whole, and the mother showed a peculiar attachment to it. A neighbor begged one of them of my aunt, and being allowed her choice, selected the favorite and carried it home. All this occurred in the absence of the fa-

line mother, who, on her return, evidently observed with concern the absence of her pet. She immediately commenced searching the house and out buildings, insisted on having the doors open for her admission to all the rooms in the house, and when satisfied that it was not on the premises, she instituted a similar search through the neighborhood. Occasionally she would return to her remaining little ones for the purpose of meeting their demands on her for nourishment, and then she would again renew the search for her lost favorite. Having explored the premises of all the near neighbors, she at length entered the last house in the village, where she finally found the object of her long and persevering pursuit.—She caressed it with every manifestation of maternal fondness and delight, fed it, and then, much to the surprise of the lady of the house, took her departure, leaving the kitten behind. She was not, however, long absent. In a few hours she returned, bringing one of her other kittens in her mouth, which she placed on the floor beside the newly found. Ah! thought the lady—so I am to have the mother and all her progeny quartered upon me. This, however, was not the intention of the cat; for, after caressing the kitten she had brought for a few moments, she took the other in her mouth and carried it to its former home, and never afterwards visited the one she had given in exchange for it.—*Congregationalist.*

SAGACITY OF A DOG.—The following curious instance is related by the Edinburgh Weekly Register: "The animal belonged to a celebrated chemist, who tried upon it the effect of a certain poison, and upon the next day administered a counter poison which had the effect of persevering the creature's life. The next day another dose was offered him; but *merci!* said he would not touch it. Different sorts of poisonous drugs were presented to him: but he resolutely refused all. Bread was offered but he would not touch it; meat, but he turned from it; water, but he would not drink. To reassure him, his master offered him bread and meat of which he himself ate in the dog's presence; and of that the sagacious animal hesitated not to partake. He was taken to a fountain, but he would drink nowhere but from the spot where the water gushed free and fresh. This continued several days, until the master, touched by the extraordinary intelligence of the poor creature, resolved to make no more attempts upon him with his poisons. The dog is now very gay and very happy, but will eat nothing that he does not first see his master touch, not will he drink except from the purest spot of the fountain."

JUDICIAL INTEGRITY.—Judge Sewall, of Massachusetts, who died in 1780, went one day into a hatter's shop, in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is the price?" said the judge. "If they answer your purpose," replied the other, "you may have them and welcome." The Judge, upon hearing this, laid them down, and bowing, was leaving the shop, upon which the hatter said to him, "Pray, sir, your honor has forgotten the principal object of your visit." "By no means," answered the Judge; "if you please to set a price, I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving to the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgment."

From the American Agriculturist.
Southern Cattle.
HOUSTON, TEXAS, Jan. 1851.

There are some individuals in this State who own as many as 6,000 head of cattle. They seldom feed anything but their oxen. About the 1st of March, the person owning the cattle gets all his cow drivers together, generally 30 or 40 in number, mounted on horses of his own raising. They then proceed to the prairie where the cattle range, and collect them together for miles around, into a herd; they then proceed to separate the cows and calves from the dry cattle. This as you would most likely expect, occupies a whole day, with all the hands which can be obtained.

After getting the cows and calves by themselves, they are driven into a large pen, capable of holding several thousand. The calves are then kept up for a month or six weeks (their mothers being turned in with them every evening where they remain all night and are turned out again in the morning.) In these large herds, the increase is generally 1,500 to 1,600 a year, and their owner sells 700 or 800 beaves annually, at from \$10 to \$15 per head.

I think this State will eventually be one of the greatest stock-raising countries in the world. It is every where well watered and consists almost wholly of prairie land which in all seasons of the year, contains a sufficient quantity of grass to sustain any number of cattle; and moreover, the climate is so mild that there is not the least necessity for artificial shelter during the winter. In this country, we very seldom hear of cattle dying with the murrain, and similar diseases to which they are subject. Sometimes in the heat of summer, the fattest of the cattle die; but this is seldom the case unless they have been driven very hard.

Most of the cattle in this State are of the Spanish descent, and may be known by their long horns, fierce and savage looks, and their apparent dislike of mankind. It is almost impossible to tame a Spanish cow, so that she will come into the pen without trouble, or be milked without being tied; for this is the way in which most of our milk cows are tamed; but after a while, they get so

that they will only stand when the rope is around their horns. But what is very singular, you seldom see a large stock raiser who has a sufficient quantity of milk and butter for his table. I am well acquainted with a man, who owns 3,000 head of cattle, and yet is obliged to buy all his butter.

The cattle are never salted, and never see a pen more than once or twice a year.

Farmers Versus Merchants.

Young men from the country are migrating by boards to the crowded cities, seeking for employment. They are impatient of slow and toilsome returns for plodding industry, and covet a rapid accumulation of wealth in mercantile life.—The following extract from Hunt's Magazine may damp the ardor of such aspirants and teach the lesson that all is not gold that glitters.

"It is asserted that but one eminent merchant (and his death is still recent and lamented) has ever continued in active business in the city of New York to the close of a long life, without undergoing bankruptcy or a suspension of payments in some of the various crises through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have some foundation, and I think it would be difficult for either of us to add to the number.

"It is also asserted by reliable authority, from records kept during periods of twenty to forty years, that of every hundred persons who commence business in Boston, ninety-five at least die poor; that of the same number in New York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy; while in Philadelphia the proportion is still smaller.

