

South Western Baptist.

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

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

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

R. C. BURLESON, Corresponding Editor.

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TERMS.
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Religious Miscellany.

For the South Western Baptist.

To the Baptists of Mississippi.

Dear Bro. Chambliss:—Having in a previous number expressed my views in regard to the seeming indolence and worldliness of some of our ministers, endeavoring to dissuade them from pursuing such a course, but to use more diligence in their holy work; in this I propose to address my lay brethren. Let me remark, then, that notwithstanding many of the Baptists in our State possess energy of character; whose pious zeal and untiring labors are productive of much good; there are still numerous causes which create discord; and impede our onward march in the service of our blessed Redeemer. It is a few of these I design pointing out.

To tell them all, would take a thousand tongues, a throat of brass, and adamantine lungs.

1. Our brethren do not act in good faith towards their pastors. True, our brethren do not act precipitately in choosing their pastors—they deliberate; but is it not frequently upon other qualifications than those laid down in the New Testament for their guide? Before choosing a pastor, the members should read carefully the writings of St. Paul upon the qualifications of ministers, and pray the "Lord of the harvest" to send them a successful laborer. Having chosen one in whom they have confidence, they should sustain him well, relieve him from worldly matters and afford him opportunities for studying, which is indispensable. Neither is it less their duty, after having employed a pastor, to regard his management and general deportment. If they see anything like a spirit of remissness or self-indulgence, whether political speaking, neglect of study or improper associations, they should admonish him in a humble and courteous manner, for the church member is every where taught to love and reverence his minister. "Remember them that have the rule over thee," says St. Paul to the Hebrews. "Obey them that have the rule over thee." Submit yourselves, for they watch for your souls." The office of the pastor is not without authority, for officer without authority, is nothing more than a solecism; but this authority is neither legislative nor executive, but, simply, declarative and executive. A minister, therefore, belongs to the church, consequently, the members have the right to see that in all things he approves himself the minister of God; and if they are not diligent in watching, candid in admonishing, they do not act in good faith towards him.

Many other duties devolve upon church members; they should have a tender regard for their pastor's reputation; regularly attend his ministry; defend his character against the groundless attacks of others; engage often and seriously in prayer for his intellectual attainments, for his spiritual qualifications and ministerial success. Reasons both numerous and cogent enjoin this upon them. It is authorized by divine command: it is due the arduous and responsible nature of the pastoral office.

"Tis not a cause of small import,
The pastor's care demands,
But what might fill an angel's heart,
And filled a Savior's hands."

2. Our lay brethren do not inform themselves properly, nor act consistently with each other, nor the cause. That they are not sufficiently alive to the interest of the churches, is manifest from the fact that religious papers are not well patronized. It is not because we are too poor. No! for other matters may receive due attention; but because a spirit for reading is not generally cultivated. Some, we admit, are willing to do all in their power for the good of the cause of Christ; but the justice of these reflections will appear when you are informed that there are churches within my knowledge, none of the members of which either take, read or encourage any religious paper whatever. The South Western Baptist has a greater circulation among us than any other; yet quite a number of our people take none. I am unable to state the reason of this; perhaps they have never been solicited to subscribe, or it may be, they are afraid of "injuring their purses." Brethren, you may think these remarks cutting; but I believe it to be my duty, both to you and to the cause, to make them. When a brother neglects his duties, he should be told of it, and he ought not to be offended thereat. "He that despiseth reproof sin-

eth, He that hateth reproof, is brutish."

To our young brethren particularly does this admonition to diligence in learning the "ways of the Lord" apply; for after joining the church, they are too apt to suppose there remains nothing else to be done; except, possibly, for them to attend the meetings on Sabbath. But this gives no evidence of their love for the work; the world does as much—there is, in this, no difference between church members and the unconverted. At the regular conference, and prayer meetings, Bible class etc.; they are seldom to be seen; which will account for their being so easily led astray. They manifest too much indifference for the success of religion; do not keep themselves sufficiently aloof from temptation.

Young ladies will go to parties, and young gentlemen to the alley-rooms, subjecting themselves to temptations too severe for their stability. Such conduct will not do—"Love not the world nor the things of the world; if any man love the world, the love of the Father is not in him. Be not overcome of evil, but overcome evil with good."

I might largely animadvert, my brethren, upon the seeming improprieties of church members; the great need of diligence; the proneness of humanity to evil; the commotion in the "political world;" the "Lindiana mania" which has just whirled across our continent; the destitution, even in our own State; the indifference manifested, both by the ministry and laity, are sufficient to arouse us from our lethargy. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

A. C. C.
Asheville, Miss., May, 1851.

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.

We need hardly observe that kind of direct testimony to a cause is not to be expected from its opponents, nor indeed would it be compatible with opposition. The evidence to be sought for is unconscious, indirect and incidental, but not less explicit and convincing for this cause.

1. The first inquiry we would make of our witness is, *How did he arrive at his present position? By what processes and means has he reached the conviction that Christianity is an imposture?*
From the professed votaries of reason we are authorized to expect the most powerful and convincing reasons—so overwhelming as to compel the rejection of Christianity and the adoption of infidelity. Let us see if we can discover them. Can a Deist, for example, be supposed to have arrived at his belief by anything like the following gradation of reasoning?

"Christianity reveals a God glorious in holiness; Deism, though it acknowledges a God, yet in great measure overlooks his moral character; therefore I prefer Deism." Christianity contains a professed revelation of the will of God; Deism leaves me in perfect darkness as to his will; therefore I prefer Deism. Christianity exhibits palpable, obvious and simple criteria of the nature of virtue and vice; Deism envelops the nature of virtue and vice in the greatest doubt and perplexity; therefore I prefer Deism. Christianity furnishes the strongest possible motives for virtuous conduct; Deism appeals only to some vague notions of the fitness of things, or to moral beauty, or to expediency, which makes a man's own sentiments and feelings, however fluctuating, his ultimate guide; therefore I prefer Deism. Christianity often reforms profligate and vicious men; Deism never; therefore I prefer Deism. Christianity often prompts men to schemes of the most extensive philanthropy, and compels them to execute those schemes; Deism scarcely ever devises such schemes; therefore I prefer Deism. Christianity imparts principles that support men under all the trials and vicissitudes of life; Deism can have recourse to no such principles; therefore I prefer Deism. Christianity assures me of eternal existence beyond the grave; and that if it is not to me an eternal portion of felicity, it will be my own fault; Deism leaves me perfectly ignorant, let my conduct here be what it may, whether I shall live beyond the grave or not, whether such existence, if there be any, will be limited or infinite, happy or miserable; therefore I prefer Deism. Christianity will support me under the languishments of a sick bed, and in the prospect of death with the sure and certain hope that death is only a short, though dark passage, into "an inheritance incorruptible, undefiled, and which fadeth not away;" Deism will then leave me sinking in an ocean of gloomy apprehension, without one support, in trembling expectation that the icy hand of the King of Terrors is about to seize me; but whether to convey me to heaven or hell, or a state of annihilation, I know not; therefore I prefer Deism! No, my friends, it is impossible that any man, capable of reflection, can, after tracing this contrast, say deliberately and sincerely

—therefore I prefer Deism."—(Gregory's Letters, 21-22. See Fuller's Gospel its own Witness, Part I.)

What, then, have been the reasons? Let us appeal to facts for the origin of infidelity.

In almost every instance it is found to have been, not by reasoning, not by careful examination, but by the lack of both. It has come about, neither by a conscious voluntary process of search, on the one hand, ending at some determinate boundary by which the commencement of their unbelief is marked; nor, on the other hand, by undesired doubts, pressing themselves painfully, demanding investigation, and spreading and acquiring new force with every new inquiry. If either of these were the case, it might claim some respectful consideration. But neither of them are ordinarily true. In most cases, "infidelity is not the result of sober examination and deliberate preference, but rather the slow product of an irregular life, operating together with prejudices and erroneous conceptions concerning Christianity." Doubts have casually arisen, (and what thing is there so holy or so certain as never to have been doubted?) and rested unconsidered and unanswered in the mind. Secret aid has been unconsciously lent to them by a feeling—not a formed idea exactly—but a sort of confused sense of its being desirable for them that their doubts should prove true. They acquire a sort of title to remain by simple undisturbed possession; and by degrees the impression becomes deeper, not in consequence of being reinforced by fresh arguments, but merely by dint of having rested longer in the mind. Such is ordinarily the Natural History of Skepticism.

Before proceeding further, I must make a distinction to prevent misapprehension. When I speak of infidels, I do not mean all men who at any time doubt the truth of Christianity. Good men may sometimes doubt for a moment, thinking men may be disgusted with the absurdities, and moral men with the immoralities of some professed Christians, and many momentarily connect this with the system itself; but so soon as they reflect, they see that Christianity is not accountable for these things, any more than the General of an army is for the treachery of the deserters, or the mistakes of the raw recruits in his camp. I do not, however, call such men infidels, though they may not be believers. I am not, therefore, alluding to such in my present discourse; but it is a serious question for them to consider, whether their want of cordial assent to Christianity does not so long as it shall continue, as effectually and fatally debar them from its privileges and hopes, as positive disbelief.

To go more into detail, the origin of infidelity is various. In some it seems to arise, not from any mental operation whatever, but from a sort of ambition to show themselves different from the rest of the world. There is in many minds insatiable desire to be noticed and talked about—to be distinguished for something, if it be nothing better than some eccentricity, the more prized as it is the more outrageously absurd. This silly affectation of singularity sometimes develops itself in laughing at what better men reverence, and denying what wiser men believe, and frequently takes the form of professed infidelity.

*Seeking simply to present the subject as clearly and compactly as I could, and aiming at usefulness rather than originality, I have used my own language or that of others, just as either suited my purpose. Many thoughts and expressions are from Gregory, Beecher and Wilson, besides those for which special credit is given.

Watchfulness.

Keep all the day as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou mayest easily do, by craving the assistance of God's Holy Spirit. Be careful to suppress every sin in the first instance; dash Babylon's children, whilst they are young against the stones, tread betimes a cockatrice's egg, lest it break out into a serpent; let sin be to thy heart a stranger—not a home-dweller; take heed of falling off into the same sin, lest the custom of sinning take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God nor reverence man. . . . Think of the world's vanity, to condemn it; of death to expect it; and heaven to desire it.—Desire not to fulfil thy mind in all things; but learn to deny thyself those desires, though never so pleasing to thy nature, which being attained, will bring either scandal on thy religion, or hatred to thy person. Consider in everything the end before attempting the action. Labor daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of God's law, and the necessity of God's mercy through the merits of Christ's passion. . . . If thou wast asked what thou esteemest to be the most precious thing in the world, answer, "One drop of Christ's blood to wash away my sins." As thou tenderest the salvation of thy soul, live not in any wilful sin. . . . Count Christ thy chiefest joy, and thy greatest grief.—L. Bayley.

To all who desire the welfare of the rising Generation.

Sunday Schools have existed, according to their present general plan, for nearly three quarters of a century. And if there is any effort or institution of benevolence in favor of which time and experience have given a uniform and encouraging testimony, it is in favor of the Sunday School. In some form, the sacred day has been employed for the religious instruction of the young ever since families were formed. Religious instruction of children belongs to the parent, as an essential inseparable obligation. The Jewish economy provided for it, by regulations so appropriate and efficient that it was a rare thing, in all their National history, to find a Jewish child that could not read the word of God. And the prophetic scriptures seem to contemplate still more exemplary attention to the duty, in Gospel times; when God should "turn the heart of the Fathers to the children, lest he come and smite the earth with a curse."

While all wise and good men, of every age and nation, have the obligation of the duty—and, after their manner, have employed holy time in giving religious instruction to the young, it has been reserved for the later gospel times to organize and maintain a system for this purpose, as efficient as it is widely diffused; and the result of this organization, the modern Sunday School, deserves on every account to stand at the head of all modern benevolent enterprises. It comes not instead of any of the established or divinely appointed agencies; but *in aid* of them all. It does not supersede the common-school teacher, the parent, the pastor, the church; but furnishes each of them an auxiliary, which those in any station who have most felt the difficulties, and best used the facilities, appropriate to them severally, will most highly appreciate. It suits the ignorant, by making them acquainted with the use and power of letters, and directing them to the sources of true wisdom. It suits the more informed, by infusing divine truth among their attainments, and converting all their knowledge and power to life's noblest ends. It suits the poor—for it is often the only school they have; and has raised many a forlorn child of indigence and misery to most desirable eminence in all good things. It suits the rich, for it bestows upon the religious interests of their offspring, freely for Christ's sake, that which most of all they need, and which all their wealth could not buy—the concentrated attention of the wiser, more enterprising in their social circle, on God's holy day. Where laws are established, it gives them their firmest bond and support, and renders their administration easy, by leaving public opinion with the love of law and order; or, as the rudeness of society may require, it grapples, silently, but effectually, with man's fierce and vicious nature—and rears a population that shall welcome the authority and administration of law. Like the atmosphere, it encircles and vivifies everything. It is better than the almshouse for the relief of human destitution and wretchedness; for it tends to prevent idleness, improvidence and pauperism, which the other, indirectly but inevitably, fosters. It is better for the prevention of crime than courts, penitentiaries and jails; for it strikes at the very root and cause of evil, and turns men from "the ways of disobedience to the wisdom of the just."

Of 3,000 persons taught in Sunday-Schools in England during 20 years, after strict inquiry by Mr. Raikes, the founder of Sunday Schools, but one had been traced to prison as a criminal. And, before a Committee of the British House of Commons, it was stated by persons largely and long connected with Sunday Schools, that not one of their pupils had ever become a common beggar. And this is but the common experience, wherever the statistics of Sunday Schools have been fairly collected and preserved. The Sunday School begins at the beginning—with the formative period of life and character; and applies the mould of a higher civilization and a better morality to man's plastic nature. It goes out into the highways and hedges of neglected existence, far in advance of the common School and of the Church; and, in due time, establishes both, in places where, without this beneficent agency, the crowd of neglected triffles are transformed into felons—requiring the penitentiary and the jail. With all its capacity for usefulness, it is a cheap expedient. Compared with other things of far less utility, it requires but little money; and that spent among us, for ourselves and our children, and in our sight. Thus, it is ever one of the most efficient agents of a Home Mission establishment, while, for those whose expanded benevolence takes in the ample scope of the foreign mission field, it furnishes the true nursery of both men and means; and provides for that holy work, in perpetuity.

It is capable of being set in motion and usefully sustained in the most ignorant community,—so simple and so easily managed are all its materials and

details; and it improves the whole; for, while the better informed persons in a neighborhood are selected as teachers, they not only improve, but contribute to raise every one within their sphere, young or old, up to their standard. It elevates the taste and style of thought, of a whole people—the general mass of mind. In proof of this, let any competent judge compare the books issued by the American S. S. Union at this time, with the juvenile trash circulated before its existence; or even compare the later with the earlier issues of the same society. The difference in the style of thought, the extent, variety and nature of the information conveyed, is most striking. Had we known nothing of the facts, we should hardly suppose them to belong to the same age, or the same nation. The items of stock of the American S. S. Union (books and pamphlets) in 1850, amounted to nearly 2,000; and the pecuniary cost of their issues during the year ending May, 1850, was \$132,872.37. Many of these are treatises combining profound research and various learning, connected with biblical studies; which the benevolence of the wealthy has made accessible to the poorest of our land. Now these books are made, because there is a demand for them; they are in demand, because they are read; and they are read because they are suited to the tastes and acquirements—the general cast and quality of mind of our youthful population. There is not a more gratifying fact than this in the entire social history of the American people.

As yet, but little has been done in Alabama, out of the cities and towns, for the establishment of Sunday Schools.—For the central parts of the State, extending as widely as means and opportunities may be afforded, an organization has been recently made. Its objects and plan of operation are sufficiently set forth in the preceding part of this pamphlet. The enterprise merits and invites the cordial co-operation of all who desire to see themselves and their fellow-men become wiser and better. The income which the Union may acquire, in any or all ways, is to be employed in furnishing and keeping supplied, a Depository in Tuscaloosa; at which books, maps, and other Sunday School furniture, may be obtained at cheap rates, by those wishing to use them. Aid will also be given, in proper cases, to feeble Schools commencing operations, so far as the means contributed may allow, by granting donations of books, and other things useful. And it is the purpose of the Union, when enabled to do so, to employ an agent or agents, to go from neighborhood to neighborhood, without respect to particular denominations, proposing and assisting to "originate and encourage Sunday Schools at every practicable point."—This great and good work requires aid.—It addresses itself, with equal force and urgency, to every individual capable of offering a contribution, exerting an influence, or doing a service in its support.—"Now, therefore, arise and be doing; AND THE LORD BE WITH THEE!"

H. MANLY,
W. W. COLLIER, } Com.
C. F. STUGIS.

The Lily-work at the Top.

It is said that the massive and sturdy pillars support which the arches of Solomon's temple were adorned at the top with a delicate tracery of lily work. It was not beneath the Divine notice, in prescribing the architecture of his own temple, to attempt strength with beauty, and to qualify that which was meant for utility, with graces that also please. This is the type of God's works everywhere, the true indication of the Divine taste. Grandeur and grace, utility and beauty, duty and pleasure, work and reward. The strength of the pillar is beautified by graceful lily-work at the top. The world is not all granite for support, nor all soil for sustenance; it has its flowers and its forms of beauty. Life is not all work nor struggle; the solid pillars are there indeed, but they have their ornaments. Pleasantries, lighter acts and utterances, flowers that fringe the margins of deep streams on whose bosom float the barges of commerce. The best form of piety is that which combines, in best proportions, these opposite but not discordant traits. We are made in the likeness of God, who enameled the face of the solid world with the landscape of beauty and the splendor of flowers. To be all lily work and no pillar, would be useless. The massive beams and expanding arches of the temple could not have rested securely upon the carving, however elaborate.—Without the strong substratum of genuine principle, no outward adornments of character will possess either beauty or permanence. There must be the pillar to be adorned—there must be piety at the bottom, or the superstructure has no endurance. A fortress of accomplishments however cunningly carved, can at best be but a summer house—good for a sunny hour, but a miserable shelter from the storm. How gently are God's dealings with us tempered by love. In the

Gospel, God comes down to the household disclosing not only grave and momentous truths, but also sympathizing with our griefs, pitying our infirmities, "folding the lambs in his arms, and gently leading them that are with young." Christ is wisdom indeed, but it is wisdom softened and genial, seeking to save, not coming to reprove. Truth, though radiant with the glory of the Highest, puts on a meek aspect, adapted to the comprehension of the ignorant and the encouragement of the timid. The gospel does not terrify us with rugged philosophies, perplexing mysteries, nor inaccessible heights and depths to provoke our despair. The way-faring man, though a fool, need not err therein. There is nothing to intimidate or discourage in Christ. He neither strives nor cries, nor is his voice heard in the street; the smoking flax and the bruised reed need not fear his rough hand. And though a high priest clothed with unimaginable honors, he is touched with the feeling of our infirmities. Thus are the pillars surmounted by the carving, and the awful concerns of law and eternity, of sacrifice and expiation, of wrath and blood, reduced to the meekness and gentleness of the gospel.

Suffering and discipline, too, have their aspects of beauty and desirableness. The sanctity of sorrow, the emptiness of all created things, is the divine path which all must tread who reach heaven. A sore and rugged way it is, revolting to every natural instinct, and stern seems the hand that drives us thro' it. But who would be without sorrow? Who would forego the precious fruits which drop from the rude shakings of trouble and care? What does he know of pity, charity, humanity, who has never suffered? How can he rejoice in the light of God's countenance, who has never groped and groaned in darkness? How shall we long for heaven, till we are sick of earth? Who can enjoy repose but the weary; or prize salvation and peace, but those that have been in peril? Here, as in all God's works, the sturdy rugged pillars are stopped with the beautiful lily-work. Light fringes the darkest cloud, and goodness and love form the soul of all things.

Christian character assumes a most attractive and impressive form, when it unites the steadiness of principle with the gentleness of love. Good manners, kind deportment and gentle ways, are not unworthy of the Christian. There need be no undue conformity to the world in a pleasing address. It argues neither weakness of piety, nor infirmity of will, nor absence of spirituality, to bear the aspect of a gentleman. Solomon's pillars were none the less serviceable and immovable for the light tracery that lent them beauty. Religion has its sunny side, which if the world could always see, it would think better of it.—N. Y. Evangelist.

Sermons of the Old Divines.

What would most of our congregations think of a sermon on some of the drier topics of doctrinal truth, carried out into twenty, thirty, and even sixty heads, and all delivered at one time? Of a prayer two hours long, as was offered sometimes by some of the most eminent divines, such as Palmer, Vines, and Marshall, of the seventeenth century? What of such discourses as that of Dr. Chadderton, of the time of James the First, who having, on a certain occasion, preached full two hours, paused, and apologized for trespassing on their patience, when the people cried out, "Go on, go on," when he proceeded much further in his discourse to their great contentment and satisfaction? What of such preaching as prevailed in Scotland, two hundred, and even so late as one hundred years ago? Take as a sample, a sermon of Ebenezer E. Skine, of Stirling, entitled according to the style of the times, "A treasure of Gospel grace, digged out of Mount Sinai," extending over about forty closely-printed 8vo pages, containing four general propositions or heads, under which are no less than forty-eight subdivisions. Then followed an exhortation and application, containing twenty-two divisions more, making not less than seventy in the whole. All these relating to such proverbially tasteless subjects, to many, as the fall of man, the law, covenant of grace, predestination, election, and spiritual influences. A single sermon often contained a complete system of theology. Doctrinal preaching was the most common and acceptable. In Erskine's sermon there is nothing of imagination, no attempt at ornament, but a simple rehearsal of evangelical truth, in the plainest and most intelligible phraseology that the English language furnishes.

The best way to keep out wicked thoughts, is to be employed in good ones; let your thoughts be where your happiness is; and let your heart be where your thoughts are; so, though your habitation is on earth, your conversation will be in Heaven.

A sound faith is the best divinity.

WEDNESDAY, JULY 2, 1851.

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

Rev. JOHN CALDER is our authorized Agent at Sylva, Ga., 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.

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

THANKS.—The crowded state of our columns, together with our affliction and that of our family, has not allowed us to pay our usual respects to correspondents for two weeks past. We will do so early—meanwhile we tender many thanks to the kind brethren who have so generously increased our list of new names in that time. Many, very many have done nobly—sending us from one to one dozen new names each. That is right brethren. Continue thus, and ere long the light will be introduced into every house and hamlet.

ADDRESS.—We are happy to learn, that Col. A. J. PICKETT, "the Historian of Alabama," will deliver an appropriate Address, on the last day of the Examination of the Judson Female Institute, on Thursday, July 21st.

WARSAW.—A correspondent, "T," from Warsaw, Ala., writes: "Disease has recently prevailed to an appalling extent in and around Warsaw, Sumter county. Thirty to forty persons, I presume, have died, in less than two months. The disease, Dysentery with Typhoid symptoms, has now almost disappeared, the few remaining cases assuming a milder form."

THE FIRST COMMENCEMENT of the University of Mississippi, Oxford, Lafayette county, will occur, Thursday, July 17th. The Hermaean and Phi-Sigma societies have chosen Rev. Wm. Carey Crane, to address them.

CHANGE OF TITLE.—Our Kentucky extemporaneous comes to us this week with a new title, and considerably improved in size and appearance. Instead of the Baptist Banner, it will hence be known as the "WESTERN RECORDER."

DEATH FROM POISON.—We regret to learn from the afflicted parents, James A. and Mary C. Burgin, near Lucy's Hill, Pickens county, that on Wednesday, May 28th, their infant son, aged 18 months and 7 days, got to a plate of Cubit, prepared for poisoning flies, and ate such a quantity that he died in about two hours. This is a melancholy affliction, in which we tender the heart-stricken, bereaved parents, the condoleance of a brother.