By the statistics of bankruptcy, as collected under the uniform bankrupt law of 1841—

The number of applicants for relief under that law were	33,739
The number of creditors returned	1,049,603
The amount of debts stated	410,931,615
The valuation of property surrendered	43,697,307
"If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?"	
"In the Southern district of New York one cent was paid, on an average. For each dollar due; in the northern district, 12-3 cents, being by far the largest dividend. In Connecticut the average dividend was somewhat over half a cent on each dollar.	
In Mississippi it was	6 cents to \$1,000
In Maine	1-2 " 100
In Michigan and Iowa	1-4 " 100
In Massachusetts	4 " 100
In New Jersey	1 " 100
In Tennessee	4 1-2 " 100
In Maryland	1 dollar to 100
In Kentucky	8 " 1,000
In Illinois	1 " 1,500
In Pennsylvania, East Virginia, South Alabama, Washington,	Nothing."

Colors of the Earth.

Colors are spread over all nature with exquisite beauty and adaptation; the earth is clothed with a mantle of delightful green, interspersed with the most brilliant hues shrubs, trees and flowers.—In point of refrangibility, green holds the middle place between the two extremes of violet and red. Neither too dark nor too bright, on the eye, when wearied with livelier or sombre colors, delights to repose. Were the earth's surface of a black color, it would be distressing to look upon as the eye and mind are at present constituted. Or were white the prevailing hue, our eyes would be dazzled with excessive brightness, and would turn away from all objects with pain and weariness. The color of the sky is deep blue, contrasting pleasantly with the soft green of the earth. The blueness of the sky may be caused by the particles of the air, and the minute globules of moisture constantly floating among them, reflecting the blue rays; or it may result from the circumstance, that of all the rays reflected from the earth into the atmosphere, the blue being most refracted, have the least momentum, and are consequently more liable to be reflected back to the eye.—Nor is variety of hue wanting in the air. Clouds of almost all colors and varieties of tinge, frequently move before the delighted eye, like the splendid scenes of a vast theatre. The sparkling lustre of universal sunshine, the lurid glare of the thunder cloud, the crimson streaks of morning and the rich and ever varying glories of sunset, successively solicit our admiration and delight. Yet the eye would tire, even on these, if of continual occurrence, and hence the prevailing hue which has been chosen is the pure azure of the unclouded atmosphere, or the sombre shade of the rain cloud.—*Saunders phil. of the Seasons.*

The richest of the Rothschilds is stated to be Baron Anselm, said to be worth seven millions. The aggregate capital employed by the Rothschilds in their seven European firms is computed at twenty-five millions sterling!

A Teacher Wanted.

A LADY of undoubted qualifications and experience may obtain a desirable situation by early application to the subscriber.
W. S. BARTON.
Union Springs, Macon Co. Ala. ap8.4w.

THOS. ANDERSON, | WM. BURKS, | GEO. P. KELLY
ANDERSON, BURKS & Co
Factors and Commission Merchants,
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ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.
Mobile, March, 5, 1851. pt

Special Notices.

Magnificent Premiums.

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

1. Every brother furnishing us *two cash* subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the 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 cash* subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deacons' Office. These are all superb works, of permanent interest.
3. Every brother furnishing us with *ten cash* subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jewell on Singing or the Atonement. These, also, are works of rare merit and interest.
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 Cradon's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
6. Every brother furnishing *twenty-five cash* subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict'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, doubly columned pages. It is the best work of the sort in the world.

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

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

Faculty.
PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
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GOVERNORS.
MISS M. A. GRISWOLD, Matron and Nurse.
MRS. H. C. EASTMAN, Steward of the Department.
WM. HORNBUCKLE, Esq. AND LADY.

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

At no period, has it been favored with an 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. In 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 deservedly occupying a high position in this community. They have always furnished a pleasant home to the Pupils of the Judson.

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

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

With 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 Sch. arship and Department 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 only from the date of entrance.

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

M. P. JEWETT.

January 8, 1851.

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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 6-ly

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Sep. 10, 1850. 38-ly

SALEM SCHOOL
44 miles on the road leading from Talladega to Huntsville.

No. of Students during the past School year, 104.
No. Boarders 56.
N. Classical Scholars 34.

THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms.
Tuition—Elementary department, per session, \$10 00
20 weeks, More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00

The house is large and commodious, with five rooms, four fire places, and three stoves.
The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

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

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

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

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

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

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

Marion, Feb. 20th 850.
DRUGS! DRUGS!! DRUGS!!!
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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.

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

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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.

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Oct. 30. 41-ly

Medical Notice.
DR. GEO. S. BRYANT, 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. 23, 1851. 47-ly
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

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ISAAC WILLIAMS.

December 18, 1850 42-ly

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. 44-ly

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 houses formerly occupied by Mr. Wm. Huntington.
MARION, Jan. 29th 1851. 48-ly

H. H. HANSELL & BRO.
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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 styles of Saddles, Harness, Trunks, &c., and with every article pertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.

New Orleans, Jan. 15, 1851. 47-ly

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

Faculty:
REV. HENRY L. GRAVES, President, A. M., M. A., WARREN COWLES, Mr. DANIEL WITT, Professor, MR. HENRY STEINBAUM, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German languages, and Painting, MRS. LOUISA BUTLER, Teacher of Music and Embroidery.