MOBILE BAPTIST CHURCH.—Brother Keen, pastor of St. Francis St. Baptist church, writing us under date of May 12th, says: "Yesterday morning was to me most interesting. Our church has contributed to various benevolent objects outside the City, the present season, about \$1100. We have had a debt of about \$1400, balance due for the building of our house. I preached a sermon yesterday remotely connected with our financial affairs, and at the close, without any one knowing my object, requested the male members to remain after service. I then made a statement of the whole matter and called upon the brethren to make an effort to remove the debt, and in a few minutes, before leaving the house, the sum was raised. So that now we are out of debt. The result of the meeting seemed agreeably to astonish all present. This sum makes \$3,500, raised this winter besides our current expenses. I sincerely hope this may be indicative of greater spiritual prosperity."

SUNDAY SCHOOLS.—We are gratified to be informed of the growing interest taken in Sunday School operations in different parts of our State. In addition to the notices recently published on this subject, there is now lying before us a letter from brother S. M. Norris, of Tuscaloosa county, in which he says, "referring to the Central Sunday School Union:—We have raised about \$200 without any particular effort, established a Depository in Tuscaloosa, (books in hand) and have about twenty schools in operation in this county—ten of them new."

This money we believe is for the procurement and support of an agent who shall devote his entire time to the work of Sunday schools in the State. We wish success to every good effort in this enterprise.

Elder R. C. Burleson and Baylor University.

Dear Bro. Chambliss: It affords the Trustees of the above institution great pleasure to be able to announce to the friends and patrons of this flourishing Institution, that we have obtained Elder R. C. Burleson, Pastor of 1st Baptist Church in the city of Houston, Texas, to fill the Presidential chair, vacated by the resignation of the former President, our much esteemed and beloved brother, Elder H. L. Graves.

The Female Department of this Institution will be under the management of Elder Horace Clarke as Principal, aided by his Lady and Miss Harriet Davis. The course in each Department of the Institution will be thorough. Yours, &c.

A. B. CARPENTER.

P. S. The next session of this Institution will open on the first Monday in August, 1851. T

African Mission in Texas—Rev. Noah Hill's Appointment.

Many of our brethren will be highly gratified to learn that the Southern Domestic Mission Board have appointed Bro. Hill Missionary to the servants, on "old Caney" and "San Bernard."

The importance of this mission must be felt by all who have examined the subject. No portion of Texas has so many large sugar farms and "negro quarters," as this. I am informed that there are 500 adult servants near the place where our missionary will preach. Among this number, are some "native Africans," who were brought into Texas by the "slave trade"—which was carried on for several years—prior to the Revolution in 1836.

Some of these "Africans" have become devoted christians, but others are almost as ignorant of the Saviour as they were on the benighted shores of their native land. This mission is not only important, but an exceedingly difficult one. Hence, no man should be employed in it without the peculiar qualifications requisite. These however, Bro. Hill possesses in an eminent degree.

He is identified fully with the South by birth, education and feelings. He remained four years at Mercer University in Georgia—his preaching not only arouses the feelings but instructs the judgment and enlightens the conscience. And in addition to all this, the planter—even the irreligious and skeptical—esteem him as an honorable man and a sincere christian, and will aid liberally in his support.

There are several other places in this State where Missionaries are needed for the servants, and we hope this mission will increase until the means of salvation shall be brought fully within the reach of the whole colored population in Texas. The Southern Board at Marion have appropriated \$200 to Bro. Hill's salary. The Texas Baptist Convention will devote \$100, and the remainder will be raised within his field of labor. Bro. Hill will retain the Pastoral care of his churches at Wharton and Cedar Lake—as this will not interfere in the least with his mission.

B.

To the Friends of the Cause.

Bro. Chambliss:—While in your State, I obtained many subscribers to the Journal and Commission and forwarded their names to the Publisher in Richmond. But before some of the last names were forwarded, the Board determined to unite the Journal & Commission, and have only one paper, containing more reading matter than the Journal, at the very low price of twenty five cents per annum. As the new paper was not to commence till the first of July, the publisher thought it best to withhold these names till July, and let their subscriptions commence with the first number of the new paper. Those who subscribed for the Commission will get this paper in its place, for one year. Those who subscribed for the Journal, will get it for four years.

The Boards at Marion and Richmond, confidently relying upon the brethren for an extensive circulation will spare no pains or expense to make this a paper worthy of their support. May it not be confidently expected that pastors of churches will endeavor to get this paper into every family connected with their congregations. If we can but get pastors interested in such matters, they can do more with their people than all the Agents from Dan to Beersheba. Brethren try to get this circulated among your people if you wish to get them interested in the Mission cause. I will preach the most effectual missionary sermons for you. If there are pastors who think it useless to try to get their churches to do anything abroad because they will not support their minister at home, you are the very persons who ought to get this paper circulated among your people; for if you can once get them interested in doing something abroad, they will see the inconsistency of not supporting the gospel at home, will be ashamed of their former neglect and will give you a liberal support.

The Baptists of America first engaged in Foreign Missions before they formed a Home Mission Society. The former doubtless suggested the latter. Let none be afraid that they will expend all their energies abroad. Experience has proved that the more we do abroad the more willing we are to labor at home—hence it has been well said, "Religion is a strange commodity; the more we export the more we have at home."

In commencing this letter I only intended to give information through your columns to the subscribers for our Mission papers, that the new paper would be forwarded to them in July; but I find I have instinctively elongated into a plea for, and defence of the Mission cause. With you, however, Bro. Chambliss, I am sure this needs no apology when inspiration has declared "it is good, and not only when I am present with you."

Yours with Fraternal affection,

A. B. CARPENTER.

Waller's Church, Spotsylvania, Va. June 11. P. S. If through any mishap a subscriber should fail to get his paper, it will be promptly forwarded if he will just write to H. K. Ellyson, Richmond, Virginia, giving his post office and to whom he paid the money. Since all men are liable to mistakes, subscribers will please pay attention to this.

A. B. C.

OBSERVE THE SABBATH.—We have received a letter from the house of Swift & Burgin, Commission Merchants at Selma, stating that they will neither receive nor forward goods, cotton, nor aught else on commission, on the Sabbath day, and requesting their friends and patrons to give such orders respecting the shipment of their goods from Mobile and elsewhere, to their care, as may be in harmony with this purpose.

The Southern Baptist Convention.

Its recent Meeting at Nashville—Its Character—Its Movements, etc.

Mr. Editor:—As many of your readers have never held the Southern Baptist Missionary Congress, in session, and have not, perhaps, seen many of the prominent men who aspire to control the action of our great Denomination, in its benevolent exertions, will you let a poor limner of character and scene, give a profile likeness of the recent important Convention. In many respects this has been the most important assemblage of Baptist representatives ever held in the South or West. A large number of the representatives had never been in General Missionary Convention before, and a goodly number of the trans-montane brethren had never exchanged the hand of fellowship previously with the Atlantic sea-board delegations. Such a scene as occurred on Sabbath night in the designation of Missionaries to China, a more touching and deeply interesting occasion had never before been witnessed in the Mississippi valley. And the yet more impressive and affecting incident which occurred on Monday afternoon, the presentation of a Bible to Mrs. Crawford, the interesting wife of Rev. T. P. Crawford, designated missionary to China, will probably never be forgotten. These two scenes exhibited more of moral sublimity, more of the awe inspiring love-begetting influence of the gospel, than a thousand ordinary Sabbath services. I have beheld regiments marshalled for departure to the plains of Mexico, to seek for glory on the ensanguined fields of combat, and have stood on the banks of the Mississippi, and witnessed one of the most exciting scenes of martial glory in the reception of the returned, immortalized regiment of Mississippi volunteers, amid the puffing of steamboats, booming of cannon on the waters, and booming of cannon from the banks of the river, and the hill sides of Vicksburg—I have stood up amid all this glitter, pomp and pagantry to try to pray, just before the acting Governor made the speech of enthusiastic welcome, and the blood stained and crippled warriors, Jeff. Davis and A. K. McClung, echoed back in tones and terms of burning eloquence, their deep appreciation of a Commonwealth's gratitude and favor; but I must declare that all these incidents in one grand display of human magnificence, contained not one tithing of the sublime interest which the solemn dedication of four young men, and one godly and cultivated young woman aroused, when they were set apart for the holy work of Missions. Great Mass Political Meetings, great Conventions of Statesmen, had been held in Nashville, at other times; but Nashville had never been so highly honored as by the scenes, occurrences and visitations of this one great Missionary Convention. Notwithstanding the variety of character and diversity of talents in such an assemblage, a remarkable degree of harmony prevailed during all the sessions. It is true some rather biting reflections were cast out against the friends of a revised version of the Scriptures; but in the spirit of Christian magnanimity the reviled, did not revile again. The interlude accruing the admission of the venerable Dr. Maclay was, perhaps, a necessary thunder-storm, and had the tendency to clear the skies, and give some most worthy brethren a good opportunity to blow off a little extra Southern Steam. The incident was, together with the organization of the Convention and the names of its officers, duly telegraphed to all parts of the South West, and formed an exciting paragraph in the "Memphis Appeal," "New Orleans Picayune" and "The Mobile Advertiser."

The proposition to commence Missions in the Catholic cities of Central and South America and the West Indies, coming from a Baltimore member, and advocated in a somewhat extended address, formed one of the most interesting features in the proceedings of the Convention, and in the opinion of some warm-hearted Missionary brethren, really was the most important transaction of the whole session. It is peculiarly appropriate for our Southern Zion, to engage in this great business of evangelizing those portions of our Continent most nearly allied to us in sympathy of pursuit, character and probable future destiny. The establishment of a Bible Board and its location at Nashville, was a beautiful theme for speech-making, and produced the only specimen of loquacity the members exhibited. Some very clever *ad captandum* speeches were made for Nashville, and some rather stronger and more substantial speeches made in favor of Baltimore. The result was an evidence that generous hospitality, local preferences, sectional influences and the indifference of prominent Baltimoreans themselves, could accomplish far more than the strength of argument. Although a reporter represents one of the speakers as exhibiting sentiments of Eastern secession, and a very influential Baptist Organ has characterized that speech as a very unhappy incident, and *unforgettable* by a Western delegation, still the writer will affirm, from a knowledge of the speaker, that he is the last man on earth to deny the character, influence, intelligence or ability of his brethren, North, South, East or West, and all he meant by his allusions to the probable impracticability of the co-operation of the South-east with the South-west in this Bible Board, was that *practically* for some time to come, the connexion between East and West, in this Bible movement, will be rather nominal than real, although I doubt not all parts of the Constituency of the Convention will hold themselves bound to defend, sustain and uphold in every reasonable way this great denominational movement.

Among the matters introduced to the favorable notice of the Convention and engrossed a large share of its attention, influenced the rapid progress of its proceedings and culminated with a very early adjournment, was the appearance in the Convention of a remarkably good-looking, well-conditioned and fast running steamer, bound for Cincinnati, called the "E. W. Stephens". It operated like a charm in the despatch of business, and greatly to the dismay of many good Mississippians, Alabamians, Arkansians, and Missourians it carried off a large number of the delegates, just two days before they could obtain another good steamer to carry them off. The delegation which embarked on the "Embassy," for the broad Father of waters enter their solemn protest against the introduction of another steambath into a Baptist Triennial Convention, bound for Cincinnati, or any other port. Some brethren suggest that probably an improvement might be made in the general course of the old members of the Convention towards the younger members. The writer, with thirteen others were the only members of the original National Triennial Convention present at this meeting, and is inclined to the belief that some of our old brethren are enjoying a *Rip Van Winkle* sleep, and have not awoken to the greatly expanded, improved and cultured powers of a great many younger men, who want only the opportunity (which is half the battle and the great door to success) and a favoring smile to enable them to do yeoman's service for the Master's cause. And then, perhaps, it would be well hereafter to appoint a Committee on Religious Exercises, of one from each State represented, in order that proper respect should be paid to the character, talent and piety of all sections.

The preaching was all good, which the writer heard. Rev. Dr. Lynd, of Covington, Ky., preached an excellent sermon on Wednesday night; Rev. R. Furman, a fervid sermon Thursday night; Rev. Dr. Jeter, of St. Louis, a clear, logical, evangelical and able sermon on Foreign Missions on Friday night; Rev. Dr. Reynolds, of Ky., a chaste, poetical, eloquent sermon on Saturday night; Rev. Dr. Fuller, of Baltimore, preached Sabbath morning, and Monday night to densely crowded audiences, and sustained his exalted reputation as an effective Pulpit Orator; Rev. P. H. Mell, of Ga., preached a practical, sensible sermon Sabbath morning, at the Christian church, and Rev. Dr. Howell, an able logical sermon Sabbath afternoon.

But it would not be excused were this profile sketch to conclude without alluding to the ample arrangements made for the entertainment of delegates. Carriages and some member of a committee generally conducted brethren to their lodgings. All denominations threw open their houses and their churches, and citizens vied with each other in their attention to the representatives and visitors present. The families of Hon. John Bell, and the widow of ex-President Polk, paid marked attentions to members. But where all did so generally well, it would appear invidious to particularize.

W. C. C.

[TO BE CONTINUED.]

Creek Nation Correspondence.

The Creek Indians—National School—Boarding Schools—Sabbath School—No Opposition—Baptism—New Calls.

The Creek Indians are remembered with much interest by the people of Alabama. During the two years I labored here, as Missionary, I received intelligence from Alabama, assuring me the people took much interest in the work, in which I was engaged, because I was among the Creeks. Though not not a Missionary—I am, however, doing the work of one. Knowing the interest taken by the friends of the South, in this part of the mission work, through the "Baptist" I will furnish information.

I am conducting a National school, supported by the Nation—and I am much pleased with my present connection. The people feel that I am sustained by them, and consequently, take a livelier interest in my school, than they do in mission schools. With truth they call it their school, and not a day passes without a visitor, (a great benefit to any school.) The Chiefs come and give "the big talk to the pupils, urging them on to diligence. Fifty names are enrolled, with an average attendance of 40 pupils.

I am favored with the attendance of a large number of those who attended the mission school which I conducted in another part of the Nation, reaping the reward of my former labors, giving me in the beginning here—classes in Arithmetic, Drawing, Geography, and English Grammar. I wait to give my school a name. Perhaps some friend of Indian education wishes an Academy here bearing his name. Or the friends of the Creeks in Alabama, would perhaps desire that an institution of learning called "Alabama Academy," might be established here. Some two years since I received a letter from a responsible source that the Baptists of Alabama were anxious to do something for my school, I now give them an opportunity. Funds could be used with great profit, in boarding a few Indian youths, who are at such a distance from the school, that their attendance is very irregular.

Much has been said about boarding schools. Those who have taught in the Indian country know they are invaluable. Day scholars are very irregular in their attendance, and always late. Those who boarded in my family, when I conducted the Mission school, improved much more rapidly than the day scholars. They gained the English language, while the day scholars—heard at home, only the Indian. Boarding schools are attended with much more labor to the Teacher, but "there is no excelling without labor." Only the laborious husbandman can do a good work here. And it is a work which the laborer can regard with interest. Not four years have passed since my school began, and at this time, one of my former pupils is a merchant; five are salesmen; about a dozen have made a profession of religion.

Connected with this location, I have a Sabbath School, attended by the day scholars, the assistants are the advanced scholars of my school. Here is a Mission, without cost, though not bearing the name. Here live those who were, until very recently, opposed to religious efforts. Now the entire community are friendly, and

are very anxious that the school should be located here. At the close of the first meeting here, one who had made much opposition to religion, came forward for prayers. Since then he and family attend all the meetings, walking many miles. A cloud of mercy is hanging over us. It will soon break with blessings upon us. We expect this.

In this part of the Nation, several interesting meetings have lately been held. I have attended two church meetings with "The North Fork Church," which is emphatically the church. On the first occasion 6 baptisms, took place, at the last, 3. Within five miles of this place meetings of much interest are enjoyed—at the last, 14 presented themselves as enquirers. Three persons have been the happy instruments of producing a great awakening in the community. About two years since, I attended the first meeting, under the arbor prepared for that neighborhood. One of the three at that time was manifestly convicted. Soon he became a christian, proving himself wholly consecrated to the service of God.

Last Sabbath week a meeting was held.—On that occasion four were baptized—the first baptism in that part of the Nation. This week I received a request asking me to hold meetings at a place where meetings were held, but for want of laborers no meetings have been held there for months. I will attend, again we will occupy ground which has been happily occupied before.

The Indian mission work enjoyed all my energies on a former occasion, now with them again, all my sympathies are aroused. It is a great work, and great is the immediate good attending religious efforts here. With much anxiety I waited a favorable opportunity of returning. I am with them, sustained by them.

The Creeks are rapidly improving in farming, now their farms are of good size. Choctaws, Chickasaws, and some other tribes, come to them for corn, when their supply gives out. Most of the trading houses are owned, in part, by the Indians. Some have large establishments, for the Indian country. Intemperance, however, prevails, from this source they are great sufferers. Again will I inform the friends of the Creeks of their religious progress.

A. L. HAY.

China Correspondence.

Dear Bro. Chambliss:—My daily duties are so regularly the same and uniform from day to day, that I have nothing of importance to communicate. I have, however, intended for some time to write you a short communication; and with your permission I will commence with a copy of the Journal of this day.

Monday 16th, Wet tung Chape.—Chinese prayers at 6 o'clock, with the whole family, male and female, wife and all. Private reading and devotion until 8 o'clock, then breakfast. Prayer and reading then in English with our foreign family. A little leisure to read, write or take my breath as I may please to employ it until 10 o'clock. The Bible class then began with singing, prayer and reading the second chapter of Romans—out of which we prepared a discourse to be preached at 12 o'clock; when Chow Seen Sang commenced the public services of the day in the chapel with singing and reading, Rom. 2.6-10. From which he preached, 1. La God is supremely just; 2. That he will render to every man according to his works; 3. To the wicked tribulation, anguish and damnation; 4. To the righteous glory, honor, peace and eternal life. Young Seen Sang preached after him one of his own regularly prepared discourses. That same Young Seen Sang who was with the Rev. Mr. Shuck, at Marion. Then I myself gave them a short explanation on the subject of creation; and set the disciple Atuck to distributing a Tract on that subject, and invited Achun and the disciple to speak. He took up the same subject and made a pretty good extemporaneous address; considering that he did not expect to be called on; and that is a subject about which Chinese know nothing without foreign instruction, any more than they do about revealed religion. And all that they have said or can say about either, when compared with the truth appears, as it really is, perfect nonsense! Their whole theory about creation is as groundless as the Indian's idea of the earth standing upon a terrapin, but on what the terrapin stood he knew not! They say heaven and earth are two great father and mother principles which begat all things; but who or what begat heaven and earth they know not!

One man acted a little rudely about the distribution of the books. I could not perceive whether it was designed rudeness or from allowed motives; but I charitably construed the matter to his credit and turned it off without taking offence. The day has been dull, cloudy and cold. I did not expect many hearers, but there were a considerable number more than I expected. They came without the signal of the gong, and gave uncommonly good attention. My wife and self visited sister Ball this evening.

Mun Seen Sang sent in a note this evening requesting to become an assistant again. He was baptized by brother Shuck at Hong Kong, and was formerly in his employment.

Now my sheet is nearly full, but permit me to say that we have much need of more missionary laborers at Canton. Only one Baptist missionary minister among a million of Chinese pagans. Alas! alas what is one among so many! Shall we ever get foot-hold, or shall we keep even what we have got without more laborers? Facts speak for themselves. When brother W. returned home before I had arrived, he had, for the want of more missionaries of our own, to leave the whole Canton Baptist Mission, Treasury, Assistant and all, in the care of a Pseudo-baptist brother of the Presbyterian Board. And now he has written a note to me saying: "My

object in writing this note is to inform you that after thinking over the matter, I have determined to give Lue employment in my chapel." This is one of the natives baptized by brother Shuck at Hong Kong, and has been in the employment of our Mission, either as an Assistant or Teacher, the last five or six years.

We have two preaching places in Canton, at only one of which can I attend on Sundays; hence for want of at least one more missionary of our own, I have to engage the assistance of another pseudo brother!

Brethren we must have more missionaries, or must retrograde in our operations at Canton. And who, except the churches in Alabama and elsewhere are to sustain the Board in their operations? Brethren of Alabama do pray for us, and send us more missionaries and more money.

We have extensive opportunities for usefulness, but our laborers are entirely too few. We preach every day in the week at the Wet-tung Chapel at 12 o'clock, and twice on Sundays, and scarcely ever have less than fifty hearers, frequently a hundred or over. We might have three or four places going on in like manner if we only had that many foreign missionaries. O for more foreign missionaries—male and female! What are your two Literary Institutions doing there, at Marion. Why don't they send us more missionaries? Come, ye young valiant soldiers of the cross; come, gird on your armor; brave the winds and the waves and come to China, and sustain the standard of Immanuel, because co-workers together with God, win a crown of life by turning many to righteousness, and shine as the stars forever and ever.

Yours in Christ,

I. J. ROBERTS.

Canton, Dec. 16, 1850.

P. S. I was once a citizen of that State for some time. I must have many friends there. But they have surely forgotten my address: they scarcely ever write to me, or send me papers, letters, or minutes, all of which I should be glad to have especially the Minutes of the State Annuals. Please publish my address. Let my friends direct to I. J. Roberts, Canton, China, care of I. T. Smith, Esq., No. 101 Wall St., New York.

Soul-Prosperity.—No. XI.

BY C. D. JALLARY, D. D.

9. In the prosperous soul there is a vigorous contest with sin.

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

A true knowledge of sin begets hatred, and a proper hatred of sin begets a settled resistance. This settled resistance of sin is another indication of spiritual prosperity; indeed we may say it is something more than mere testimony; it is identified with the essence of the thing itself. Grace in the heart is a living and acting energy. Its movements are all divine; whatever God hates it hates; whatever God resists it resists. It is naturally rises up against sin in all its forms, as sparks ascend, or waters flow downward, as the atmosphere presses against a vacuum. Its inherent and unchangeable nature is to resist all perceived moral evil. The general strength of this resistance is one infallible measure of the strength of grace in the soul. The christian's life is a warfare, and he that is not to a military attitude against his corruptions and his enemies, cannot be regarded as a very hopeful and prosperous christian soldier. Says Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means I myself should be a castaway." 1 Cor. 9: 26, 27. Says he to Timothy, "fight the good fight of faith." And must Paul fight, and Timothy fight, and we not fight? Hear the apostle once more: "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 11. The enemies of the saint are the world, the flesh and the devil; they are ever wakened and ever active, and they must be met by perpetual vigilance and uniring opposition. "Watch and pray—be sober be vigilant—awake thou that sleepest—lay hold on eternal life;"—this is the tenor of inspired exhortation. There is no rest, no security, no soul prosperity, in supineness, in spiritual slumbers. The fighting saint is the prosperous one. It is true that all the successful soldiers of Christ may not realize at all times the sharpness of the conflict. Some have struggled long, and find it easier, through grace, to put their enemies to flight than once they did; some have less impetuous passions to subdue than others, or may not have been thrown in the providence of God into scenes of so great trial and difficulty; and even those who are ordinarily the most holy beset, may not ever feel the pangs of direct and fierce encounter. But their conquered peace must be an armed peace; if they have days of jubilee, the drawn sword must glitter near the trump of joy. The lion may sometimes slacken his roar to tempt his prey to drowsiness; our enemies may sometimes seem to be defeated, when they have only drawn back for a season to hide their schemes in deeper deception. The saints must not intermit their militant arrangements, no not for an hour, their eyes must be steadily fixed on their enemies, their armor must be bright, their loins girded up, and their whole souls planted in an attitude of preparation and resistance. Of all this the prosperous soul is well apprised, and to this scheme of warfare are his movements duly conformed. The subtlety and strength of his foes do indeed fill him with many fearful apprehensions; yet is his fear linked with faith: driven from himself he flies to God, and with ardent pantings of soul, and with groanings which cannot be uttered, does he seek the aid of that gracious and almighty Friend. He prays without ceasing. He knows experimentally much of the meaning of that expression—"all prayer and supplication." Is the prosecution of his warfare he practically and profitably acknowledges the force of the Saviour's injunction; "but thou when thou prayest, open

thy closet, and when thou hast shut thy door, pray to thy father which is in secret." Matt. 6: 6. In all ages of the world the most prosperous saints have sustained their spiritual contests with fervent and ceaseless prayer. It was eminently so with pious David. "I give myself unto prayer." Ps. 100: 4. "Evening and morning and at noon will I pray and cry aloud." Ps. 35: 17. "I prevented the dawning of the morning and cried; I hoped in thy word." Ps. 119: 147. As one judiciously observes, when the heart is really occupied for God, time will always be found for secret duties, and rather will be redeemed, as with David, from sleep, than lost from prayer. To see a man, like the king of Israel, engaged in the most active employments of life, yet "sanctifying" such frequent seasons in the short period of each successive day "with the word of God and prayer," exposes the insincerity of the excuse that no time can be spared from the pressing avocations of this day for the service of God. It is not that such men are busy and have no time for prayer, but that they are worldly, and have no heart to pray.

And how is it with thee, my brother? Art thou wakeful and watchful, and struggling against thy foes, or hast thou sunk down into carnal ease? What thought for the present moment there be no fearful stirring of thy corruptions. Dost thou not know that they have many deep lurking places in thy heart, and may rush forth anew at an hour thou thinkest not? What thought thou seest not for this present the fiery darts of Satan gleaming in the air and pointed at thy bosom, thinkest thou that his quiver is emptied, that his stratagems are all spent. Where is thy helmet; is it firmly bound upon thy head? Thy shield, is it well adjusted to thy warfare? Thy sword, is it well drawn and flashing in the face of thine enemies? Thy heart, is it rising up in earnest and perpetual supplication to the God of battles, that he would "teach thy hands to war and thy fingers to fight," that he would make thee conqueror, and more than conqueror through him that loved thee, "and enable thee at the last with Paul to exclaim, 'I have fought a good fight, I have finished my course, I have kept the faith?'"

"Soldiers of Christ arise,
And gird your armor on;
Strong in the strength which God supplies,
Through his eternal Son."

Origin of the Baptists.

NUMBER III.

[The Baptist sect was not founded by our blessed Saviour Christ, but by John the Baptist and John the Evangelist. A. D. 1344—that is, "the time of the Cross," John the Baptist, who had been a prisoner for twelve hundred years—died. Consequently, it is no part of the Church of Christ which he founded—a mere religious society of men's making, having no valid ministry, and consequently having no sacraments, except in "form" without the power.—(Just, a clumsy counterfeit on the real.)

To Prof. T. F. Curtis:—DEAR SIR:

CHAPTER II. I come now to show the origin of the Anabaptists.* We saw in the first chapter that our Lord before leaving the earth was most careful to provide a way for saving souls unto the end of the world. That this was an organization of men called the church.† They received authority to appoint their successors, even as they had been appointed—and no man, or set of men zealous to do good, could take or give that office of succession except by being duly appointed. "He is a thief and a robber that climbeth up some other way, but entereth not by the door into the sheep-fold." (our blessed Lord.) Scarcely were her walls well fortified, making her both the pillar and ground of the Truth, before she was assailed in every quarter. While the Apostles were yet on earth, there were false teachers, who brought in damnable heresies, (2 Pet. 2: 1.) The Ebionites and Nazarenes endeavored to combine Christianity and Judaism and make a mongrel religion. The Cerinthians and Alogi made Jesus of Nazareth, and Christ the Son of God, different persons. Some cut away the inspired Scriptures that opposed their heresies—while others rejected the Old but received the New Testament—as the Marcionites, Manicheans and Carpocratians. (A. D. 135—161.) Others again received both Testaments; but interpreted them to suit their own notions and errors—as the Valentinians and Priscillianists. (It will be observed that this principle characterizes all the sects of the present day.) The Bardesanes of Syria, (A. D. 160—180,) composed writings in support of their doctrines, and circulated them as of equal authority with the inspired Scriptures.

But what was there on earth having delegated authority to check such innovations of error upon the newly devised scheme of the Lord of glory to save men? What to preserve the "one Faith" from immediate and irremediable ruin? THE CHURCH I answer—against which its divine Founder promised not even the "gates of hell should ever prevail." She heard these fearful sounds, and lifted up her "voice as a trumpet," yea, "blew the silver trumpets of her holy convocations" or councils. (Num. 10: 2.) to condemn their authors in Synods, and excommunicate them as enemies of God and His Truth. Ever has she been fulfilling the divine prediction: "Grievous wolves shall enter in, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29, 30.) The Donatists of Africa once outnumbered the

church Catholic, beginning in A. D. 311, and lasting between four and five hundred years.—They had a succession of Bishops from the Apostles; but separated from the church on some minor matter,—if anything in Christianity can be of minor importance. (There is no word of the Redeemer uttered, or that Holy Writ contains, which does not afford lessons for our prayerful study and devout adoration.)

But the promise was to "be always" with the church, not with any body of men setting up a separate institution, and calling it the church. Hence, that large sect has died out with all its boasted numbers and wealth. The church, however, has held her onward steady way, with her gates wide open, and her watchmen (the clergy) upon her towers most lovingly trying to woo in to her safe peaceful walls the storm-beaten wanderers.

Space barely permits me to speak of such innovations upon the Faith, as really came immediately within our present enquiry.

1. About the year A. D. 200, there flourished in the church at Carthage an eminent Presbyter, Tertullian by name, who died A. D. 220. In the mean time, he became a Montanist and violently opposed the church, believing that one Montanus was prominently the comforter promised of old, and that he uttered prophecies under divine inspiration. Among other strange things, this Tertullian (De Bapt. c. 13.) found fault with the custom of baptizing infants; and also of baptizing unmarried persons and widows unless vowed to celibacy, lest they might sin after their cleansing; and he seems to have believed that there was no more forgiveness after this—a heresy that greatly prevailed somewhat later. For in another treatise (De Anima c. 39) he makes it absolutely necessary to baptize an infant in danger of death—"Any one present who does not administer it, is guilty of the person's ruin or perdition." (Wall, vol. 1, p. 97.) Tertullian mentions the "Sponsors" (De Bapt. c. 18) in Baptism, which has ever been the custom of the church, borrowed from Jewish practice. When Peragius was charged by St. Augustine (Bishop of Hippo in Africa) with holding heresy subversive of the practice of infant baptism, he complains of it as slander; declaring that he never heard of even any wicked heretic that denied baptism to infants; and that "it is ignorance of the Gospel even to have such a thought, and most impious" (as quoted by St. Aug. De Peccato Originali, chap. 17, 18, &c.) This Pelagius came from England to Rome, and thence to Africa, about the year A. D. 400—showing conclusively that such was universal in the early British church.

2. The eminent Bishop of Nazianzen, Gregory, (about A. D. 330—70,) held a strange view on this subject, which he put forth only as "his own," (*ὁπίσθιον γνώμη*), that "infants should be about three years old, and able to hear and answer some of the holy words." But if in danger of death they must be baptized immediately (De Baptismo.) The opposite teaching—or rather true teaching as implied by these two eccentric teachers—is most marked in those early ages. When one of the Bishops (Fidas) of Upper Africa was in a difficulty as to whether an infant should be baptized earlier than eight days, a council of Bishops of 66, assembled at Carthage, (A. D. 252) informed him that any age was suitable: "We all judge that the mercy and grace of baptism is to be denied to none born of man. The infant being newly born has in no way sinned, except that being born after Adam in the flesh, he has by his first birth, contracted the contagion of the old debt, and is on this very account more easily admitted to receive remission of sins, in that not his *own*, but *another's* sins are remitted to him." (Epi. 64: 2, 5.)—Never since John Baptist was "filled with the Holy Ghost—even from his mother's womb," without exercising "belief," or even thought, was it supposed that infants are not fit subjects of the same Holy Ghost, which they receive in baptism, without any belief, or sense of the blessing.

3. We now pass to the 11th century. Up to which time, there is not on record of public annual, or private writings, a single instance of an individual or sect that rejected infants from the Sacrament of baptism. The Bishop of Cambray, in the year 1025 interrogated certain followers of one Gundolphus, who were said to hold this heresy; but on further interrogation, they confessed that they thought water baptism of no use or necessity to any one, infants or adults. [Dr. A. R. A. Remarks on Ancient Church of Piedmont, Chap. 2.]

4. In the year A. D. 1146, the abbot of Clugny wrote against Peter Bruis and his disciple Henry, charging them with this error, and as the first that ever held it. Their reason for such novelty was, that infants could not be saved any way, whether baptized or not, and therefore *folly* to baptize them.

The Lateran Council (A. D. 1139,) condemned Peter. He was an immoral Priest, dismissed from his parish for causes not definitely mentioned, and first preached his heresy in Dauphine (in France.) When expelled thence, the error was propagated in the parts about Gasconne and Toulouse, (France,) by Henry. For various errors, &c., this one among the rest, he was turned to death in the territory of St. Giles, (about A. D. 1144.) His disciple Henry, an apostate monk—a "renegade,"—was still "leading captive silly people, wandering from place to place." The eminent and holy Bernard was once sent to the territory of St. Giles to suppress his errors. He was finally taken (A. D. 1146—7,) and delivered to the Bishop of Ostia. What became of him was never heard. We then hear no more of the Petro-Bruisians and Henricians.

5. Peter Waldo arose shortly after (between 1160 and 1180,) and, probably by reforming the remnants of these sects, founded the proper Waldenses, (so thinks Dr. Murdock in his translation of Mos. note 4, Vol. 3, p. 200.) On this

account, later and contemporary writers often confound them, calling those existing before and after all by the one name, Waldenses. But the proper Waldenses were very worthy people, and never held the errors attributed to them, especially that of rejecting infant baptism—as their historian proves out of the teaching of their earliest ancestry. He also shows on what ground that "slander" arose—from Priests of the Roman Church—who used to make this a favorite accusation, as being so serious a one (Perrin Pl. 1, bk. 1, ch. 4, p. 15, and Pl. 1, bk. 2, ch. 4, p. 59, Ev. Traus. Also Mos. Vol. 3, p. 184, n. 57, by Tr. As to the origin and name see Mos. Vol. 2, p. 270, and n. 21, by Tr. Also Gies. "Text Book," Can. Traus., Vol. 2, p. 376, &c., n. 1 and 10.)

There were various sects of that century and the next one or two centuries, who taught that water baptism was superstitious and folly, and yet more so with infants, practising what they called a "Spiritual Baptism with the Holy Ghost" using only words and the Lord's Prayer. These were predecessors of the modern Quakers. They held all kinds of Old Manichean heresies, blaspheming the Old Testament and part of the New—believing in a good and evil God—holding a sin to marry or to eat flesh. The Rumanians, Oulbarians, Patarians, Albanenses, Cathari, &c., &c.,—most abominable heretics of that age—were often all erroneously denominated under the name of Waldenses and Albigenes.—But opponents on the day, who knew these two sects properly, never accused them of denying Infant Baptism. These writers, too, were eager to find charges (as Tudenis, writing against the Albigenes in Spain, and Philodolus about A. D. 1395, consulting all the errors of the Waldenses of his time) descending sometimes to mere trifles, but never hinting of their rejection of infants from Christ's kingdom. (Quoted by Wall, vol. 2, pp. 267, 271.) 6. Luther began to declaim against the abuses of the Roman system and practice, A. D. 1517. Very soon (1521) arose others, —as Stork, Munzer, Holmer, Heizer, who had their notion also of reform—regarding Infant Baptism an abuse. Heizer was a good linguist, having translated parts of the Holy Scriptures; and his "private interpretation" of it, as regards infants, was no less absurd than another one he put forth: for he gathered out of them by "private judgment," that it was an abuse needing reform, to confine a man in matrimony to only one wife. Another favorite teaching of reform was, not to allow in Christ's kingdom one to be so rich and others so poor. This last, in particular, enlisted multitudes of the infatuated rabble. They set forth eight leading doctrines—the 4th being that "Infant Baptism was an invention of the devil." They were tumultuous and seditious, and not uniting with Luther in submission to the civil arm, they tried all means to subvert it. He published books against them. They were conquered and dispersed by the German Princes in the battle of Muehausen (A. D. 1525), and their two prominent leaders, Munzer and Pfeiffer, executed (Mos. vol. 3, p. 23 and notes of Dr. Munzer again pp. 261-3 notes.) 7. Wandering about without order or organization, many of them came to the imperial city of Westphalia, Munster (A. D. 1533), where Jan. Buecold (or Bouckels) a journeyman tailor of Leyden, and Jan. Mathias (or Molai) a baker of Harlem, had fixed their residence, being possessed with a rage of making proselytes. Early in Feb. (1534) they called together their associates secretly from the neighboring country, and suddenly in the night seized upon the senate house &c., running through the streets with drawn swords, and howling: "repent and be baptized"—i. e. repentance or belief must go before baptism. The Bishop and all the authorities fled in consternation. And Jan. Buecold was proclaimed "King of Zion!" He carried the Bible on one hand, and a sword on the other, and coined money with his own image on it. The kingdom or city was now established in hands of the Anabaptists; and now the corrupt workings of human nature began to exhibit themselves, with "private interpretations" of Scripture in justification. The historian before my eye,—after telling in English the fact that the "King of Mount Zion" gradually increased his wives until they reached the number of fourteen—modestly appends a Latin note from authorities for further information (Robertson's Chas. 5th vol. 2, bk. 5, p. 235, 303.) For fifteen months they held the city—being expelled June 24th 1536. The "Mock-monarch" (Molai) after being led about to satisfy the curiosity of the people, was put to death in the city of his glory. He was only 26 years of age. Here is the first organization of a people on record, that opposed Infant Baptism—where any water baptism was adhered to.—They were collected, as we saw, from the wandering, distracted, mixed multitudes, holding no definite, regular, religious opinions, and consolidated.

* Some modern Baptists, who have glanced at Church History, talk about their origin from these people—and others, who have heard of more than they ever read, talk about the Donatists of the 4th century, and early Britons before Roman intrusion (A. D. 555) as rejecting infant baptism. The most prevalent notion however of their origin in these parts is, that Jan. Baptist founded them, and that they have an unbroken succession in the line of his disciples to the last of King William, having started them in America where he regarded a monkish fable; and yet he was dipped by Ez. ki. Hollman, whom he turned up with ten others, from whom the authority to dip Wilhem was derived. W. son confessed his folly, and withdrew from the connection, (any Hist. of Amer. Baptists.)

† To this day, some of "the informed" Baptists claim no relationship to Luther, discarding the name "Protestant."

‡ Inflated with success, and a further desire of conquest, the king (Buecold) sent forth Jan. Geles to gather forces and plot against Amsterdam; but he was d-k-rated and killed (1535). Two ships of his tribe fled to England: where some of the old Manichean sort of Dutch vagabonds had formerly fled in the time of Henry II. A. D. 1170, (Wall, 2, ch. 7, p. 264, and ch. 8, § 4, p. 300, 311.) Here were the seeds sown in England, which have sprung up into the various sorts of Baptists of this day with their many modifications and improvements.

dated into a regular party at Munster, by John Buecold, A. D. 1534, early in the month of February. This consolidated and habituated to some order, after being routed and dispersed they were in utmost consternation, without a leader or union (Mos. vol. 3, p. 206, n.) They would not unite with Luther's party for many reasons. Their *clannishness* of disposition, which extended even into the common dealings and transactions of life, would allow of no union with others. They were a distinct race, so to speak, peculiar to themselves ("sui generis,")—made so by habit and system.

At this critical juncture [A. D. 1536—7] arose Menno (from Friesland) a worthy man, once a profligate Priest, as he confesses of himself. Having his pity excited by hearing of an honest man put to death for re-baptizing, he began to study the Scriptures himself on the subject of Infant Baptism, with the commentary of sympathy and a rapidly growing sentiment around, as aide to his "private judgment." No wonder then, that, also in the midst of so much looseness in the Roman church, he should conclude with the scattered, persecuted Anabaptists of his day, that Infant Baptism is not taught in the New Testament. Accordingly after much entreaty of the better sort of Anabaptists, he consented to become their leader [A. D. 1537]—many of them being greatly humbled by the troubles brought on them from their unbelief and spirit of sedition. They were henceforth called Mennoites, and reformed to an incredible degree. "This sect so tumultuous and sanguinary at its first origin, both became altogether innocent and pacific" [Bayle's Dic. Art. Anabap.] Even in that day, they disowned their ignoble parentage, as well for shame's sake as to avoid penal statutes standing against the sect.

In the year 1552 a congregation of Baptists (Dutch) were formed without Abjuration in London. Not yet had an Englishman been led astray by such novelty in the Christian world.—Under the usurping Cromwell in the next century, they increased rapidly, when the Church was crushed. In 1641, an office for baptizing adults had to be put into the Prayer Book.—Every body formerly in the whole land being baptized in infancy.

Thus we have searched and seen every trace of the Baptists in different ages—their system not coming from Christ, nor within 1500 years of the one we showed he set up. Consequently, there is not the merest shadow of authority with them to give any commission to "preach the Gospel, or to break the bread of life," or to "baptize all nations," either by immersion or aspersion.

I have now concluded my promise—finished the affirmative, the *onus probandi*. To your replies thus far, I have not rejoined in one word. I submit the following proposition therefore:—that after your next letter,—which must fairly conclude your reply to all my affirmative matter,—I may be allowed to rejoin to each one of your letters (you of course replying in turn.)—until I have finished replying. Then, that I may have one number to notice all your second series of reply; and that number be allowed one column more than the original stipulation—that is to say, four columns—of course to follow with another, in conclusion of the entire matter. Each number to be confined to your own expressed stipulated arrangement:—"three columns." To which I have felt myself bound strictly in each number to adhere, and to effect which has been the chief labor the matter has cost me; while you have gone up to four columns in each letter of reply—I will not ask the same in return.

If this paper cannot be allowed us, any other you may suggest will suit me. But if such does not suit you, since a request has been made by a Publisher to give him the whole matter for a book, I offer another suggestion:—that the numbers be written and answered in private, until we have reached the point specified. Then send the whole matter to the Publisher.

The fairness and frankness of this proposition (and the justice due me) cannot but meet with such a response in you as I anticipate. And such a discussion will tend to bring matters before the reader in some full form, to be viewed as they should be by the honest humble man, who seeks and prays to learn, and be guided in the truth, which the Redeemer came to teach, and for which He shed His precious Blood.—From such a work neither of us should shrink.

With regards for yourself,

I remain truly,
W. A. STICKNEY, Presbyterian.

* Some in his day attempted to make the opinion prevail that a certain Pope of Rome brought it in—in order to sustain their novel teaching, but Menno knew that was more a *var*, and owned that it "had been in use from the *Ante-christian* time," that "false Apostles" were the authors of it." (C. Saunders, Prof. ad Testam. Contra Anabap. p. 675.)

Mortuary.

"The good die first."

Departed this life at his residence in Dale county, near Daleville, on Tuesday the 10th inst. in the 54th year of his age, JOHN BRYAN, after an illness of many months, from Asthma and Dropsy, which he bore with Christian resignation.

Brother Bryan was born and raised in what is now Tallafarro county, Ga. He became a member of the Bethel Baptist church about the year 1823; two or three years after, he moved to Monroe county, where he lived four years, thence to Houston, where he resided until his removal to Dale, about five years ago.

Bro. Bryan's life has been truly one of usefulness. Having served his fellow citizens in the various stations in life from their legislative councils to that of "the private good man."—Perhaps no man has done more to ameliorate the wants of his fellow-creatures, in his immediate neighborhood, than Bro. Bryan. This seemed to be the leading trait in his character, being blessed with a competency of this world's goods, it was his delight "to feed the hungry and clothe the naked. Often, within the writer's personal knowledge, "has want gone suiling from his door." As a husband and father he was exemplary; as a neighbor, he was much beloved; as a member of the church, he was devoted and constant, ardently attached to the cause of the Missionary Baptist, and expressed strong faith in Christ upon the day of his death.

Bro. Bryan has left an aged wife and numerous offspring to mourn his loss many of whom are well settled in life and bid fair for the kingdom of heaven. Often, during his protracted illness, did he call all his family around his bed to join the mutual prayer for their salvation.—May God grant to hear that father's dying prayer and save all his family with an everlasting salvation.

He is gone! and nothing can console his grief-stricken family, church and community, but the reflection that "our loss is his eternal gain." His mortal remains repose in Providence church yard.

"But beyond this drear gloom is a resting place given,
Where the spirit shall bask in the summer of heaven."
W. B. L.

Daleville, June 17, 1851.

67 The Christian Index will please copy.

DIED—In Green county, Ala., on the 10th of May, Mrs. ANN MAX, wife of Mr. Jonathan Max, in the 62d year of her age.

The deceased was born in South Carolina, married in 1815, and moved to this county in the year 1817. In 1842 she made a public profession of religion and united with the Bethel Baptist church, and continued through life to adorn that profession. During her last illness, protracted for four months of great suffering, she manifested entire resignation to the Divine will, and as she approached the grave her faith grew stronger and her prospects brighter so that she desired to depart and be forever with the Lord. And in the final hour, with that composure which the Christian only can feel she called her family, with the servants, and friends to her bed, and taking each by the hand bade them farewell, and exhorted them to prepare to meet her in heaven. "Mark the perfect, behold the upright, the end of such is peace."
C.

DIED—On the 4th of June, in the vicinity of Providence church, Sumter county, Ala., Mrs. ELIZA P. OLIVER, consort of Capt. Lewellen Oliver.

The deceased was a favorite with her acquaintances and friends, on account of many quiet and gentle virtues. Her character is well described in those words of Scripture, "a meek and quiet spirit which is in the sight of God of great price." Her piety, accredited and approved of all, was of the most unpretending and chastened character. In her own language, she "had made no noise about the matter, lest it might not last." Her end was like her life, calm, composed, tranquil.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore."

A large circle of relations and friends assembled around the dying bed, mingled their sympathies with the bereaved, and followed the remains to their last resting place. The instructions of the peaceful close of so beautiful a life, will not be lost on our hearts.

PASTOR.

be kind," comfort her heart, and cause this affliction to "work out the peaceable fruits of righteousness!"
S. H.

Died, on Lime Creek, in Montgomery county, Ala., on the 30th April 1851. Mrs. EVELINA L. FITZPATRICK, consort of Mr. Wm. Fitzpatrick, and daughter of Willie and Amelia Worrick, aged 26 years, leaving an only child, a son, aged 5 or 6 years.

Mrs. F. was cut off in the morning of life.—"Her sun hath gone down while it was yet day." Yet short as was her life, she learned the great lesson—she was made wise unto salvation. She professed religion and in connection with her husband, joined the Baptist church, in September, 1845, in the town of Tuskegee, Ala., of which church she continued to be a member until the day of her death. Nor was there ever a time from the period of her burial with Christ in baptism, until the day of her departure, when the service of her Lord was lightly esteemed.—Every occasion of sanctuary privilege was joyfully embraced by her. Long will her friends remember the last occasion on which she was permitted to attend divine service in her church—with what tears of joy she received the message of mercy. Her countenance was lit up with a celestial brilliancy as she listened to the word of eternal life. She lingered in that sanctuary, after the congregation dispersed, as if she had some premonition that her feet were standing in its consecrated walls for the last time.

Her last sickness which was a very protracted one of some six weeks, she endured with great patience and resignation. Though she suffered the most excruciating pain, a murmur never escaped from her lips. And when the last stern conflict came, none doubted who witnessed it, as to the victory. Her clay tenement fell in the struggle, but the emancipated spirit ascended to another building. And now the memory of our sister is indissolubly associated in our minds, with our conceptions of heaven.—Henceforth we shall think of her as inhabiting

"That land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those who loved must meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of sun to rise,
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm serene abode;
The wanderer there a home may find,
Within the paradise of God."
S. H.

Howard College.

THE Annual Examination of the Students of Howard College will take place on Thursday the 17th of July, and continue through Wednesday of the following week. Exhibition of the Junior Class on Wednesday night. Commencement Exercises on Thursday the 24th. S. S. SHERMAN.

July 2, 1851.

Ju sen 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. Ark.
Hon. J. HARTWELL, D. D. Arkansas.
G. G. GRIFFIN, M. D. Marengo Co. Miss.
HILLARY TALBERT, Esq. Mississippi.
JAMES R. JENKINS, Esq. Texas.
MAJ. WM. H. HIBBLER, Sumter Co. Ala.
RICHARD WOOTEN, Esq. Marengo Co. Montgomery.
Rev. H. TALBRI, New Orleans.
HUNTER BENNETT, Esq. Autauga Co. Tennessee.
G. H. HENLEY BROWN, Baldwin Co. Dallas Co.
THOMAS W. BELT, M. D. Talladega Co. Mississippi.
Rev. S. P. LIDE, Esq. Baldwin Co. Marion.
Rev. S. J. JENKINS, ISHAM HARRISON, Jr. Esq. Marion.
Rev. F. C. LOWRY, J. H. BROWN, Esq. Marion.
Rev. A. W. CHAMBLISS, Pres. S. S. SHERMAN, M. P. JEWETT, Principal.

Marion, June 10, 1851.

1851. 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!

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

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.

For Sale.

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

ALSO—At the same time and place will be sold the S. E. q. fractional Sec. 3, T. 20, R. 9, containing 42 1/2 acres; one hundred acres; N. E. q. Sec. 10, T. 19, R. 7, containing 80 ten hundred 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, fort, and seven tenths acres; S. W. q. of S. W. q. Sec. 15, T. 19, R. 9, containing forty and seven tenths acres.

Terms of sale to be known on day of sale, which will be easy to the purchaser.

June 18, 1851. 16-1f

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala. Feb. 26th.

"A name given to those who baptize persons "over" (ava)—implying a rejection of infant baptism, and any form except immersion. The same religious people are known by the name of Baptists—a party name which seems to imply that the outward form and manner of baptism embrace all the articles of doctrine in the Christian Creed.

H often use this word in its strictest, most narrow sense—the mere organization or frame work; as when "the church is sent to a foreign land," only a Bishop with another order or more may be sent—Only the authorities or governors are thus called the Church; as when in the world appeal is made to the State, the people are not meant. Our Lord's language (Matt. 18: 17) thus understood by St. Jerome—Bishops Seabury and Brownell and others.

THE last Session of the Board of Trustees of Mississippi Baptist College, Monday the 2nd June, 1851, the following resolution was unanimously adopted.

Resolved, That the Secretary advertise for a Principal of the Preparatory Department, who shall receive \$12.00 and the use of the Presidents House, as salary, for one year, and that an election of Principal will take place on the first Monday in August, 1851, in the town of Clinton, Hinds county, Miss.

Candidates will therefore, please forward their applications before that day to the Secretary at Clinton.

GEO. STOKES Sec.
June 18, 1851. 16-1f

T. M. BENSON JAMES HOGUE D. S. 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.

Jan. 1. 41-1f

Teacher Wanted.

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Jan. 1. 41-1f

Died, in Marysville, Colusa county, California, on the 17th of March last, Mr. HENRY J. POPE, late of Forsyth, Monroe county, Ga., and more recently of Macon county, Ala. aged 23 years.

In the early part of the year 1850, Mr. Pope, in company with five other men left Alabama for California, where in common with thousands of others, he was allured by the golden dreams of fortune. As he was the stay and support of a widowed mother, many were the prayers that accompanied him to that distant land of promise. Ardent did his numerous friends wish, not only for his own sake, but that of his mother, that he might be one of the favored few to whom health and prosperity would be granted by the good One, the better to enable him to be the staff of her declining years. But alas it was otherwise determined by his and her God, who in taking away, first a kind husband, then an only son, has bereaved himself to be all these, yea, infinitely more to her.

Our young friend became the subject of hope and joined the Baptist church in the year 1848 and lived the life of the Christian. That glorious hope did not forsake him in his last moments. He red with its presence, though in that distant land, among strangers, and where tender attentions and anxieties of mother and sisters were denied him, he was willing to depart and be with Christ. To his attending physician he often expressed himself as being prepared to leave the world.

May that God who has visited this sore bereavement upon the family of our afflicted sister, and who is "too wise to err, and too good to

be kind," comfort her heart, and cause this affliction to "work out the peaceable fruits of righteousness!"
S. H.

Died, on Lime Creek, in Montgomery county, Ala., on the 30th April 1851. Mrs. EVELINA L. FITZPATRICK, consort of Mr. Wm. Fitzpatrick, and daughter of Willie and Amelia Worrick, aged 26 years, leaving an only child, a son, aged 5 or 6 years.

Mrs. F. was cut off in the morning of life.—"Her sun hath gone down while it was yet day." Yet short as was her life, she learned the great lesson—she was made wise unto salvation. She professed religion and in connection with her husband, joined the Baptist church, in September, 1845, in the town of Tuskegee, Ala., of which church she continued to be a member until the day of her death. Nor was there ever a time from the period of her burial with Christ in baptism, until the day of her departure, when the service of her Lord was lightly esteemed.—Every occasion of sanctuary privilege was joyfully embraced by her. Long will her friends remember the last occasion on which she was permitted to attend divine service in her church—with what tears of joy she received the message of mercy. Her countenance was lit up with a celestial brilliancy as she listened to the word of eternal life. She lingered in that sanctuary, after the congregation dispersed, as if she had some premonition that her feet were standing in its consecrated walls for the last time.

Her last sickness which was a very protracted one of some six weeks, she endured with great patience and resignation. Though she suffered the most excruciating pain, a murmur never escaped from her lips. And when the last stern conflict came, none doubted who witnessed it, as to the victory. Her clay tenement fell in the struggle, but the emancipated spirit ascended to another building. And now the memory of our sister is indissolubly associated in our minds, with our conceptions of heaven.—Henceforth we shall think of her as inhabiting

"That land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those who loved must meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of sun to rise,
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm serene abode;
The wanderer there a home may find,
Within the paradise of God."
S. H.

Howard College.

THE Annual Examination of the Students of Howard College will take place on Thursday the 17th of July, and continue through Wednesday of the following week. Exhibition of the Junior Class on Wednesday night. Commencement Exercises on Thursday the 24th. S. S. SHERMAN.

July 2, 1851.

Ju sen 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. Ark.
Hon. J. HARTWELL, D. D. Arkansas.
G. G. GRIFFIN, M. D. Marengo Co. Miss.
HILLARY TALBERT, Esq. Mississippi.
JAMES R. JENKINS, Esq. Texas.
MAJ. WM. H. HIBBLER, Sumter Co. Ala.
RICHARD WOOTEN, Esq. Marengo Co. Montgomery.
Rev. H. TALBRI, New Orleans.
HUNTER BENNETT, Esq. Autauga Co. Tennessee.
G. H. HENLEY BROWN, Baldwin Co. Dallas Co.
THOMAS W. BELT, M. D. Talladega Co. Mississippi.
Rev. S. P. LIDE, Esq. Baldwin Co. Marion.
Rev. S. J. JENKINS, ISHAM HARRISON, Jr. Esq. Marion.
Rev. F. C. LOWRY, J. H. BROWN, Esq. Marion.
Rev. A. W. CHAMBLISS, Pres. S. S. SHERMAN, M. P. JEWETT, Principal.

Marion, June 10, 1851.

1851. 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!

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

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.

For Sale.

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

ALSO—At the same time and place will be sold the S. E. q. fractional Sec. 3, T. 20, R. 9, containing 42 1/2 acres; one hundred acres; N. E. q. Sec. 10, T. 19, R. 7, containing 80 ten hundred 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, fort, and seven tenths acres; S. W. q. of S. W. q. Sec. 15, T. 19, R. 9, containing forty and seven tenths acres.

Terms of sale to be known on day of sale, which will be easy to the purchaser.

June 18, 1851. 16-1f

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala. Feb. 26th.

THE last Session of the Board of Trustees of Mississippi Baptist College, Monday the 2nd June, 1851, the following resolution was unanimously adopted.

Resolved, That the Secretary advertise for a Principal of the Preparatory Department, who shall receive \$12.00 and the use of the Presidents House, as salary, for one year, and that an election of Principal will take place on the first Monday in August, 1851, in the town of Clinton, Hinds county, Miss.

Candidates will therefore, please forward their applications before that day to the Secretary at Clinton.

GEO. STOKES Sec.
June 18, 1851. 16-1f

T. M. BENSON JAMES HOGUE D. S. 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.

Jan. 1. 41-1f

POETRY.

The Child of Bible Lands.

There kneled beside the Ganges' stream,
A high-born Indian maid;
In her hand she held an idol god,
In paltry beads arrayed.
She plunged beneath the sacred wave,
In her ignorance and pride;
For she trusted water would cleanse from guilt;
She knew not that Jesus died.

By a holy well in Palestine
A Jewish maiden fair
Raised meekly her dark eyes to heaven,
And this was her fervent prayer:
"God of my fathers, let thy face
Be turned towards this land;
Remember now thine ancient race,
The true Messiah send."

Beneath a convent's dusky gloom,
Hid in a cloister's shade,
A pensive nun at a crucifix
Her rosary displayed.
She counted her beads, and ayes said,
And muttered low complaints;
For, alas, her prayers they were offered up
To the virgin and the saints!

In the twilight of a summer's eve,
With eyes serene and mild,
There sat beneath her mother's porch
A little Christian child.
A Bible rested on her knee,
And she conned its pages o'er,
Till night's dark shadows gathered,
She could see to read no more.

Then she knelt on her grassy seat, and prayed
To the Saviour of her love,
That he would guide her here below,
And fit her for joys above.
Her heart was full of holy thoughts,
And she prayed for others too,
That God would grant the gift of faith
To the unbelieving Jew;—

That children in the far-off lands
Might not to idols bow,
And that the light of saving truth
Might be sent to the poor Hindoo.
Her prayer was heard in the highest heaven,
Adoring angels smiled
While they witnessed the power of heavenly grace
In the heart of that simple child.

Miscellaneous.

The Honest Boy, or the Shilling and Guinea.

Some time ago the Duke of Buccleugh, in one of his walks, purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning; according to bargain the cow was sent, and the duke happened to be in disabillie, and walking in the avenue espied a little fellow ineffectually attempting to drive the animal forward to its destination. The boy not knowing the duke, bawled out to him—

"Flimmon, come here an' gie's a han' wi' this beast."

The duke saw the mistake, and determined on having a joke with the little fellow—pretending therefore, not to understand him, the duke walked on the boy still craving his assistance; at last he cries, in a tone of apparent distress,

"Come here, man, an' help us, an' as sure as any thing I'll give you half I get."

This last solicitation had the desired effect. The duke went and lent a helping hand.

"And now," said the duke, as they trudged along, "how much do you think ye'll get for this job?"

"Oh, dinna ken," said the boy, "but I'm sure o' something, for the folk up by at the house are good to a' bodiees."

As they approached the house the duke darted from the boy and entered by a different way. He called a servant and put a sovereign into his hand, saying, "Give that to the boy that has brought the cow." The duke returned to the avenue, and was soon rejoined by the boy.

"Well, low much did you get?" said the duke.

"A shilling," said the boy, "an' there's half o' it 'ye."

"But you surely got more than a shilling," said the duke.

"No," said the boy with the utmost earnestness, "as sure's death that's a' I get—an' d'ye not think it's a plenty?"

"I do not," said the duke; "there must be some mistake, and as I am acquainted with the duke, if you return I think I'll get you more."

The boy consented—back they went—the duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person that gave you a shilling."

"It was that chap there with the apron," pointing to butler.

The delinquent confessed, fell on his knees, and attempted an apology; but the duke interrupted him, indignantly ordered him to give the boy the sovereign, and quit his service instantly.

"You have lost," said the duke, "your money, your situation, and your character, by your covetousness; learn, henceforth, that honesty is the best policy."

The boy by this time recognized his assistant in the person of the duke who was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

THE FIFTY CHAPTERS.—A little Roman Catholic girl in Ireland, had committed to memory, fifty chapters of the Bible. It pleased God to bring her to the bed of death. Her comfort in that hour was the reading of the Scriptures; but her parents, being Roman Catholics, wished her to confess to the priest, and receive anointing from him. The priest refused to give her absolution, unless she would give up her Bible to him. The child said that she did not want the absolution, and could not surrender up her Bible. Her parents interfered; and the mother, thinking her child lost, unless she complied with the priest's wishes, entreated compliance, but in vain. At last, the mother turned down the bed clothes, and took from her the Bible, which she had held on her little breast. The child, on finding her Bible gone, simply exclaimed, "Well, I thank God, he cannot take away the fifty chapters which I have got by heart."

Winter Cabbage.

We promised last month to give a chapter on Winter Cabbages, which promise we now fulfil. The first damp weather, sow the winter cabbage seed; they may be sowed in drills or broadcast. Seed sowed now, will make fine plants to transplant in July, August, and September. The ground designed for winter cabbages, should be thoroughly enriched with well decomposed manures, and plowed or spaded deep; for the full perfection of winter cabbage, they must be transplanted, and to secure a firm hard head, plant deep; if the stalk is two feet long, put it in the ground up to the leaf; never fear its rotting; the buds on the stalk will throw out roots and cause the head to close up firmly; keep the ground well worked; occasionally working in leached ashes, which will be a great invigorator. Should the green worm be troublesome, sprinkle salt over the bed occasionally; the cabbage originally came from the sea shore, where the Greenworm never ventured for fear of the salt. If salt will not keep the worms down, coop a hen and chickens in the cabbage square. There are few greater delicacies for the table than a real hard head cabbage, and it may be grown to as great perfection here, from the mountains to the sea-board, as in England. All we want is to adapt it to our seasons. They may be sown through June, July, August, and sometimes in September, and transplanted whenever the ground is sufficiently wet. The large late Green Glazed, is a variety not as subject to worms as most others, from its glazed surface; but the large Bergen, Drumhead, and Brunswick, are preferable for size and flavor. In new lands we have sowed cabbages with turnips and have had fine heads through the winter. There is no reason on earth why our people should longer eat long collards; the cabbage is more nutritious, easier of digestion, and may be made just as abundantly as collards. If you will plant collard seed, transplant them, and cut the tap root off, and you will have a show of cabbage from them.—*Soil of the South.*

CUCUMBERS FOR PICKLING.—It has generally been practised, to plant cucumbers late for pickling. In colder climates it is best, but here, the best pickles are those that are pickled early. Late cucumbers are invariably wormy, and shrink more in pickling than early ones. Cucumbers may now be picked, and put down in salt for future pickling. Take a sweet cask or jar, cover the bottom over with salt, now spread a layer of cucumbers, and now another layer of salt, then another layer of cucumbers, until the vessel is full, always taking care to have some weights on the top of the cucumbers to keep them down. They will make their own pickle; and if kept always under the brine will keep for years. When wanted to pickle, they should be taken from the cask and soaked in fresh water for four days, taking care to change the water often. Put them in a brass kettle, cover them with good vinegar, add a piece of alum the size of a hickory nut to every gallon of pickles, and add garlic, peppers and spices as the taste may dictate; let the whole be scalded, and then put up in jars for future use. The pickles will be green, brittle and acid. One gallon of good whiskey, to two of water, has been found to make a capital vinegar for cucumbers. Have the liquid in a cask, and pick the fresh cucumbers and put them immediately into it; the action of the cucumber upon the liquid turns it into good vinegar. A proper quantity of salt should be added to the vinegar; they may be eaten from the cask, good pickles.

Tomatoes.

Though not tenacious of any particular variety of soil, I am nevertheless of opinion that tomatoes thrive best on that which is light and dry. They should always be placed in an open exposure, where they will receive the full benefit of the sun; and it should be the aim of the cultivator to bring this wholesome and popular fruit to maturity during hot weather, as it must be obvious to all that the early produce is less acid and much richer in flavor than that which comes in later. With the view of obtaining choice fruit, it should be grown on a trellis, which can be simply formed by staking each plant, and attaching small cords for the support of the larger branches. When cultivated in this way, the produce may perhaps not be so great, but the fruit will be superior in point of size, and, by being kept from the ground, will not be so liable to decay. The size of the fruit may still be increased by cutting off the tops of the vines when in blossom, which also has the tendency to forward it. This season, I purpose growing them on a low arbor, and, for effect, plant the "large red" and "yellow" together. Of the six varieties I cultivated last year, I prefer the "smooth red." The "large yellow" is perhaps more delicate, but not so rich in flavor. The smaller varieties are valuable for those who are fond of them when preserved; and as they can be raised almost anywhere, they are worthy of cultivation, if only for ornament. The plants should not be put out previous to the 1st of June, or at least until the ground is warm and the weather settled, as the occurrence of cold, wet weather retards their growth, and not unfrequently they are destroyed by light frosts in the month of May.

During summer, the vines are liable to be infested with a large green worm, which feeds voraciously on the leaves, and, if not quickly removed, will destroy the plant.—*American Agriculturist.*

THE WATERFALL WITH THE RAINBOW.

Oh, how steadily hovers the bow of peace in the fierce water-storm! Thus stands stands God in the heavens, and the streams of time plunge and dash impetuously onward, while upon every surge hovers the bow of his peace.

Facts for the Curious.

HUMAN SACRIFICES AMONG VARIOUS NATIONS.—The custom of Sacrifices has existed in almost every nation since its establishment as a divine institution. But as the knowledge of the true God became supplanted by dreams of deities, the personifications of human vices, the sacrifices of brute animals, as ordained by Divine Wisdom, were either forgotten, or considered insufficient to gain the favor or appease the wrath of the new deities, and man was made the more acceptable victim. In times of public calamity the princes of Phoenicia offered up their dearest offspring to the avenging deities. The Ethiopians sacrificed boys to the sun and girls to the moon. The Scythians performed their rites in gloomy groves, the oak-trees of which were sprinkled with the blood of every hundredth prisoner.—Red-haired men were sacrificed at the tombs of Osiris by the Egyptians; and they were accustomed, it is said, to throw a young and beautiful virgin into the Nile. Human victims were immolated in Persia by the sword, by burying alive. In the heart of a wood, the Druids sacrificed their captives, and in Gaul they set up an immense figure of basket-work in the shape of a man, in which a hundred human victims were at once burned alive.—The Greek states, in the heroic age, offered human sacrifices before their troops set forth on an expedition. A man was sacrificed every year by the Athenians; and this custom existed among the Romans even after it was forbidden by law and scarcely ceased before the downfall of Paganism. It existed among the Goths and the Arabians, and was practiced with peculiar atrocities by the Carthaginians. Among the northern tribes of Europe it prevailed until the advent of Christianity. The Mahabbats fatten for the altar victims remarkable for their bloom and beauty. At the burial of Congo and Ashantee princes, hundreds of their wives and attendants have been destroyed. The Peruvians, when they offered solemn prayers for their princes, slew children in great companies. But in Mexico, human sacrifice was carried to an awful extent. In the city of Mexico alone the yearly victims were estimated at twenty thousand; and the altars of slaughter arose in the other cities of the empire. Seventy thousand human beings are said to have perished at the dedication of one great temple. The skulls of such sufferers were not unfrequently used in building certain edifices. One of these, noticed by the companions of Cortez, and which consisted of a central tower and inclosing wall, formed wholly of skulls, was said to contain at least one hundred and thirty-six thousand of these relics of Pagan cruelty. Stretched on a block of stone, the Mexican victim was held fast by several priests, while one in a scarlet mantle, opened his breast with a knife, tore out the heart, held it towards the sun, and then threw it at the feet of the idol. Previous to the sacrifice the victim had been splendidly arrayed, and every luxury heaped upon him. In Mexico, as often elsewhere, the sacrifice was associated with cannibalism.—*Arthur's Home Gazette.*

RHUBARB OR PIE-PLANT.—One of the most useful plants for the kitchen garden is the rhubarb or pie-plant, as it is commonly called. It is easily produced, comes in early in the season, when both green and ripe fruit are scarce, and makes a most healthy and palatable dish, either stewed with sugar, or made into pies and tarts; for the latter is fully equal, if not superior, to green gooseberries.

To raise it in perfection, trench a piece of ground about two feet deep, turning in the strongest manures to be had, at the rate of a barrow full to every square yard. Set the plants two feet apart, and you will have stalks as thick as your arm, and so tender as scarcely to sustain their own weight. It is the greatest feeder of all kitchen-garden plants, and this is the reason why we see the great bulk of that sold in the markets, small, tough, and flavorless; the plants are starved.

A good plantation of rhubarb near a city, where powerful manures are to be had in abundance, would be one of the most profitable articles of culture. It is, I admit, already cheap; but considering the quality, very dear; and if a really good, well-grown article were offered, it would drive all the poor stuff out of market, make it more generally used, and be very gratifying to consumers.—*Rural New-Yorker.*

EVENING.—There are two periods in the life of man, in which the evening hour is peculiarly interesting—in youth and in old age. In youth we love it for its mellow moonlight, its million of stars, its thin, rich and soothing shades, its still serenity; amid these we can commune with our loves, or twine the wreath of friendship, while there is none to hear us witness but the heavens, the spirits that hold their endless sabbath there—or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen until we can almost see and hear the waving wings and melting songs of other worlds. To youth evening is delightful, it accords with the flow of his light spirits, the fervor of his fancy, and the softness of his heart. Evening is, also, the delight of virtuous age, it affords hours of undisturbed contemplation; it seems an emblem of the tranquil close of busy life—serene, placid and mild, with the impress of its great Creator stamped upon it, spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.

THOS. ANDERSON, WM. BURKS, & GEO. P. KELLY
ANDERSON, BURKS & Co
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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, 1850.

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 this time has the prospect of rapid increase 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 ten 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 receive a copy of the Baptist Library. This work, published by Crowell's Church Members' Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkin or Symington on the Atonement. These, also, are works of rare merit.
4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than 30 different productions. It would cost at least \$30 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 Cruson'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, 370 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.

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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Miss L. E. SMITH, English, Embroidery & Wax.
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Miss M. A. GRISWOLD, English.
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Miss E. A. JEWETT, Music.
Miss D. W. TUPPER, Primary and Preparatory Departments.

GOVERNORS.
MISS M. A. GRISWOLD.
Matron and Nurse.
MRS. H. C. EASTMAN.
Stewardess of the Department.
WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered on its 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 Superior of the Royal Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His teaching, 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 educated in the most critical and professional, 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 have 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 branch they prefer.

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

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

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Sep. 10, 1850. 384f.

SALEM SCHOOL
44 miles on the road leading from Tuscaloosa 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, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00
The house is large and commodious, with five rooms for fire places, and three stoves.

The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

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

There are two sessions in the year. The first, seven months; the second, three months.

No student received for a less time than one session of 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 used 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.

J. H. BAKER, A. M. Principal.
IRA G. DEASON, A. B. Assistant.
T. CARROLL, Primary Department.
Address, J. H. BAKER, Jonesborough.
Sept. 11, 1850. 284y.

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THE AT THIS PLACE, 122 NASSAU STREET, can be had at the lowest price, and on the most accommodating terms, every variety of

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Whether American or Foreign, keeping a constant supply of the same. Also, SCHOOL AND BLANK BOOKS, STATIONERY, VERMOREL PAPER, MARBLED CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

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ANAL. A. JENSON, with notes by the author.

BAPTISM AND COMMUNION. By Rev. Richard Fuller D. D.

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

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

Particular attention given to the Cash trade.
CATLIN & BRO.
Marion, May 22, 1850. 134f.

Medical Notice.
DRS. BILLINGSLEY & 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. Billingsley.

Marion, Feb. 20th 1850.

DRUGS! DRUGS!! DRUGS!!!
C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS

PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

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

Marion, April 30, 1850. 71

Baptist Family Almanac for 1851.
THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$4 50 a hundred.

GEO. PARKS & CO. Ag'ts So. Bap. Pub. Soc.
Oct. 30. 41, Broad-st. Charleston.

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 corner west from the bar-room, and at night, at the residence of Mr. W. R. Brown.

Jan. 22, 1851. 474f.

COPARTNERSHIP FORMED.
THE BUSINESS OF PUBLISHING AND BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, Washington Street.

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

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

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Dealers in Staple and Fancy Dry Goods.

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W. B. WEAVER.
J. N. MULLIN.
ISAAC WILLIAMS.
December 18, 1850. 424f.

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. 444f.

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

MARION, Jan. 29th 1851. 484y.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.
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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 style of Saddles, Harness, Trunks, &c., and with every article pertaining to Saddlery